Dictionary of Oriental Philosophy

VOLUMES I & II

RUTH REYNA

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Dictionary of Oriental Philosophy is a masterful compilation which, from its nature and scope, and from the method followed in its preparation, exhibits that it is not merely a dictionary, but is in fact more than that.

Arranged alphabetically, this dictionary has been conceived on a large scale and written by a deft hand. The work is divided into two volumes. Volume I deals with India and the Middle East and contains 2250 titles, and volume II deals with China and Japan and has 1500 titles, and together they cover the vast field of Oriental philosophy, encompassing all human experiences and disciplines.

Captured in the pages of this monumental work are the lives of the prophets, social and religious reformers, Asian philosophies and spiritual disciplines of the living faiths of the east. The dictionary is destined to be welcomed as an exhaustive work on comparative religion also, in as much as it covers the whole ground of Oriental philosophy and its tangents.
The entire volume is a combination of scholarly knowledge and spiritual awareness; their importance therefore is both to scholars and to the seekers of the truth.

There is perhaps no other work on record that accomplishes both ends—the propounding of the custom of the peoples of the Orient and an insight into their spiritual ideals both ancient and modern.
All in all, the *Dictionary of Oriental Philosophy* may be judged to have been written by a hand of a master dialectician with perception and exactitude.

Rs. 225

Dictionary of Oriental Philosophy



Śri Ganeśa, Remover of obstacles
with his chariot, a Mouse
Courtesy : Air India

Dictionary of Oriental Philosophy

edited and collated by

Ruth Reyna, Ph. D.

with a foreword by

Moni Bagchi

VOLUMES I AND II

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To the honour of
Śrī Gaṇeśa
śrī gaṇeśāya namaḥ

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About the Author

by
Swami Nirliptananda

Dr. Ruth Reyna occupies a unique position in interpreting Oriental Philosophy, in particular Indian philosophy, to the West. She is not only a distinguished scholar of philosophy dedicated to the task of interpreting Oriental philosophy to the Western mind, but she is also an articulate speaker possessing rare insight into the esoteric teachings of the East, and is revered as an inspired guru by many devout Indians. The Eastern press, as well as prominent scholars speak of this remarkable Western woman as a truly enlightened person, a second Vivekananda, who must be counted as an important link between East and West. Her special advantage is in being equipped with the modern scientific approach and Western terminology, and the intuitive experience of the East. Her works, though apparently academic, bear the stamp of intuitive wisdom.

It appears that Dr. Reyna is first and foremost a spiritual aspirant and her interest in Indian philosophy is not merely of an academic kind. Her academic achievements, it seems, are only bi-products of her intuitive attainment. In this respect she is a philosopher in her own right and not merely an expounder of philosophy.

As a child she found herself estranged in the materialistic environment of her native country. Not until she came in touch with the philosophy of Vedanta and the teachings of Lord Buddha that her resolution was formed and her life's mission fixed. She came to realize that on the Vedanta teaching alone rests the survival of mankind and salvation from the ravages of technology and materialism. This inner conviction has been the sustaining factor in her life which has not been without its severe trials and hardships.

No amount of hardships, however, are capable of detering her from pursuing her ideal. This steadfastness of purpose, despite all difficulties, physical and financial, has been responsible for her various achievements.

Unlike most Americans who go to India, Dr. Reyna had little financial support; but this vacuum has been amply filled by her great love for India and its people. She adopted India as her mother country and happily shared the lot of Indians in their poverty and suffering, and at times, as in the case of one of the Indo-Pak wars, at the risk of grave personal danger. In identifying herself with India, Dr. Ruth Reyna has identified herself with the Home of the world's spirituality; and India is proud of having

such an able, dedicated, and indefatigable ambassador of its glorious heritage.

Swami Nirliptananda

Bharat Sevashram Sangha,
Stanlake Villas, London
27 January 1976

Foreword

I am honored to be asked by Dr. Ruth Reyna, a noted Indologist and Orientalist, to write a foreword to her *Dictionary of Oriental Philosophy*. This work, which is the product of the mind and pen of one person, reminds me at once of the industry and scholarship of Max Müller, and Gilbert Murray, and Dr. S. N. Dasgupta whose *History of Indian Philosophy* in several volumes still remains the standard work on the subject. The task of a dictionary-maker is always a difficult one, and it is more so when that task involves a particular subject other than vocabulary. It takes an encyclopaedic knowledge dedication, and a nonprejudiced mind to undertake and to complete such a task as this. After reading the typescript of Dr. Reyna's *Dictionary*, I have not a shred of doubt that this masterly compilation will be warmly received by the Republic of Letters when it is published. From the nature and scope of the work and also from the method followed in its preparation, it seems to me that this is not merely a dictionary—it is, in fact, more than that. The entire work represents, as it were, a quest for the rediscovery of spiritual thought which will point the way to the rediscovery of God in an age when man is faced with the metaphysical question of the truth of religion while he encounters the empirical question of its effects on the life of humanity and its meaning for society. Captured in the pages of this monumental work are the lives of the prophets, social and religious reformers, philosophical foundations, moral bases, and spiritual disciplines of living faiths of the world. This *Dictionary* is destined to be welcomed as a very scholarly and exhaustive work on comparative religion also, for it covers the entire ground of Oriental philosophy and its tangents. These two volumes are a combination of scholarly knowledge and spiritual awareness; hence their importance both to scholars and to seekers of the truth. There is perhaps no other work on record that accomplishes both ends—the propounding of the wisdom of the peoples of the Orient and an insight into their spiritual ideals both ancient and modern. While giving credit to the author and collator of this immense work one should point out that, as the Master of the elegance of simplicity, Dr. Reyna has no peer, and that her expertise in the wielding of Occam's razor without sacrifice of scholarship, is an accomplishment rare in the field of philosophical writers.

If philosophy is the mother of all the sciences, then Oriental philosophy,

especially the Indian brand, must be regarded as the matrix of all the philosophies of the world. No other scripture has voiced the vibrant prayer :

Asato ma sad gamaya
Tamaso ma jyotir gamaya
Mrtyur ma amrtam gamaya*

That is : Lead me from the unreal to the Real,
Lead me from darkness to Light,
Lead me from death to Immortality

It follows, therefore that the spiritual motive dominates life in India and here philosophy is regarded as the lamp of the sciences, the means of all the works, and the support of all the duties; it is essentially and intensely spiritual and not a mere academic exercise. In this holiest of the holy land, philosophy illustrates the endless quest of the mind, ever old, ever new, and here the flame of spirit burns eternally in Indian life and thought.

Of the tree of knowledge, philosophy is the flower and religion is the fruit, so they must go together—religion is to be viewed as the practical side of philosophy, and philosophy as the theoretical aspect of religion. Religion, in India is not dogmatic, it seeks rational synthesis of all concepts, creeds, and paths; it is the intimate relation between the truth of philosophy and the daily life of the people that makes religion always alive and real. The problems of religion stimulate the philosophic spirit. The Indian mind has been traditionally exercised over the question of the matter of Godhead, the end of life, and the relation of the individual to the universal soul. It is the synthetic vision of India that has made philosophy comprehend the sciences which have become differentiated in modern times. Thus it is only in India where one finds a very close connexion between religion and philosophy of which the end-product is God.

Human beings have an experience of lasting kinship only through the sharing of religious ideas which are common to all the major religions of the world. The eternal religious values may prove to be a lasting factor in ushering into existence a new form of Theistic Humanism and lasting world peace may be established on the firm foundation of spiritual values. This and many other kindred thoughts naturally crossed my mind as I read, page by page, the entire typescript of Dr. Reyna's work, which I have the pleasure now to introduce to the readers.

Arranged alphabetically, this dictionary has been conceived in a grand manner and written with a deft hand. It is divided into two volumes : Volume I deals with India and the Middle East; Volume II with the Far East (China and Japan); Volume I contains about 2, 250 titles and Volume II about 1, 500, and together they cover a vast field of Oriental philosophy encompassing all human experiences and disciplines. The entries, as the readers will find, are more than dictionary definitions; they are comprehen-

**Bṛhadaraṇyaka Upaniṣad*

sive and will serve all scholars on all subjects of research; for example, let us take the author's definition of the term 'Chandogya Upanisad' :

> "One of the 14 principal Upanisads and one of the oldest and best known; contains the popular story of Satyakama Jabala and his truthful mother, in which it is demonstrated that the status of Brahmaṇ is determined by character rather than by birth; its basic doctrine is the identity of Atman, the psychical principle within, and Brahmaṇ, the universal principle of nature; herein also may be found an explanation of the mystic syllable *AUM*, and some of the better known theories of creation, such as the cosmicegg; much of the text is devoted to upasana or ritualistic worship; name derived from *Chandas* which means 'Meter' because it may be recited in metrical style; comprises the last eight of the ten parts of the Chandogya Brahmana."

Philosophical terms apart, there are entries in the shape of lengthy articles on architecture, dance, drama, literature, music, mathematics, etc., for the author believes that all art forms reflect religious and philosophical traditions of the ancient lands. Even she has not excluded from her survey references to mythological figures and some spiritual personalities of our times. For example, she writes about Sri Aurobindo in the course of just a few lines : "Aurobindo Ghose (1872-1950); great mystic philosopher, poet, sage and yogin of modern India; his philosophical system Purnadvaita Vedanta or Integral Non-dualism teaches that the Absolute, God, world, and souls are all one; his system is a comprehensive synthesis of all interpretations of the Vedanta works." Do not these few lines give us a correct picture of the sage of the life Divine ?

In addition, the author has corrected some misunderstanding entertained by Western and Eastern scholars, such as the linga-cult, linga-worship. Siva-linga which, according to Dr. Reyna, is not related to phallic worship. Similarly, many other prevalent erroneous notions about India religion and philosophy have been corrected by her. Thus I believe that this work is not only authoritative in every detail, but its accuracy cannot be disputed. Such a tremendous undertaking for one mind is really praiseworthy and the *Dictionary of Oriental Philosophy* will be hailed as a specimen of philosophical scholarship by those interested in the study of Oriental thought in its comprehensive perspective and the entire work will satisfy a long-felt want. In short, the learned author has highlighted the importance of spiritual values in this era of human crisis which has been produced by value-neutral science and technology. This *Dictionary* has been compiled and written, I think, with a view to promoting deeper appreciation of the spirituality of Oriental religions and traditional learning of

the Eastern peoples, contributing to the development of world-consciousness. The perusal of this work, it is certain, will contribute to international harmony, removing crisis in faith which is the curse of the age. Here within the compass of this great work the reader is sure to feel the throbs of spiritual life in all its fullness.

Calcutta, India
February, 1976

Moni Bagchi
Author and Journalist
Visiting Lecturer,
Rabindra Bharti University

Preface

In this world of shrinking dimensions with its almost instantaneous means of communication and accelerated modes of travel, accomplishments that are fast binding the entire universe into a political unity, man, the creator of this nation-wise proximity, has not kept pace sociologically, psychologically, and spiritually with his own scientific creations. Peoples of diverse cultures, although liberated from their colloquial compounds by modern technology, are still strange beings to one another, West looking upon East and East viewing West not without suspicion and prejudice. The world, while experiencing a drastic change in outward material aspect, has temporarily anesthetized its inner values, eclipsed by the brilliant light of scientific evolution. In order to truly unite the peoples of the world in generous understanding brotherhood there is an imperative need for the discovery of a global perspective stressing the universal, ethical and spiritual values of life. Gratifyinglo enough, and gradual as it is, there is a recognizable awakening to this need, and there is steadily on the increase those who are returning to the true interests of humanity and to the great problems of philosophy. Many deeply introspective and sincere persons in all parts of the world have come to realize that technological sectarianism has failed to make the man whole and who now seek the simple joys of the heart and the surcease of fear in a universal reason and ethic that is common to the entire family of man. In this necessary interchange of thought that must be employed in order to unify the world, the body of Western philosophy can ill-afford to bypass the systems and culture of Oriental philosophy.

The search for the roots of international understanding and the universal values of human existence is evidenced in the growing field of Asian studies in undergraduate and graduate education. It is a true saying that all light is from the East, and Asia being the birthplaee of the great religions of the world there is a special need for a sympathetic and knowledgeable understanding of the Eastern traditions. It is hoped that this comprehensive *Dictionary-cum-encyclopaedia* will be instrumental in filling that need.

The inspiration for the compiling of the *Dictionary of Oriental Philosophy* came to me in 1962 when I was appointed Associate Editor of the *Marathi Encyclopaedia of Philosophy*, a Government of India, State of Maharashtra project under the chief editorship of Professor D.D. Vadekar of Poona. Much credit, also, for the instigation of this work belongs to my students of

Indian philosophy and to students of Oriental philosophy in many colleges and universities of the world for their deepening interest in the subject and for their kind insistence upon my producing this dictionary of Oriental thought.

While I began research on this work in that first year, continued interruption from duties on the M.E.P. and teaching duties at Panjab University during the next decade, delayed my beginning the typescript until January of 1974, upon my return from India to my home in Southern California.

I have always felt that dictionary definitions and encyclopaedic articles were too stilted and perfunctory. I have, therefore, attempted to write the articles in such a manner as to titillate the interest of the reader, and this by the device of an easy manner and simplicity of expression wherever possible.

The special vocabulary indigenous to the philosophies of the Orient which cannot be correctly rendered into English accounts for the strangeness of the intellectual aura, and the choice of language had to be carefully made. With the myriads of terms operative in the Asian philosophical languages, a judicious selection of terms for the *Dictionary* was a necessity, and I hope to be excused if I have inadvertently omitted a favourite title of a particular reader.

In the Sanskrit vocabulary alone there are more than 100,000 words, and here, too, the selection of terms had to be carefully undertaken. No etymological analysis of non-English words has been attempted (only where such an analysis works to clarify philosophical meanings). This omission was intentional lest a burdensome etymological feature should permit the work to resolve into a language dictionary and over-shadow its true character, that of a dictionary of philosophy.

Regarding the scope of the work—the dictionary encompasses all human disciplines—art, drama, history, literature, music, mythology, polity, science, et al, for all categories of human endeavour are expressions of a common heritage of a people. I realize there may arise a difference of opinion among scholars as to precise philosophical explanations; I have, therefore, been careful to rely upon the *consensus* of the best and most respected scholars of Eastern philosophy in writing the essays. The *Dictionary* is not, primarily an interpretive work, except for a few choice essays of my own device, but is reportorial, ideas, opinions, and analyses gleaned from great philosophical minds.

As to organization—the work is arranged for easy reading with plenty of cross-references, enabling the student or scholar to write a complete thesis on any philosophical subject from the information contained in the *Dictionary*, alone. For dates and other historical data, I have depended almost entirely upon the results of research carried out by competent scholars of history. If there are discrepancies in dates, which there surely are,

it is because historians, themselves, do not agree on specific dates. Capitalization has an important function in this work. In general, capitalization of words not capitalized in ordinary usage, is indicative of a transcendent meaning, or a meaning that is more than common.

Acknowledgements—It is my pleasure and a duty to acknowledge my indebtedness to the gracious scholars who have given me spiritual and actual assistance in the long years of preparation of this work. My appreciation is extended to Dr. B. Ch. Chhabra, Honorary Director of Lalit Institute of Pacific Archaeology at Ootacamund, a great Sanskrit scholar who read and corrected the Sanskrit of Vol. I, and offered valuable suggestions; to Śrī N. Murugesa Mudaliar, specialist in Śaiva Siddhanta, and Adviser to the State Government of Madras, whose advice enabled me to present a correct modern view of Liṅga Śaivism; to Professor Tseng Ta-yu of the California Institute of Asian Studies at San Francisco, who read and corrected the Chinese language of Vol. II; to Professor D.D. Vadekar, Professor Emeritus of Poona University, and to all my other personal and professional friends throughout the world who have been constant in their faith and in their encouragement and their desire to see this work completed.

Ruth Reyna

Huntington Park,
California, USA
February 13, 1984.

List of Abbreviations

ACC.	according (to)
AKA	also known as
APPROX	approximately
A.H.	*Anno Hegitae*
Ar	Arabic
Aram	Aramaic
Arm	Armenian
Av	Avestan
Ai Up	Aitareya Upaniṣad
Bce	Before Common Era
BG	Bhagavad Gita
Br Up	Bṛhadaraṇyaka Upaniṣad
Cent	century
Confm	Confucianism
Ch	Chinese
Confs	Confucius
c	*circa*
cf	compare
d	died
Egy	Egyptian
esp	especially
fl	flourished
fr	from
GK	Greek
Heb	Hebrew
J	Japanese
KOR	Korean
Lhc	*Lu Hsiang-shah Ch'ūan-chi*
lib. tr.	liberal translation
lit	literally
Lat	Latin
LHeb	Late Hebrew
MHM	Mohism
MHeb	Middle Hebrew
MPer	Middle Persian
Mah	Mahābhārata
Māṇ Kār	*Māṇḍūkya Kārikā*

Māṇ Up	*Māṇḍūkya Upaniṣad*
Mu Up	*Muṇḍuka Upaniṣad*
NCONFM	Neo-Confucianism
NMHM	Neo-Mohism
NHeb	New Hebrew
N.T.	New Testament
OPer	Old Persian
O.T.	Old Testament
Per	Persian
P	Pāli
Pr Up	*Praśna Upaniṣad*
q.v.	*quod vide*
Rus	Russian
ṚV	*Ṛgveda*
SK	Sanskṛit
Tur	Turkish
Tai Up	*Taittirīya Upaniṣad*
Tib	Tibetan
Tun	Tungus
Ved	Vedānta
Ys	*Yasna*
Zor	Zoroastrianism

DICTIONARY
OF
ORIENTAL PHILOSOPHY

Volume I
INDIA AND THE MIDDLE EAST

Part I
INDIA

A

A: the first letter of the Sanskrit alphabet, the utterance of which, according to Hindu tradition, began the Act of Creation; *A* is regarded as the primal sound common to all others; it is produced at the back of the open mouth and is, therefore, said to include and to be included in every other sound produced by the human vocal organs; the first sound of the Hindu sacred syllable AUM (q.v.); as a prefix before consonants *a* (unaccented) denotes "not," as in asat (a=not, sat=existence) or non-existence; accented *ā* as a prefix denotes "toward" or "into."

AAKAMIC PERIOD: the "metaphysical period," from c. 900 BC forward which displaced the crude sacrifices and worships of the Vedic age, and which chronicles the beginnings of the orthodox schools of Indian thought.

ĀBHĀSA: appearance.

ABHĀVA: "nonapprehension;" a theory of knowledge; stands for the non-operation of cognition, and it is what brings about the cognition that "it does not exist," in regard to things not in contact with the senses; a positive object of knowledge; a valid pramāṇa (q.v.) for the Mīmāṁsā school (q.v.) of Indian philosophy.

ABHAYA-MUDRĀ: the "fear not" gesture of the Śiva-Naṭarāja icon, displayed by the second right hand uplifted with palm turned outward bestowing protection and peace.

ABHIDHAMMA-PIṬAKA: one of the three "baskets" of the Buddhist Pāli canon known as *Tripiṭakas* (q.v.); composed of seven divisions: (1) Dhammasaṅgī; (2) Vibhaṅga; (3) Kathāvatthu; (4) Puggalapaññati; (5) Dhatakathā; (6) Yamaka; (7) Paṭṭhana.

ABHIJÑĀNAŚĀKUNTALA: "The Recognition of Śakuntalā;" a celebrated AD 5th century drama by Kālidāsa (q.v.), considered to be his masterpiece; a mythological play in seven acts depicting the birth of Bharata, the ancestor of the clans of the *Mahābhārata* (q.v.).

ABHINANDANA: the 4th of the 24 legendary Jaina saviors, whose emblem is the ape; *see Tīrthaṅkaras, infra.*

ABHINAVAGUPTA: (AD 10th century). a great name in Kāśmīr Śaivism; brilliant theorist both in theology and poetics.

ABSOLUTE, THE: pure, impersonal Cosmic Consciousness; Nirguṇa Brahman (q.v.); the Supreme, eternally perfect in Itself which, in Its transcendental poise of being, is not in any manner dependent upon the world of appearances for Its perfection; the supralogical Undifferentiated Unity; Ultimate Reality (Ved).

ABSOLUTE SUCHNESS: Ultimate Consciousness or Bhutatathā, "that which is such as it is" by which the illusion that constitutes the seeming multiplicity of the phenomenal world is produced; in itself Absolute Suchness is pure and at rest; the oneness of the totality of things, a concept

of the Mahāyāna Bhutatathā school of Buddhism.

ĀCĀRYA: a spiritual guide; a teacher who instructs students in the Vedas (q.v.) and teaches him the laws of sacrifice and religious mysteries; from the verb root *char*=to go, plus the prepositional prefix ā, to or towards= to approach for being led on the path; a title affixed to the name of a learned or spiritual man; e.g. Śaṅkara, or Śaṅkarācārya (q.v.).

ACINTYA BHEDĀBHEDA VEDĀNTA: Unthinkable Dualistic Nondualism; the teaching of the Vaiṣṇava saint Śrī Caitanya (AD 16th century), that there is both difference and non-difference between all individual souls and Brahman; but this dual relation is logically unthinkable; also called Gauḍīya Vaiṣṇavism; Viṣṇu, Kṛṣṇa, and Rādhā are worshipped; the famous exponents of this school after Caitanya are Jīva Gosvāmi, Rūpa Gosvāmi, and Sanātana Gosvāmi (all q.v.).

ACT OF TRUTH: "satya;" the ancient Hindu belief that one who has performed his own dharma (q.v.) without a single fault throughout his life can work miracles by the simple act of calling that fact to witness; the power of the Act rests on the theory that in every dharma, whether it is that of the highest Brāhmaṇa caste or of the lower classes of human society, Brahman, the Holy Power is present and the Power of Truth can perform miracles; *cf.* the *Yaññadatta Story, infra.*

ACYUTA: *lit.*, "the Changeless One;" an epithet of Kṛṣṇa (q.v.).

ADAMANTINE WAY: vajrayāna (q.v.); Tāntric Buddhism.

ADHARMA: the opposite of dharma (q.v.) in its many meanings; *1* in *JAINISM*: the medium that makes rest and mobility possible—compared to earth on which creatures lie and stand; *2* in *Vaiśeṣika* refers to karma (q.v.); *3* in *VEDĀNTA*: vice, the opposite of virtue or dharma.

ADHISṬHĀNA: "substratum." that which, itself, remaining unperceived and changeless gives the appearance of reality to an illusion based upon it; e.g., in the illusion of a rope being mistaken for a snake, the rope remains unseen, yet it is the basis of the illusory snake; the existence and perception of the illusory snake are possible only on account of the rope; this concept projected by Advaita Vedānta (q.v.) illustrates that Brahman (q.v.) alone exists and names and forms (nāmarūpa) are superimposed (adhyāsa) upon it through māyā (q.v.) or ignorance (q.v.); this illusion of names and forms remains as long as Brahman is not known, but when It is known, the illusion is destroyed.

ADHYĀROPA: "superimposition of the unreal" upon the Real; one of the two methods by which the Vedānta teachers arrive at Truth; denotes the illusory superimposition, through ignorance (q.v.), on account of which one thing is perceived as another, as a rope appears to be a snake and to possess characteristics of a snake, or the stump of a tree in the darkness appears to be a man; through the same inscrutable ignorance, Vedānta (q.v.) contends, the attributes of the self are superimposed upon the non-Self, thus Brahman, Pure Consciousness, appears to the ignorant as the universe of multiple names and forms and also as the individual soul; when Brahman is Realized, the illusion disappears; *see second method:*

Apavāda, infra.

ADHYĀSA: illusion or superimposition; attributing to one thing what is different from it; technically, all knowledge of finite things, at least in terms of Advaita Vedānta (q.v.), is the imposition of objects upon pure being or upon the Eternal Consciousness; the equating of the Real with what is nonexistent; Rādhākrishnan (q.v.) remarks that "the most striking instance of *ADHYĀSA* is the confusion of the subject with object where we attribute to the Ātman activity, agency, and enjoyment . . . . for, strictly speaking, there is nothing different from the subject, as the subject of reality includes all that we can possibly predicate of it; what we attribute to the subject is something less than real, an appearance thereof" (*Indian Philosophy*, Vol. II, p. 506).

ADHYĀTMAN: the Supreme spirit manifest as the Self of the individual.

ADHYĀTMAN-ADHIDAIVAM: the system of the Upaniṣads (q.v.) used as a means of arriving at absolute detachment; a scheme of correspondence between subjective and objective phenomena (adhi = over, ātman = self or spirit, daivam = divinity); the Supreme spirit manifest as the Self of the individual; the Supreme Spirit operating in material objects, equated as the dual aspect of one sole Imperishable, known respectively from the subjective and objective points of view.

ĀDI BRĀHMA SAMĀJ: a religious organization headed by Devendranāth Tagore resulting in a reform movement in India (AD 1865) after the great schism when Keshab Chandra Sen (q.v.) dissented from the orthodoxy of Tagore and founded the Brāhma Samāj of India, a rival Samāj along more liberal lines.

ĀDI GRANTH: the "First" *Granth*; the scripture of Sikhism (q.v.); considered to be "the last guru;" *see Granth, infra.*

ĀDI ŚEṢA: or Śeṣa (q.v.), or Ananta (q.v.); Cosmic Snake; the thousand-hooded serpent king, represented in Hindu mythology as surrounding and supporting the earth in the form of the Cosmic Ocean (q.v.); the primordial (Ādi) giant serpent of the abyss of eternity supports the unfolded universe on his heads and is the life-giving dragon in the depths of space, consonant with the ocean itself and with Viṣṇu (q.v.) the Eternal One who slumbers upon his hoods and from whose cosmic dream the universe emerges; Ananta = "endless:" the serpent portrayed as eating its tail is indicative of eternity.

ADITI: "not limited;" infinity; boundless space.

ADITI: *1* mother of the asuras (q.v.) and wife of Kāśyapa in Hindu mythology; a ṛṣi (sage) and one of the ten Prajapatis; *2* Mother Infinite.

ADVAITA: "nonduality;" also the name of a school of Hindu philosophy, Advaita Vedānta (q.v.), teaching the oneness of Brahman, self, and the universe.

ADVAITAMAKARANDA: a work of considerable importance from the Advaita Vedānta (q.v.) school by Lakṣmīdhara (AD 11th cent).

ADVAITA OF INTEGRAL EXPERIENCE: the philosophy proposed by Sarvepalli Rādhākrishnan (1888-1975): a theory of logical progression:

in the ascending scale of progressive idealization (pralaya), that is, in the ascent from jīva (q.v.) to the Absolute (q.v.), the differing conceptions of Brahman (q.v.) correspond to the differing identifications of the intellect or its logical accounting.

ADVAITA VEDĀNTA: Nonduality; a school of Vedānta philosophy teaching the ultimate oneness of Brahman (q.v.), jīvas (embodied selfs) and the universe (jagat), and the unreality of the last two apart from Brahman; the chief exponents of his philosophy are Gauḍapāda (AD 6th or 8th cent), and Śaṅkarācārya (AD 788-820).

ADVAYAVAJRA (AD 12th cent): a Bengālī expositor of the Mahāyāna Buddhist doctrine of Mahāsuka (q.v.); author of *Mahāsukhaprakāśa* (q.v.).

ĀGAMAS: manuals of worship; a general name for a class of popular scriptures dealing with the worship of a particular aspect of God and prescribing detailed courses of discipline for the worshipper; divided into three main branches according to the deity that is worshipped: the Vaiṣṇava texts wherein Viṣṇu is worshipped, the Śaiva texts wherein Śiva (q.v.) is worshipped, the Tantra texts wherein Śakti (q.v.) or Devī, the female energy of God is worshipped.

ĀGAMA ŚĀSTRA: a famous commentary on the *Māṇḍūkya Upaniṣad* by the Advaitin Gauḍapāda (AD 6th or 8th cent.); *aka Gauḍapāda Kārikā* and *Maṇḍūkya Kārikā*; considered so learned as to be classed as a Upaniṣad.

AGES OF THE WORLD: world-periods representing the duration of the universe between its manifestations and its return to the unmanifested state; *see cycle of time; world cycles, infra.*

AGNI: fire; the third of the five elements of matter mentioned in the Vedas (q.v.), the other four elements being: ākāśa, ether; vāyu, air; ap, water and pṛthivī, earth.

AGNI: the Vedic god of fire; second in importance only to Indra (q.v.); invoked with earnest petition before his coming (before making of altar or hearth fire), which was thought of as a new birth, and he was worshipped with utmost sincerity; in the *Purāṇas* (q.v.), however, Agni occupies a subordinate position; but because of the importance of fire in all Hindu ceremonials and in daily life, he is, to this day, held in great veneration by all classes of Hindus; in the Vedas (q.v.) Agni as God of Fire is symbolic of the Divine Fire or the Flame of Divine Force within destined to manifest all the divine possibilities latent within man; Agni is also identified with Rudra (q.v.), Śiva (q.v.), and Sūrya, the Sun; in the *Mahābhārata* (q.v.) a tale is recorded in which Agni, as beneficiary of both a boon and a curse, was doomed to eat everything both pure and impure, yet he could still remain pure; so it is that even impure things become pure when consumed by fire—symbolic of the mystical and metaphysical concept of being born again; in art Agni is represented as a red man with three flaming heads, three legs, and seven arms, wearing a garland of fruits; his vāhana (q.v.) is a ram; in later texts Agni is designated as Guardian of the South-East Quarter of the Universe.

"*AHAṀ BRAHMĀSMI*": "I am Brahman"; one of the four great Vedic aphorisms through the contemplation of which the mind is led from the world of names and forms to Brahman; *to* be found in *Bṛhadāraṇyaka Upaniṣad*, 1.4.10.

AHAṄKĀRA: "I (am) the maker"; the self-sense which develops out of buddhi (q.v.); the principle of individuation; the ego-function which causes one to believe that he is acting, suffering, etc., whereas, actually his real being, the puruṣa (q.v.) is devoid of such modifications; the motivating force of delusion (ahimāna) or misconception that refers all objects and acts of consciousness to an "I"; according to *Sāṅkhya* (q.v.) *ahaṅkārā* accompanies all psychic processes producing the misleading notion that "I am acting," and is characterized by a predominance of rajas guṇa (q.v.) since it is concerned primarily with doing, and is the prime cause of the wrong conception, namely, that puruṣa, the life-monad is identical with prakṛti, the processes of living matter; *see anava, ego, infra.*

AHIṀSĀ: "to harm not"; non-injury; the law of compassion in body, mind, and spirit; in *Jainism*: carried to an extreme; for the Jainas the whole cosmos is alive, therefore one should practice nonviolence even upon the smallest living being; e.g., the Jaina monk avoids as far as possible squeezing or touching of the atoms of the elements; he wears a veil over his mouth to soften the impact of his breathing, and he may not snap his fingers or fan the wind, for this may cause damage to unseen life; in *Buddhism*: ahiṁsā is the first of the Ten precepts, "Refrain from destroying life," the *Hindus* accept the principle of noninjury and the orthodox Hindu refrains from meat-eating; *Mahātmā Gāndhī* (q.v.) interpreted ahiṁsā to mean "love," and nonviolence in thought, word, and deed.

AIRĀVATA: name of the celestial elephant born out of the churning of the Cosmic Ocean (q.v.) by the gods and demons and given to Indra (q.v.) for his use.

AIŚVARA YOGA: "īśvara" Yoga; the Lordly Yoga; that "Divine Union" spoken of in the *Bhagavad Gītā* (q.v.) by which the Transcendent as Īśvara (q.v.) is one with all existences even though more than they.

AITAREYA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); part of the larger *Aitareya Araṇyaka* (q.v.); the idea of life after death is brought out more clearly than in other places in Upaniṣadic literature; this Upaniṣad is famous for its doctrine of the Ātman (q.v.) as intellect.

AJITA: the 2nd of the 24 legendary Jaina saviors, whose emblem is the elephant; *see Tīrthaṅkaras, infra.*

AJITA KEŚAKAMBALIN (6th cent. BC): called "Ajita of the Hairblanket" from the garb of his order; a contemporary of Buddha; the earliest known teacher of complete materialism; he is said to have taught: "Man is formed of four elements and when he dies earth returns to the aggregate of earth, water to water, fire to fire, and air to air, while his senses vanish into space. . .when the body dies both fools and wise alike are cut

off and perish. . .they do not survive after death" (to be found in the *Dīgha Nikāya* of the Pāli Canon).

AJĪVA: "all that is not the life-monad"; in *Jainism*: space (ākāśa), an all-comprehending container enclosing not only the universe (loka) but also the nonuniverse (aloka); comprises, moreover, countless space-units (pradeśa) and is indestructible.

ĀJĪVA: "as long as," "the life-monad"; refers to the striking doctrine of the ascetic, Gosāla Maskarīputra (6th cent. BC), that "as long as the life-monad" has not completed the normal course of its evolution, running through a fixed number of inevitable births, there can be no release (q.v.) or salvation (q.v.).

ĀJĪVIKA: the doctrine professed by Maskarin Gosāla (q.v.); strict determinism is its main feature; the whole universe is conditioned and determined in the smallest detail by an impersonal cosmic principle, Niyati, or destiny; it is only after a fixed number of rebirths (totalling 84,000) through a course of evolution from mineral to plant to lower biological life to lower animal life to man, that the life-monad enjoys automatic release from existences; the natural biological advance cannot be hurried by means of virtue or delayed because of vice, for the process takes place in its own good time.

ĀJĪVIKA: a heterodox sect founded by Gosāla Maskarīputra (6th cent. BC) following the doctrine of strict determinism; after a period of prosperity in Mauryan times, when Aśoka and his successor Daśaratha presented caves to the Ājīvikas, the sect rapidly declined and only retained some local importance in a small region of Eastern Mysore and adjacent parts of Madras, where it survived until AD 14th century, after which it became extinct; no scriptures of the Ājīvikas have been preserved, and the little known about them has to be reconstructed from the polemic literature of Buddhism and Jainism.

ĀJÑĀ CAKRA: in Kuṇḍalinī Yoga (q.v.), the seat of cognitive faculties situated between the eyebrows (cavernous plexus), identified by a white lotus with two petals, in whose center is a white triangle, apex downward (symbol of the yoni, q.v.); in the middle of the triangle a white liṅga, called itara (the "other"); here is the seat of Paramaśiva (the Supreme Lord).

AJÑĀNA: "not" "knowledge"; nonknowledge; a term of Vedānta philosophy meaning ignorance, individual or cosmic that causes the Absolute to appear as many; the nonknowledge that is responsible for man's bondage and suffering; used interchangeably with avidyā (q.v.) and māyā (q.v.), although the three are not completely synonymous; used also in the sense of error or erroneous perception.

ĀKĀŚA: ether, sky, space; the first of the five elements of matter; a subtle material substance which pervades the universe and is the vehicle of sound; *see elements, infra.*

AKHYĀTIVĀDA: "not-cognition-theory"; non apprehension or absence of cognition; a theory of error in the epistemology of *Mīmāṁsā* (q.v.); a

discussion of *akhyātivāda* may be found in: Reyna, *Concept of Maya . . .* (*Sources, infra*).

AKṢAPĀDA: "the foot-eyed," i.e., "with eyes fixed on the feet"; an epithet of Gautama (*c* 400 BC or 300 BC or early AD) the legendary founder of the Nyāya School (q.v.) of philosophy.

AKUTOBHAYĀ: a Mahāyāna Sanskrit work by Nāgārjuna (AD 2nd cent.); a commentary on his own work the *Mūlamadhyamaka Kārikā* (q.v.).

ALAUKIKĀRTHAKHYĀTI: "illusory cognition"; regarding the famous example of mistaking the shiny sea shell for silver (laukika); a theory attributed to Mīmāṁsā (q.v.); in the illusory cognition of silver, the *object* of the illusion *is* silver according to the Mīmāṁsakas.

ĀLAYA-VIJÑĀNA: "repository of consciousness"; ideation store; the Void (q.v.) or Śūnya (q.v.) of the Yogācāra and Mādhyamika schools of Mahāyāna Buddhism.

A-LIṄGA: "without any recognizable symbol; the undifferentiated Cosmic Puruṣa.

ĀLVĀRS: Tamil Vaiṣṇavite hymnodists.

AMAR DAS, Guru: the third Guru (AD 1552-1574) of the ten gurus of Sikhism (q.v.); noted for his humility and freedom from pride of caste, teaching that none should be proud of his caste inasmuch as the world is made of one clay.

AMITĀBHA: the Buddha of "unmeasured splendor"; Dhyāni-Buddha of the Mahāyāna sacred cult and legend, known to the Chinese as O-mi-to and to the Japanese as Amida (q.v. Vol. II, *infra*); the Buddha of the three forms: the Dharmakāya as the Absolute and unconditioned, the Sambhogakāya as Savior of sentient beings, and the Nirmāṇakāya as the historic Buddha; *see Trikāya, infra*.

AMITĀYURDHYĀNA SŪTRA: a Mahāyāna Sanskrit work possibly belonging to AD 1st century; describes Nirvāṇa (q.v.) as a place of beautiful gardens, rivers, precious stones, etc.; it is not confirmed that Hīnayāna or even Buddha preached such a doctrine.

ANĀHATA CAKRA: the region of the heart, seat of the prāṇa and the jivātman, distinguished by a red lotus with twelve golden petals; a place touched by the Kuṇḍalinī (q.v.) in her passage upward through the body; it is related to the element air, the sense of touch, the phallus, the motor force, the blood system.

ANĀHATA ŚABDA: the sound (śabda) produced without striking two things together (anāhata), i.e., a mystical sound; this sound is OṀ (q.v.) not the OṀ pronounced by the lips, but the fundamental OṀ of creation, which is the Goddess herself as sound; because this is heard in the lotus of the heart, that center is called anāhata cakra (q.v.)

ĀNANDA: joy, happiness, bliss.

ĀNANDA: *1* Cosmic Bliss; Divine Joy; Delight of Existence; the secret source and support of all existence; ecstasy and beatitude; the transpersonal essence of the actual self; *2* disciple (5th cent. BC) of Gautama Buddha said to have attained Arhatship (enlightenment) the day that the Buddhist

Council met at Rājagṛiha in 499 BC to compile the Dharma (religious doctrine) and the Vinaya (monastic code); the story is related that as Ānanda took his seat in the assembly he "shone like the full moon on a cloudless night, like a lotus touched into bloom by the rays of the sun; his face was pure, cleansed, radiant, and resplendent as though it were proclaiming his attainment to Arhatship"*; he was entrusted with the handing down of the *Dīghanikāya*, "The Longer Sermons or Dialogues" (q.v.) of the Buddhist Canon; *from H. Kern, *Manual of Indian Buddhism.*

ĀNANDAMAYAKOŚA: "sheath of bliss"; corresponds to the plane of deep sleep as described in the *Māṇḍūkya Upaniṣad* (q.v.); the fifth sheath, or what is known in Vedānta (q.v.) as the "causal body"; finer than the sheath of intelligence or vijñānamayakośa (q.v.); not to be confused with the Supreme Bliss or Brahman, it is, rather, a modification of nescience (q.v.), or Prakṛti (q.v.) manifesting itself by catching a reflection of the ever-blissful Ātman (q.v.); the chief features of this sheath are pleasure and rest—the pleasure that is experienced when one comes in contact with an agreeable object; felt by the righteous man at the time of performing virtuous deeds.

ĀNANDAKUMĀRA: a prince of the ancient Ikṣvāku family (the ruling house of Ayodhyā or "Oudh"); a fervent Jaina, heralded as the incarnation of Pārśva the 23rd Jain Tīrthaṅkara (q.v.).

ANANTA: "endless"; the giant cosmic serpent king of Hindu mythology; the thousand-hooded hydra on whom Viṣṇu (q.v.) sleeps; the earth is poised on one of his hoods; *aka* Ādi Śeṣa or Śeṣa (q.v.).

ANĀTMAN: "no self"; the Buddha's theory of nonexistence of the self or ego; that the law of change is universal, there is, therefore, no abiding principle or soul in man, there is only a continuity of the stream of successive states that compose life; *see Saṁyutta Nikāya* iii.6 for a discussion of the theory of "no-soul"; *see also Dependent Origination, infra.*

ANAVA: "ego" in *Śaivism* (q.v.) one of the three bonds which prevents man's final liberation; *cf. ahaṅkāra, supra, ego, infra.*

ANDHAKAS: an early Buddhist school striking away from the Theravādins and belonging to the Mahāsaṅghika branch; so-called because they lived in the kingdom of the Andhras; contributed most to the appearance of the Mahāyāna (q.v.), anticipating the theory of vijñānavāda (q.v.), maintaining that the objects of mindfulness, namely, the body and the rest, are themselves (the conscious subject) mindfulness; further, the Andhakas held that "judging from the apparent continuity both of consciousness and meditation and of subconsciousness, a single state of consciousness lasted for a long time" (*Kathāvatthu*, p. 124), thus abandoning the basic Buddhist doctrine of momentariness as regards consciousness or vijñāna which is basic to their teaching that all things are by nature immutable, because nothing (however it may change) gives up its fundamental nature; this leads to another seeming contradictory teaching of the Andhakas that the "That" only of an object can be known and not its "What," which might have anticipated the doctrine of Tathatā (q.v.), or that reality is

only a "That," or that it can only be known as such; another important doctrine of this school is that Nirvāṇa or Śūnya (q.v.) is included in the skandas (aggregates), and as such is inherent in man, which means that it is eternally accomplished and is waiting for man's realization.

AN EXAMINATION IN THIRTY-TWO STANZAS OF THE DOCTRINES OF OTHER SYSTEMS: by the great Jaina scholar Hemacandra (AD 12th cent.); although written in devotional language, it is a dialectically skillful criticism of the philosophical systems of the Hindus, Buddhists, and Cārvākas; as the name implies, most of the stanzas are taken up with the criticism of non-Jaina systems; *see* Mallisena's commentary on the work, entitled *Syādvādamañjarī, infra*.

ANGAD, GURU: the 2nd Guru (AD 1539-1552) of the 10 gurus of Sikhism (q.v.); so much like Nānak (q.v.), the first Guru, in countenance and speech that he was thought of as Nānak the Second.

AṄGAS: religious texts of the Jainas.

AṄGIRAS: "angel"; a semidivine priestly ancient Vedic family whose descendants, in rapport with the heavenly powers at the beginning of time, beheld the gods in visions and gave expression to their visions in the potent stanzas of the *Ṛgveda* (q.v.).

ANIMAL LEGENDS: special literature of India in the area of politics illustrated by *beast fables* (q.v.); *see Hitopadeśa; Pañcatantra, infra*.

ANIMALS: the Hindu attitude toward animals is one of philosophical naturalism; to the Indian nature is holy, and it is through nature that the gods may be approached; love of animals and of nature is to Hinduism, Jainism, and Buddhism a natural law; perhaps the source of this attitude is in the character of nature itself in India, a land of awesome topography; the vast landscapes, the towering impressive and silent Himālayas, the arid solitudes of the desert, and the monstrous oppressive vitality of the jungle, the violent rains, floods, and famines all beyond man's control, and are, therefore, of divine origin and must be propitiated; the familiarity that men show toward beasts, even in the center of the great cities, demonstrates that the reverent relationship between the Indian and nature is one of coexistence rather than of mastery and subjugation; this sense of universal brotherhood is emphasized by the naturalness with which animals accept the presence of men among them; a wounded animal is given shelter and cared for like an ailing human; *birds*: at Delhi there is a hospital for birds, supported by public donation and directed by a Jain Brāhmaṇ; the *peacock* is the national bird of India and a protected species, and is depicted as the vahan (charger) of the Goddess Sarasvatī (q.v.); *sparrows* and *partridges* are thought to have a mythical origin as two of the three heads of a minor god, Viśvarūpa, which were cut off by Indra and were turned into birds; Garuḍa (q.v.), a mythical combination of man and bird, and the mount of Viṣṇu (q.v.), is said to be the king of birds, is greatly venerated by the Hindus; the *bull*: is the symbol of life and fertility and is venerated as Nandi and often accompanies the great Lord Śiva (q.v.) as the latter's vāhana; the *cat*: is

the charger of Ṣaṣṭhī, a goddess of local importance in Bengal and is sacred to her; the *cow*: occupies a special place on the Hindu scale of religious values and is protected by the most severe religious laws; Hindu sacred literature states: "whoever kills a cow will suffer so many years in hell as there are hairs on its hide"; no less an advocate than Mahātmā Gāndhī led in the defense of "cow-protection," calling it "the central fact of Hinduism, the one concrete belief common to all Hindus," and justified it as "one of the most wonderful phenomena in human evolution . . . it takes the human being beyond his species . . . through the cow man is enjoined to realize his identity with all that lives . . . the cow is a poem . . . because it is the mother of millions of Indians . . . protection of the cow means protection of the whole dumb creation of God" (from: Mohandas Gāndhī, *Young India*, p. 804); the *elephant*: revered in India for its nobility, grace, strength, and wisdom is now a protected species; the elephant-headed god, Gaṇeṣa, representative of the intellect of God, is a favorite among Hindus; the *fish*: emblem of the Love-God, Kāma (q.v.), and Buddhist fertility symbol, used symbolically with the same meaning as the full cornucopia, the vessel of life-abundance (from the fertility of the sea); the *horse*: noble creature of creatures, a suitable offering for the aśvamedha (q.v.); Kaṇṭhaka, faithful mount of Prince Gautama, whose sensitive heart burst with grief when his master, the future Buddha, abandoned the palatial life to search out enlightenment; traditionally the horse is a symbol of the bodily vehicle, and the "rider" is the "Spirit; when the latter has come to an end, the saddle is unoccupied, and the vehicle necessarily dies; the Bodhisattva's renunciation, like that of any other sannyāsī (q.v.), is virtually a death; *monkeys*: are given special respect in India and are allowed to roam freely, having earned their prestige from the service rendered to Rāma, hero of the *Rāmāyaṇa* (q.v.), by their illustrious ancestor, Hanumān, the monkey-king; *serpents*: have important philosophical symbolism; chief of the serpents is said to be Ananta (q.v.) the thousand-hooded cobra on whom Viṣṇu (q.v.) sleeps and upon whose hoods the primeval earth is poised; the figure of the serpent swallowing its tail denotes eternity and/or the never-ending rounds of saṁsāra (q.v.); Śiva, performing the dance of creation, wears a serpent as a girdle, symbol of cosmic energy; the *vāhana*: "vehicle" or "mount"; in Hindu mythology, the wild *goose* or cosmic *gander* is generally associated with Brahmā, the Creator; the gander is the animal mask of the creative principle which is anthropomorphically embodied in Brahmā, and as such is the symbol of sovereign freedom through stainless spirituality; just as Indra rides on the *elephant*; Śiva on the *bull*, Nandi; Gaṇeṣa on the *rat*; Sarasvatī on the *peacock*; and Durgā, "The Goddess" on the *lion*, so Brahmā soars through the universe on a magnificent free gander; these "vehicles" are manifestations on the animal plane of the divine individuals themselves, pointing out the poignant truth that we are also citizens of two spheres, mortal individuals bearing within ourselves the immortality of the Divine; *see*

also beast fables, infra.

ANIRUDDHA (AD 15th cent.): author of the *Sāṁkhya-sūtra-vṛitti* (q.v.), a commentary on the *Sāṁkhya Sūtras* (q.v.).

ANIRVACANĪYAKHYĀTIVĀDA: "inexplicable" "cognition" "theory"; a position held by Advaita Vedānta (q.v.) that the object of illusion is inexplicable as either real or unreal.

ANNAMAYAKOŚA: "food sheath"; the gross physical sheath dependent upon food; the gross body and its world of gross matter; one of the five sheaths (q.v.) wherein the Self is concealed; a concept of Vedānta (q.v.).

ANTAḤKARAṆA: "inner ego"; the inner organ comprising manas (mind), buddhi (intellect), citta (pleasure-seeking function), and ahaṅkāra (ego).

ANTARĀYA KARMA: that which produces obstacles to the jīva (soul) and prevents the doing of good; one of the six principal karmas described by the Jainas.

AṆUBHĀṢYA: an important work of the Vaiṣṇava saint Vallabha (AD 14th century).

ANUMĀNA: "inference"; knowledge which follows knowledge, or knowledge that is preceded by perception—includes both deduction and induction; a pramāṇa (source) of knowledge according to the Nyāya (q.v.) view; defined as that cognition which presupposes some other cognition; according to this school no inference can follow in the absence of perception and there can be no inference without vyāpti (universal connection).

ĀNVĪKṢIKĪ: "the science of logic"; one of the four sciences of ancient India; *see logic; sciences, infra.*

ANYATHĀKHYĀTIVĀDA: "the doctrine of cognition"; the epistemological theory held by the Nyāya philosophers that the object of illusion is a real object mistaken for another real object.

AP: "water"; the fourth of the five elements of matter; *see elements.*

APARA BRAHMAN: "lower" Brahman; the Inferior Brahman or Saguṇa Brahman (q.v.), the Personal God.

APARA PRAKṚTI: "lower nature"; the perishable nature of manifested existence.

ĀPAS: the God of Waters mentioned in the *Ṛgveda.*

**APASMĀRA PURUṢA*: The Man or Demon [puruṣa] called Forgetfulness or Heedlessness" [apasmāra] upon whose prostrate body Śiva Naṭarāja dances in the icon; symbolic of life's blindness, man's ignorance; conquest of this demon lies in the attainment of true wisdom and release thereby from the bondage of the world; *the name in Tamil is Muyalaka, also meaning heedlessness or forgetfulness.

ĀPASTAMBA (5th cent. BC): Brāhmaṇ teacher; legalist; wrote a Dharma Śāstra.

APAVĀDA: "negation"; a method by which the Vedānta teachers arrive at Truth; the elimination through discrimination of falsely superimposed attributes in order to discover the true nature of a thing; a concept of Vedānta (q.v) which teaches that by negating the attributes of the non-

Self, one discovers the true nature of the Self or Ātman (q.v.); negating the attributes of the illusory water in a mirage, the true nature of the desert is revealed; in like manner, negating the attributes of the relative world, the true nature of Brahman is discovered; Sadānanda (q.v.) says of apavāda: "As a snake perceived in a rope is ultimately found to be nothing but the rope, similarly the world of unreal things, beginning with ignorance, superimposed upon Reality, is realized in the end to be nothing but Brahman." (*Vedāntasāra*, I.iii.7); according to nondual or Advaita Vedānta (q.v.) it is not reality of the universe that is negated, which, being Brahman, always exists, what is really negated is the illusory notion of the ignorant that the universe of names and forms is real in itself independent of Brahman.

APHORISM: a short, terse, cogent sentence stating a doctrine or truth; the four famous Vedic aphorisms are: *Tat tvam asi*, "That thou art" (*Ch. Up.*, 6.13); *Ahaṁ Brahman asmi*, "I am Brahman" (*Bṛ. Up.*, 1.4.10); *Prajñānam Brahman*, "Brahman is Consciousness" (*Ai. Up.*, V.3); *Ayamātmā Brahma*, "This self is Brahman" (*Māṇ. Up.*, 2, and *Bṛ. Up* , II v.19); the contemplation of which leads to Self-Realization (q.v.).

APPAR, SAINT (AD 7th cent.): Śaiva Siddhānta hymnodist of the Tamil school.

APŪRVA: "unseen force," "original"; the supersensuous principle; the force which brings about the future effects of action; according to Mīmāṁsā (q.v.) the deferred fruition of acts is possible only through the force of apūrva.

ARA: the 18th of the 24 legendary Jain saviors, who is said to have lived for 84,000 years; his sign is the fish; *see Tīrthaṅkaras, infra.*

ĀRAMBHAVĀDA: "the theory of new beginnings"; the view that the effect has a beginning in time and does not exist in the cause previous to that moment; defined by later Nyāya (q.v.) as "the counter-entity of its antecedent negation."

ĀRAṆYAKAS: that portion of the *Brāhmaṇas* (q.v.) known as the "forest treatise"; prescribes symbolic worship and describes various meditations that are to be used as substitutes for the actual sacrifice, and intended for those who have retired into the forest to practice meditation or the third stage of Hindu life or *vānaprastha* (q.v.).

ARCHITECTURE: like all other Indian art-forms, reflects the religious and philosophical traditions of this ancient land; while evidencing a certain realism in the early temple sculpture, it displays for the most part the mystical truths of Vedānta (q.v.) and Buddhism (q.v.) in the artistic remains of our period, sermons in stone, as it were, on the Oneness of all things in the Universal Spirit; the utilitarian brick buildings of the Harappā Culture (q v.) were plain, strong, and competent and with little aesthetic appeal, demonstrating the Harappāns' concern with the mundane rather than with the spiritual; the use of stone in architecture became more prevalent during the Mauryan times onward that witnessed an increase in Buddhist architecture beginning with the *stūpas* (burial

mounds) which later blossomed into magnificent structures such as that of Amarāvatı; the medieval period in India was, like the Middle Ages in Europe, an age of faith giving birth to new *temples* in stone to replace earlier wooden buildings, and architecture became intensely competitive; strict rules of design in temple building were laid down in textbooks (*Śilpa Śāstra*, q.v.); temples were ornately decorated and glorious gateways were added to stūpa and temple compounds at the four cardinal points, symbolic of the entrance into Nirvāṇa (q.v.); many authorities maintain that cosmic symbolism played an impressive part in the thought of the ancient Indian architect, and that both the stūpa and the later Hindu temple were looked upon as a microcosm of the universe; *for more see* Kramrisch, *The Hindu Temple*.

ARDHANĀRĪŚVARA: an interesting Śaiva icon, a figure half Śiva (q.v.),



Ardhanārīśvara
AD 11th century bronze, *courtesy*: Government Museum, Madras

and half Pārvatī (q.v.), representing the union of God and his śakti (power, or energy).

ARHAT: "worthy"-"self": a Buddhist monk who has experienced nirvāṇa (q.v.); there are three mārgas or "stages" to attaining arhatship in the

Hīnayāna (q.v.): (1) the stage of entering the stream of liberation or śrotāpatti-mārga (q.v.); (2) the stage of one returning once again or sakridāgāmi mārga (q.v.); and (3) the stage of never returning, that of an arhat or anāgāmi mārga (q.v.).

ARIṢṬANEMI: *aka* Neminātha; 22nd of the 24 legendary Jain saviors or Tīrthaṅkaras (q.v.) whose distinguishing emblem is the Hindu battle-trumpet the conch shell, and whose distinguishing color is black; Jainas maintain that he was the cousin of Kṛṣṇa (q.v.), the hero of the *Bhagavad Gīta*, his father having been the brother of Vasudeva, Kṛṣṇa's father; relationship disclaimed by the Hindu Kṛṣṇa circle; claim of such relationship may be doubted inasmuch as the Jainas also claim that Ariṣṭanemi lived 84,000 years before Pārśva (q.v.) which would place the former somewhere in the Lower Paleolith Age.

ARJAN DEV, GURU: the 5th Guru (1581-1606) of the 10 gurus of Sikhism (q.v.); he was seized and put to death by the Muslim Emperor, Jahāngīr, after having been charged with conspiracy; a talented poet, he is credited with having compiled the *Granth* (q.v.), the Sikh Bible, and with the completion of the Golden Temple at Amritsar.

ARJUNA: meaning "white"; warrior character, leader of the Pāṇḍavas (q.v.) against enemy cousins, the Kauravas (q.v.) in the ancient battle of Kurukṣetra (q.v.) as depicted in the famous Hindu epic, the *Mahābhārata* (q.v.); guided by his charioteer, Kṛṣṇa. Arjuna effects the victory; philosophically, Arjuna is the symbolic representation of the individual soul, one who listens to the Lord (Kṛṣṇa) speaking from within and thus triumphs in this battle of good versus evil and attains the Highest Good; *aka* Dhanañjaya, Guḍākeśa, Kuru, Pāṇḍava, Pārtha, and others.

ART: Indian art in all its facets demonstrates a mixed spirit of both quest for the Absolute, and a delight in the world as the artist found it, a feeling of rapport with nature and movement as regular and organic as the growth of living things upon earth, culminating always in the Divine; the art-forms developed as a common expression of the traditional heritage of the Indian people in the framework of their religious and philosophical doctrines; *see architecture, supra*; *dance*; *drama*; *literature*; *music, infra.*

ARTS, THE SIXTY-FOUR: in ancient India, expected of a prostitute to be proficient in, and a man-about-town to have some familiarity with; a stock list drawn up by authorities on erotics, which included: music, dancing, singing, acting, composition of poetry, flower-arrangement, preparation of perfumes and cosmetics, cooking, dressmaking, sorcery, fencing, gymnastics, carpentry, logic, etc ; *see prostitution, infra.*

ARTHA: material possession; the first of the *four aims* (q.v.) of human life taught in the ancient Vedic culture; comprises the whole range of tangible objects that can be possessed, enjoyed, and lost, and which are required in daily life for the upkeep of the household, raising of a family, and the discharge of religious duties; all that is necessary for the virtuous fulfilment of life's obligations; the arts that serve this aim are those of economics and politics, the techniques of surviving in the struggle for exis-

tences; wealth is a legitimate goal, an effective mode of self-expression and an important means of establishing fellowship with others; but wealth must be acquired according to dharma (righteousness); otherwise, instead of serving a spiritual purpose, it will aggravate greed and lust and ultimately will be a cause of misery; the texts dealing with this aim are the *Artha Śāstras* composed by various scribes.

ARTHASAṄGRAHA: a popular Mīmāṁsā work by Laugākṣi Bhāskara (*c.* AD 17th cent).

ARTHA ŚĀSTRA: "The Authoritative Handbook of the Science of wealth (artha)," by Kautilya (4th or 3rd cent. BC).

ARTHA ŚĀSTRAS: authoritative handbooks on the science of wealth (artha), wherein are to be found the laws of politics economy, diplomacy, and war as practiced in ancient Vedic culture.

ARTHAVĀDA: "value theory"; the theory of meaning.

ARULNANDI ŚIVĀCĀRYA: (AD 13th cent.); Śaiva Siddhānta saint and commentator; noted for his work in verse, the *Śivajñāna Siddhiyār*, an important commentary on the *Śivajñāna Bodha Sūtras* the basic texts of Tamil Śaivism; the first of the forty-nine disciples of Meykaṇḍer (q.v.)

ĀRUṆI, UDDĀLAKA: Brāhmaṇ teacher mentioned in the Upaniṣads (q.v.) as having passed on to his son, the famous Brāhmaṇ Śvetaketu, the key to all knowledge in the form of the Vedic "great formula"—*Tat tvam asi*, "That thou art"; *see aphorism, supra.*

ĀRYA: "ri=to rise"; a holy man; a man of the highest aspiration, noblest religious disposition along with an undaunted courage in the upward march of the human race, and one with self-surrender to the Divine Will.

ĀRYANS: a tall, light-skinned Caucasian race, thought to be of Indo-European stock one branch of which early occupied the Iranian plateau, while another branch moved into India (*c.* 3000 BC) and amalgamated their religion and culture with the dark-skinned Dravidians (q.v.) and with the pre-Āryan aboriginals.

ĀRYA SAMĀJ: a "back to the Vedas" movement founded in India in AD 1875 by Swāmi Dayānanda Saraswatī (q.v.), a Brāhmaṇ; the Vedas (q.v.), he taught, are the direct revelation of the one God, and when properly interpreted, do not teach either polytheism or pantheism; not only do they furnish the true key to the past, but they anticipate all future developments of thought and forecast the recent discoveries of science; in them he found the basic principles of physics and chemistry, and adduced that the Vedas, therefore, are blueprints of nature, for there is exact correspondence between them and the structure of the world; two branches of the Ārya Samāj now exist; one is liberal, the visible symbol of which is the Dayānanda Anglo-Vedic College of Lahore in Pakistan, and the other is the famous Gurukul of Hardwār (India) founded in 1902, a conservative and counter-move to the liberal; their adherents number half a million.

ĀRYAŚŪRA (AD 6th cent.): believed to be the author of the Buddhist Sanskrit work, the *Jātakamālā* (q.v.).

ĀSANA: "to sit"; posture; a practice in Yoga (q.v.) and other systems of Indian philosophy deemed a propaedeutic to the proper discipline of mind and meditation; the particular postures of body, hands, and feet prescribed for all spiritual exercises and described in detail in some of the Yoga texts; one of the numerous disciplines prescribed by Vedānta (q.v.) to be practiced by the aspirant to samādhi (q.v.); *see also Haṭha Yoga, infra*.

ASAṄGA (AD 4th cent.): co-founder with his brother Vasubandhu (q.v.), of the Yogācāra (q.v.) school of Mahāyāna (q.v.) Buddhist philosophy in India; came from a Brāhmaṇ family and took orders in the Sarvāstivāda (q.v.) school of Hīnayāna (q.v.) and later transferred his allegiance to the Mahāyāna; converted his brother, Vasubandhu, and the two distinguished representatives of their communion; the most important of Asaṅga's works are: *Mahāyāna Samparigraha* (q.v.) and Yogācāryabhūmi (q.v.).

ASAT: "not" "being"; nonexistence; often used as the inconscient, the basis for the material world.

ASAT: "Non-Being"; the Silent Unknowable beyond *sat*; that Something which is inconceivable to the mind, speech, or defining experience; the featureless Absolute of Advaita Vedānta (q.v.) and similar to Śūnya (q.v.) or Void of nihilistic Buddhism, the Tao of the Chinese, and the indefinable, ineffable Permanent of the Mahāyāna (q.v.) school of Buddhism.

ASATKHYĀTIVĀDA: "nonbeing cognition theory"; the epistemological theory held by the Mādhyamika (q.v.) Buddhists that the object of illusion is unreal or nonexistent and, therefore, the content of illusory experience is pure nonentity.

ĀŚMARATHYA: (1st cent. BC): Brāhmaṇ interpreter of the Vedānta; known for his *Bhāmati*, a commentary on the *Vedānta Sūtras* (q.v.).

AŚOKA MAURYA (*c.* 273-232 BC): the great Buddhist emperor of India who ascended the throne of Magadha; he gave royal exhortations to his people to live peaceably without violence, and to practice all the Buddhist pieties; thirty-five edicts in all, representing a layman's idealistic but practical creed, were inscribed on rocks in various places; he conceived of Buddhism as a world religion, persuading it to transcend its localized status as a minor Indian sect, by propagating it abroad and by sending missionaries and ambassadors of Buddhism to far lands—Syria, Egypt, Cyrene, and Greece; his own son, Mahinda (q.v.), introduced Buddhism into Ceylon 236 years after the death of Gautama Buddha.

ĀŚRAMA: the four stages (q.v.) of a man's life as prescribed in ancient Vedic culture, namely, the student (a celibate), the householder (married man), the forest-dweller (the recluse), the sannyāsin (wandering monk).

ASSAM: "tantric country" par excellence.

AṢṬĀDHYĀYĪ: "Eight Chapters"; Pāṇini's great Sanskrit grammar probably composed toward the end of the 4th century BC, which effectively stabilized the Sanskrit language, and presupposes the work of a number of earlier grammarians.

AṢṬĀVAKRA GĪTĀ: a mantra in the Saṁhitā of the *Sāmaveda* (q.v.)

ĀSTIKA: "orthodox"; one accepting the authority of the Vedas (q.v.).

ĀSTIKA SCHOOLS: orthodox schools of Indian philosophy; those accepting the authority of the Vedas (q.v.); the Ṣaḍ Darśana or "Six Visions" or philosophical schools of Hinduism, namely, Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, and Vedānta (all of which see, *infra*); *cf. Nāstika Schools.*

ASTROLOGY: astrological calculations as effective on the fate of the individual has never superceded the principle of karma (q.v.) as "cause" and the Cosmic Law, ṛta, in the philosophies of India; Indian mundane astrology begins about 1000 BC with stellar omens being recognized based on a system of asterisms (nakṣatra) as either equal or unequal space divisions of the ecliptic; and, as long ago as 2000 BC calendars were fixed based upon the regularity of certain astronomical events; in Vedic times there appeared a subsidiary study (vedāṅga) of Vedic lore, a primitive astronomy (jyotiṣ) intended for appointing the auspicious dates at which sacrifices were to be performed; the Hindu Pantheon in which the stars and planets were personified, such as Sūrya, the Sun-God, Chandra, the Moon God, Śukra (Venus), Budha (Mercury), Rāhu (the ascending node), Ketu (the descending node), and many others, all of which had power over the lives of men, may have given rise to Indian horoscope astrology which began in the early centuries BC, or AD 1st century; it is said to have been influenced by certain Greek astrologists called Yavannas who imported into India Western horoscope prognostication; of the five astronomical systems (siddhānta) known to the 6th century astronomer, Varāhamihira, one is called *Romaka Siddhānta* and another *Pauliśa Siddhānta,* a title which doubtless harks back to the name of the classical astronomer, Paul of Alexandria; the classical Indian texts for the two kinds of astrology are *Bṛhat Saṁhīta* and *Bṛhat Jātaka,* both composed by Varāhamihira; the Hindu astronomical treatises such as *Sūrya Siddhānta* and Varāhamihira's *Pañca Siddhāntika* endorse the use of the tropical year based on recurrence of seasonal characteristics; present-day Indian astrologers, however, generally use the sidereal year planetary positions called nirāyaṇa, although many more employ this and the Western moving zodiac (sāyana); it is the usual practice for Indian astrologers to employ almanacs with sāyana values and then subtract an amount (ayanāṁśa) or "increment" from each planetary longitude for the construction of a personal horoscope.

ASURA: "not" "god"; demon; a class of demons; a hostile being of the mentalized vital plane given to obscurity and division and a strong flowering of the ego; an opposer to the power of light; its main characteristics are the egoistic and ignorant strength and passionate struggle against the moral law.

ASURA: in the *Vedas*: a term applied to Varuṇa (q.v.) and certain other gods; in later times, a class of demons; *cf. asura, supra.*

ĀSURA: in *Vedic* times: marriage by purchase, in which the bride was bought from her father; was looked upon with disfavour by all sacred

texts, although the *Arthasāstra* allows it without criticism; *see marriage, infra.*

AŚVAGHOṢA (AD late 1st cent.): famous Buddhist philosopher, poet, and dramatist who graced the court of the great Kuṣāṇa King Kaniṣka I of India; formed the Bhūtatathatā (q.v.) school of Mahāyāna (q.v.) philosophy, teaching that the Absolute Suchness (q.v.) is the oneness of the totality of things, a concept that had a great influence on later Buddhist thought; synthesized the essence of Mahāyāna in his work, *Mahāyānaśraddhotpāda Śāstra*, "The Awakening of Faith," and wrote the famous poem on the life of the Buddha, the *Buddhacarita* (q.v.).

AŚVAMEDHA: "horse" sacrifice; royal horse-sacrifice; an ancient Vedic rite performed in India by kings and emperors to demonstrate their sovereignty over other princes; the most laudatory sacrifice that a king can perform, and only those who aspire to universal dominion may perform it; prior to the performance of the sacrifice a horse with auspicious marks is set free to roam at will for a year followed by a chosen band of warriors; chieftans and kings on whose territory the horse wanders are forced to do homage or fight, and if it is not captured by a neighboring king within the year, the horse is led back to the owner-king and a grand sacrifice and feasting takes place; for the forest-dweller who cannot obtain the articles and accessories necessary for the sacrifice, the *Bṛhadāraṇyaka Upaniṣad* (I.i.1) provides a substitute—he may meditate in a special way upon the dawn as the head of the horse, the sun as the eye, the air as the life, etc., lifting the worship from the physical to the spiritual level, and will confer upon him the same boon as that of the true sacrificer, that of attaining Brahmaloka, the highest heaven.

AŚVATTHA: the Tree of Life which is portrayed as rooted in God and its branches and leaves on earth; *from aśva*, horse, a Vedic symbol of life-energy; symbolizes cosmic existence and is often called the World-Tree or Brahman (q.v.) which is single in essence but with two natures; the roots represent the unmanifested life in the Supreme, and the trunk and branches, manifested being; *aka Ficus religiosa; see Cosmic Tree; peeple tree; pīpal tree, infra.*

ATALA: one of the fourteen worlds (seven upper, seven nether) which, according to Hindu tradition, make up the gross universe; one of the seven nether worlds, the other six being: Mahātala, Pātāla (the lowest), Rasātala, Sutala, Talātala, and Vitala.

ATHARVA VEDA: scripture of the ancient Atharvans of India; one of the four Vedas (q.v.) containing magic formulas; describes spells and incantations for healing diseases, for long life, and medical treatment for love problems in the form of herbs, plants, and philters, and treats of eugenics, mental and emotional hygiene, attunement and adjustment, all couched in terms of magic to be administered by the priest-magician; the beginnings of Indian medical science.

ATĪŚA DĪPAṄKARA (AD 11th cent.): Buddhist monk of Eastern Bengal, visited Tibet and became revered for his great learning, and is still held

in high veneration there.

ĀTMA-BODHA: "Self-knowledge"; a short treatise on nondualistic (Advaita) Vedānta, consisting of only sixty-eight verses in melodious Sanskrit and is believed to have been composed by Śaṅkarācārya, the great philosopher of Non-Dualism in AD 8th century.

ĀTMAKHYĀTIVĀDA: "self-cognition-theory"; the epistemological doctrine of error held by the subjective idealists (Buddhists) that the object of illusion is the perceiver's own self or mind; error consists in regarding the internal object as external, that in illusion there is no object apart from cognition; that is, the internal cognition appears as the external object.

ĀTMAN: "self"; the jīva or embodied self (not the ego of the self-conscious self) which, according to nondualistic Vedānta (q.v.) is ultimately identical with Brahman (q.v.), the Supreme Self; a universal consciousness that accompanies the contents of all consciousness and endures when there are no contents; the self identified with the whole of reality—the individual wearing of Brahman; as the unchanging Reality in the individual is called *ātman*, so the unchanging Reality in the universe is called Brahman; as the jīva, or embodied self, *ātman* derives its experience in the relative world through the *three states of consciousness*—the waking state, the dream state, and the deep sleep, which belong to the realm of relativity or ignorance (q.v.); in a "fourth" state called Turīya (q.v.) which in reality is not a state, the *ātman* is realized as Pure Consciousness (q.v.) without subject-object relationship.

ĀTMAN: the deathless, birthless, eternal and real "Self" in every individual; the unchanging Reality behind the changing body; the Spirit or Brahman (q.v.) which is Pure Consciousness (q.v.) and is unaffected by time, space, and causality; the Divine Self, the God within the individual, one with Brahman, the Infinite Divine.

ĀTMAN-BRAHMAN: the basic doctrine of metaphysical Oneness in Indian philosophy; the identity of the jīva (q.v.) with Brahman, to be found in the *Chāndogya Upaniṣad*; the same as Brahman-Ātman (q.v.).

ĀTMAPAÑCAKA: an AD 8th century work by the Vedānta teacher, Śaṅkara, on error of the five senses, and their veiling (avidyā) of the true Self as Brahman.

ĀTMAVIDYĀ: "Self-Knowledge"; knowing oneself to be Brahman (q.v.); the condition of Self-Realization.

ATOMIC THEORIES: most schools of Indian philosophy believe that the elements (q.v.) other than ether are atomic; it may be said that Indian atomism is historically independent of the Greek influence, inasmuch as an atomic theory was taught by Pakudha Kātyāyana who is thought to have flourished prior to Buddha (6th cent BC), and if so, was, therefore, earlier than Democritus (c. 460 BC); most schools maintain that there are as many types of atom as there are elements and generally consider the atom to be eternal; some *Buddhists*, however, conceive of the atom as not only the minutest object capable of occupying space, but also as occupying the smallest possible duration of time, coming into being and

vanishing in an instant, only to be succeeded by another atom caused by the preceding one; this gives rise to the speculation that the atom of Buddhism may have been anticipatory of the quantum of Planck; in *Jainism*: matter ranges in density from solidity to the thinnest sort of being beyond the reach of the senses; in the former case it is heavy and gross, in the latter light and volatile; matter is eternal and consists of atoms which may cluster together into any shape or quality, such as earth, water, wind, sound, colors, and sentient bodies of all sorts including senses and sensations; for the Jainas the subtlest mode of matter is karma matter; the orthodox *Vaiśeṣika* school (q.v.) especially stresses atomic doctrines; the atom being invisible to the human eye, this school considers it to be a mere point in space, completely without magnitude, and before combining to form material objects, atoms make primary combinations of diads and triads; the atoms are distinct from the soul of which they are the instrument; in its theory of atomic pluralism, Vaiśeṣika maintains that things are composed of eternal atoms which are incapable of division; the compounds which are produced from the conjunction of the atoms are non-eternal, while the component particles which are not produced are eternal; the invisible eternal atoms, being incapable of division marks the limit of division and are material causes of effects; the atoms of the several substances have no extension; yet in combination become extensive and visible; finally, each element has individual characteristics (viśeṣas) that distinguish it from the four other nonatomic substances (dravyas) which Vaiśeṣika recognizes as time, space, soul, and mind.

AUḌULOMI: an Upaniṣadic teacher.

AUM: the most sacred word of the Vedas (q.v.); the mystic monosyllable representing both Brahman, the inexpressible Absolute and Saguṇa Brahman, the creator God; it may be traced to the sun and is written inside a circle representing the orb of the sun; it represents the solar fire as well as the Hindu Trinity (q.v.); A, U, and M are syllables of creation, preservation, and destruction—of Brahmā, the Creator, Viṣṇu the Preserver, and Śiva the Destroyer; it represents, also, the three states of consciousness, waking, dreaming, and deep sleep; the undifferentiated sound *m-m-m* which follows the utterance of the three letters is the symbol of Turīya, or transcendental consciousness; also written *OṀ*; the *Māṇḍukya Upaniṣad* (q.v.) treats especially of this syllable.

"*AUM TAT SAT*": "That is the Real"; famous Upanisadic aphorism; the threefold symbol of Brahman; "Aum" expresses the absolute Supremacy, "tat" the Universality, and "sat" the reality of Brahman; *see Oṁ Tat sat, infra.*

AUROBINDO GHOSE (1872-1950): great mystic philosopher, poet, sage, and yogin of modern India; his philosophical system Pūrṇādvaita Vedānta or "Integral Nondualism" (q.v.) teaches that the Absolute, God, world, and souls are all One; his system is a comprehensive synthesis of all traditional interpretations of the Vedānta works.

AVALOKITEŚVARA: "The Lord Who Appears to this Age," "The Lord who looks down"; a Mahāyāna Bodhisattva; *aka* Padmapāṇi ("The Lotus-Bearer"); in Tibet he is Chenreji, in *China*, Kwan Yin, and in *Japan* he is known as Kwannon; the personification of divine compassion who watches over all who inhabit the world, and is said to have come to earth over 300 times in human form, and once as the miraculous horse "Cloud" (Valāhaka), who carries to the far-off bank of enlightenment freedom-in-extinction all who wish to go; he not only averts moral catastrophies but physical disasters as well, and is known to grant to women and children that which they implore of him; not only is he represented as a winged steed, but he is also depicted as a great prince with high headdress, carrying in his left hand a red lotus; frequently he is pictured seated on a large lotus and called "The Jewel of the Lotus"; at times he is given four arms all laden with gifts to men; an important Mahāyāna Buddhist sūtra is *Avalokiteśvaraguṇakāraṇḍavyūha* (q.v.).

AVALOKITEŚVARAGUṆAKĀRAṆḌAVYŪHA: "The Complete Description of the Basket of the Characteristics of Avalokiteśvara"; an important Mahāyāna Buddhist sūtra; it appears in two versions, an older in prose and a later in verse; *refer to* M. Winternitz, *Geschichte der indischen Litteratur*, Vol. II, pp. 259-60.

AVĀṄMĀNASAGOCARAM: "beyond the realm of mind and speech"; "unutterable and unthinkable"; said of Brahman (q.v.).

AVATAṀSAKA SŪTRA: "The Wreath Doctrine"; the Buddha's supreme mystic doctrine; said to be the grandest religious document ever written; Sanskrit scripture of Mahāyāna Buddhism; sections of the work are *Gaṇḍavyūha*, dealing with religious practice and vows, and *Daśabhūmika*, "The Ten Stages of Enlightenment"; dated approximately between AD 150 and 350; *more at Wreath Doctrine, infra.*

AVATĀRA(S): "descents"; incarnations of God, especially of Viṣṇu (q.v.); an incarnation may be total or partial, for, "whatever is mighty or fortunate or strong springs from a portion of my glory"; in this sense every good or great man is thought of as a partial incarnation of Viṣṇu; the ten chief incarnations according to Hindu tradition are, however, a special type, for in them the god is believed to have taken flesh in order to save the world from imminent danger or of total destruction; they are as follows: (1) the *Fish* (Matsya), who saved the first man, Manu, from a devastating flood; (2) the *Tortoise* (Kūrma): Viṣṇu became a great tortoise, dived to the bottom of the cosmic ocean saved the ambrosia (amṛta) and other treasures, including the Goddess Lakṣmī, which would otherwise have been lost on account of the great flood; (3) the *Boar* (Varāha): a demon, Hiraṇyākṣa, cast the earth once more into the cosmic ocean, and Viṣṇu took the form of an enormous boar, killed the demon, and raised the earth on his tusk; (4) the *Man-Lion* (Narasiṁha): again Viṣṇu, in this form, rescued man from the persecution of a demon; (5) the *Dwarf* (Vāmana): in three strides Viṣṇu in this form covered the earth reclaiming it from a demon and leaving to the latter only the infer-

nal regions; the three steps of Viṣṇu are as old as the *Ṛg Veda*; (6) *Paraśurāma* (Rāma with the Axe) killed all the males of a wicked kṣatriya class twenty-one times in succession; (7) *Rāma*, (Prince of Ayodhyā and hero of the *Rāmāyaṇa* (q.v.): Viṣṇu incarnated himself in this form to save the world from the oppressions of the demon, Rāvaṇa; (8) *Kṛṣṇa*, the charioteer of Arjuna in the Bhagavad Gītā of the epic *Mahābhārata* (q.v.), preaching the great sermon of "right over evil" to Arjuna before the battle which is the center of the epic story; (9) the *Buddha*, the last historical incarnation of Viṣṇu: according to some theologians, the god became Buddha in order to delude the wicked, lead them to deny the Vedas, and thus ensure their damnation; Jayadeva's *Gīta Govinda*, however, states that Viṣṇu became Buddha out of compassion for animals, in order to put an end to bloody sacrifice; (10) *Kalkin*, the incarnation yet to come: at the end of this dark age (Kali Yuga) Viṣṇu will appear in the form of a man mounted upon a white horse, brandishing a flaming sword; he will reward the good, judge the evil, and restore the age of gold; there is some speculation among philosophers that the last incarnation may be a woman.

AVIDYĀ: "not to know"; nescience; in *Vedānta:* metaphysical ignorance that is responsible for the perception of multiplicity in the relative world, and which conceals the true nature of the nondual Brahman (q.v.); usually used in connection with individual rather than cosmic ignorance, inasmuch as avidyā is destroyed by knowledge; avidyā, ajñāna (q.v.), and māyā (q.v.), although there are fine differences in meaning, are in practice used interchangeably by Vedānta philosophers.

AWAKENED ONE: epithet of Prince Siddhārtha after his enlightenment under the Bodhi Tree (q.v.); the Buddha.

AWAKENING OF THE FAITH SŪTRA: the same as *Mahāyānaśraddhotpāda Śāstra*, important text of Mahāyāna (q.v.) Buddhism; generally ascribed to Aśvaghoṣa (A.D. 2nd cent.).

"*AYAMĀTMĀ BRAHMA*": "This self is Brahman"; one of the four great Vedic aphorisms through the contemplation of which the mind is led from the world of names and forms to the realization of Brahman (q.v.); *see aphorism, supra.*

AYODHYĀ: *aka* Oudh; an ancient kingdom of India mentioned in the *Rāmāyaṇa* (q.v.).

ĀYURVEDA: one of the Upa Vedas or "Minor Scriptures of Wisdom," dealing with medicine (āyuṣ).

ĀYUṢ KARMA: that which determines the length of the life of the individual; one of the eight kinds of Karma (q.v.) described by the Jainas.

B

BĀDARĀYAṆA (c. 500 BC to AD 200): identified by tradition with Vyāsa (q.v.); Vedānta philosopher; author of the *Brahma-Sūtras* (q.v.) basic text of Vedānta (q.v.)

BĀDARI (AD 3rd or 4th cent.): a Sāṅkhya philosopher.

BAHŪBALI: "Strong of Arm"; *aka* Gommaṭa (q.v.); first son of Ṛṣabha (q.v.) the first Jain Tīrthaṅkara (q.v.).

BĀHYĀNUMEYAVĀDA: "theory of external inference"; a Hīnayāna School (q.v.) of Buddhism, *aka* Sautrāntika (q.v.), based upon critical realism or "representationalism"; holds that both the mental and material are real, but the external reality is known only by inference; called *Sautrāntika* because it derives its authority entirely from the *Sutta-Piṭaka* (q.v.).

BĀHYAPRATYAKṢAVĀDA: "to see-directly-theory": a Hīnayāna School (q.v.) of Buddhism; *aka* Vaibhāṣika (q.v.); based upon direct realism; holds that both the mental and material are real, that the material world is known by direct perception; called *Vaibhāṣika* because its concepts stem from a commentary called *Vibhāṣa* (q.v.); *see Sarvāstivāda, infra; cf. Bāhyānumeyavāda, supra.*

BALADEVA (AD 18th cent.): eminent Vaiṣṇava teacher of the Caitanya School (q.v.) who furnished the philosophical basis for the latter; famous for his *Govinda Bhāṣya* (q.v.), a commentary on the *Brahma Sūtras* (q.v.) and his popular work *Prameyaratnāvali* (q.v.).

BANDHA: "bondage"; in *Jainism*: the fettering and smothering of the *jīva* (q.v.) by karmic matter.

BAPTISM OF THE SWORD: an 18th century rite of Sikhism (q.v.) initiated by Guru Govind Singh (q.v.) forming the group of Khalsa (q.v.) and bearing the name "Singhs" or "Lions"; *see* Khanda di-Pahul, *infra.*

BARDO[TIB]: the realm or intermediate world between death and rebirth; a forty-nine day journey through changing phenomena in the astral realm where the soul, after death, comes face to face with his psychic self, and either overcomes or is overcome by the horrible visions of his own subconscious; the preparation he had made in life to face the horrific visions of the Chönyid Bardo (q.v.), the second stage of the Bardo journey, called "The Bardo of Experiencing Reality," determines whether the soul will pass into Nirvāṇa (q.v.) or be reborn into another active life; *see Bardo Thödol, infra.*

BARDO THÖDOL: "Liberation by Hearing on the After-Death Plane"; *The Tibetan Book of the Dead*, brought into Tibet by Mahāyāna (q.v.) Buddhism c. AD 2nd century, and first committed to writing in the time of Padmasambhava (AD 8th cent.); Tibetan ritual on the science of Death and Rebirth, unveiling the Art of Dying which, to the lāma (q.v.) is quite as important as the Art of Living, or the coming into Birth, of which it is the complement and summation; emphasizes that a rightly controlled death is a propaedeutic to the future of being, setting forth

the Art of Reincarnating; teaches:the dying should face death not only calmly and clear-mindedly and heroically, but with an intellect rightly trained and rightly directed, mentally transcending bodily suffering as they would be able to do had they practiced efficiently during their active lifetime the Art of Living, and when about to die, the Art of Dying; the lāma (or other officiant), by reciting mantras (q.v.) and giving instructions to the newly deceased, attempts to guide the astral form through the Bardo (q.v.), a 49-day journey in three stages—Chikai Bardo (q.v.), Chönyid Bardo (q.v.), Sidpa Bardo (q.v.)—which ends in either eternal release or a suitable reincarnation; the moment of death is the crucial point in the *Bardo* teaching: the soul (the consciousness) experiences the Clear Light of Realization at the moment of death while still in the body; the State of Perfect Enlightenment comes, not at the end of the Bardo but right at the beginning in the moment of death; therefore, unwillingness to die and the taking of drugs interferes with the efficacy of the death process; "To those who have meditated much, the real Truth dawneth as soon as the body and the consciousness-principle part," so states the *Bardo Thödol*, implying a yogic method of coming forth into Nirvāṇa (Liberation) beyond the cycle of Birth and Death; the saint, the yogi, the person who has Realized the Self in this life, has no problem, for, at death, consciousness will automatically become Cosmic Consciousness which is Nirvāṇa, and no further births will be possible; so it is that the *Bardo Thödol* addresses itself to the ordinary man rather than to the saint.

BĀRHASPATYA ARTHAŚĀSTRA: a compact collection of aphorisms dealing with polity and law; traditionally supposed to have been revealed by the divinity, Bṛhaspati: but scholars claim the historical character of the Gupta period (AD 320 to 544) to have been the author.

BASAVA (AD 12th cent.): a Brāhmaṇ reformer of Vīra Śaivism (q.v.) who revived this cult and made it into a very vigorous one.

BAUDDHA PHILOSOPHY: the philosophy derived from Buddha's teaching; the four principal views are: (1) Pratītyasamutpāda (q.v.), the theory of dependent origination; (2) karma (q.v.), the law of cause and effect; (3) the theory of change—whatever exists arises from some condition and is, therefore, impermanent; and (4) anātman (q.v.), the theory of the non-existence of the self or soul.

BAUDHĀYANA (4th cent. BC): Hindu sage; author of *Dharmaśūtra* (q.v.).

BEAST FABLES: ancient Hindu books in the specific area of politics—the politics of the individual in everyday life, and the politics of kingship, the maintenance of power and wealth; this art is illustrated by the beast fable, a realistic philosophy from case histories in the animal realm, developed and illuminated demonstrating the ruthless science of survival and the struggle in nature for life and supremacy, presented in a chemically pure manner without moralization; the two best known are the *Pañcatantra* (q.v.), "The Five Looms," and the *Hitopadeśa* (q.v.), "Instruction in What is Advantageous and Beneficial," by Nārāyaṇa (AD 12th

cent.), a version of the earlier *Pañcatantra* (author unknown).

BESANT, ANNIE (1847-1933): English Theosophist; *refer to Theosophical Society; Theosophy, infra.*

BHADDA KACCĀNĀ (6th cent. BC): *aka* Bimbā, Gopā, Subhadrakā, Yaśodharā; daughter of Daṇḍapāṇi of the Kṣatriya (q.v.) caste; cousin and wife of Prince Siddārtha (who became the Buddha), who bore him a son, Rāhula.

BHADRABĀHU: Jain teacher of the Digambara Sect (q.v.); believed to have authored the *Kalpa Sūtra* (q.v.) sometime during the Maurya age, probably 4th century BC.

BHAGA: one of the Ādityas or sons of Aditi the deity who bestows wealth and presides over love and marriage.

BHAGAVAD GĪTĀ: "the song of reverence"; the full title is: *Śrīmad Bhagavad Gītā Upaniṣads*, "the teachings given in the song of the Sublime Exalted One"; authorship attributed to Vyāsa (q.v.); date probably 5th century BC; an important devotional scripture of India; comprises 18 chapters (25th through 42nd) of the section on Bhīṣma (q.v.) in the Hindu epic, the *Mahābhārata* (q.v.); derives its main inspiration from the Upaniṣads (q.v.); synthesizes into a workable plan the Vedic sacrifices, the Upaniṣadic teaching of Brahman, the Absolute, the Bhāgavata theism, the Sāṅkhya dualism, and the Yoga meditation; the setting is at the point of the epic action where two great armies are about to join in action in the historic battle of Kurukṣetra (*Mah.*, Book 6, Bhīṣmaparvan, sec. 6); it takes the form of a philosophical dialogue between Kṛṣṇa, the charioteer of Arjuna, and Arjuna the Prince-warrior, constituting a divine revelation; the setting of the battle-field contributes the dramatic element and relates religion to the realities of life; the teacher of the *Gītā* is Kṛṣṇa who is regarded by Hindus as the incarnation of God, ideal friend, teacher, statesman, devout yogī, and invincible warrior, harmonizing the various conflicting activities of life; *Philosophy* of: from the human standpoint Kṛṣṇa and Arjuna are friends and companions; but, in a deeper sense they are one soul in two bodies, two aspects of the one Reality each incomplete without the other; other than historical fact, many regard the story of the *Gītā* as allegory; to them Arjuna represents the individual self, and Kṛṣṇa the Supreme Self in the traditional Brahman-Ātman (q.v.) concept—the two, God-Man, form the total picture of the Godhead; Arjuna's chariot is the body; the blind king, Dhṛtarāṣtra, is the mind under the spell of māyā (ignorance), and his hundred sons are man's many evil tendencies; the battle, a perennial one, is between the power of evil and the power of good—the warrior who listens to the advice of the Lord speaking from within, will triumph in this battle and attain salvation, the Highest Knowledge; *Ethics* of: remarkable for its eclecticism, thereby giving useful spiritual direction to all who prefer one pathway over another in the pursuit of the Highest Good; it interweaves into one way of life all the traditional ways of salvation—*Jñāna Yoga* (q.v.), the way of knowledge, *Bhakti Yoga* (q.v.), the way of devotion, and

Karma Yoga (q.v.), the way of action; as to Karma Mārga, it takes a position far in advance of the common Brāhmaṇa opinion by declaring that the performance of works, if carried out without any desire for reward, but only for righteousness' sake, can win release on the basis of such works alone; the *Bhagavad Gītā* is one of the three principal canonical books of Vedānta (q.v,) philosophy, the other two being the Upaniṣads, and the *Brahma Sūtras* (q.v.).

BHAGAVĀN: *lit.*, one endowed with the six attributes, viz., infinite prosperity, strength, glory, splendor, renunciation, knowledge; name given to the Godhead; also, the Personal God; an honorific title.

BHAGAVĀN DĀS, BABU (contemporary): theosophist; Indian idealist; his three important philosophical works are *Adhyātmavidyā*, "Science of Peace"; *Science of Emotions*; and his translation of the *Praṇava Vāda* a work attributed to Gārgyāyana (q.v.).

BHĀGAVATA PURĀṆA (c. AD 900): emphasises the Bhāgavata cult centering around Kṛṣṇa (q.v.); its bhakti (q.v.) is of an emotional character, and the relation of God and soul is symbolized by that of man and maid; *see Bhāgavatas, infra*.

BHĀGAVATAS: a Vaiṣṇavite (from Viṣṇu) sect, worshippers of Vāsudeva (q.v.) based on the cult of Kṛṣṇa (q.v.); they came to notice in 300 BC under the name Vāsudevakas when they began teaching a new doctrine of the *Law of Karma* which secures that every individual must reap the fruit of deeds performed in former existences, by suggesting the Law may be modified by grace (prasāda, q.v.) of the Lord, the Ordainer (Īśvara, Dhātṛ) combined with the loving faith (bhakti) of the worshipper; later called *Bhāgavatas*; their sacred text is the *Bhagavad Gītā*; the sect, tradi tionally, was founded by Vāsudeva (later deified), *aka* Kṛṣṇa Devakīputra, who is identified in an *Āraṇyaka* (q.v.) with Viṣṇu (q.v.) and Nārāyaṇa (q.v.); *more at Vāsudeva, infra.*

BHAGAVATĪ: a goddess; the Divine Mother (q.v.).

BHAGĪRATHA: a scion of the Solar race who, according to Hindu mythology, through his mighty efforts brought the Gaṅgā (the River Ganges and hence the descent of the Goddess Gaṅgā) to earth from its terrestrial terrain; because of this feat the name *Bhagīratha* became synonymous with persistence and perseverance; and the achievement of any difficult attainment is referred to as Bhāgīratha prayatna (labours of Bhagīratha).

BHAGWĀN DĀS (AD 16th cent.): Indian patriot; son of Bihārī Mall; at the head of 5,000 men conquered Kāśmīra by defeating its Sultan, Yūsuf Shah, and his son, Ya'qūb, in 1586, after which Kāśmīra was annexed to the Empire.

BHAKTA: *fr. bhaj*, "to love"; a devotee of God, or of a representative or symbol of God.

BHAKTAS: name for followers of Tantra (q.v.).

BHAKTI: *fr. bhaj*, "to love," "to revere"; devotion; single-minded zeal and unswerving passion for the realization of Truth; an urge lifting the aspirant from the wilderness of dry intellectualism where speculative philo-

sophy fails in reaching the goal, to unity with the Divine.

BHAKTI ŚĀSTRAS: Hindu scriptures of religious devotion; the two great epic poems of India—the *Mahābhārata* (q.v.) and *Rāmāyaṇa* (q.v.).

BHAKTI YOGA or BHAKTI MĀRGA: "Way of Devotion"; the goal of Realization of Brahman may be attained by self-surrender of the will to the Personal God (q.v.), who, in turn, is but a reflection of the very Self that is the essence of every being.

BHĀMATĪ: a commentary on the *Vedānta Sūtras* (q.v.); authorship attributed to Vācaspati (c. AD 9th or 10th cent.); date suggested by S. Rādhākrishnan.

BHĀNAKAS: reciters of Buddha's teachings.

BHARATA: *1.* a legendary figure, the first of India's mythical Cakravartin (q.v.); *2.* a descendant of King Bharata, the son of the high-souled King Duṣyanta and his wife Śakuntalā; *3.* name given to the blind king, Dhṛtarāṣṭra and frequently to Arjuna, characters in the *Mahābhārata* (q.v.), both of whom were descended from the ancient King Bharata; *4.* loyal brother of Rāma, character in the Indian epic *Rāmāyaṇa* (q.v.); *5.* author of the *Nāṭya Śāstra* (q.v.), "Science of Dance," date between AD 1st and 4th century.

BHĀRATA: *1.* name for India in honor of Bharata (q.v.), the celebrated hero-king of ancient India; *2.* an inhabitant of India.

BHĀRATAVARṢA: "Land of the Sons of Bharata"; ancient name of India.

BHARATA NĀṬYAM: dance of the devadasīs, or temple dancers; a tradition handed down to the dancing schools whose students perform in the theaters and temples; the performance takes place in the evening and may last for as long as four hours; included traditionally in every repertoire is the *Alarippu*, an invocation and act of homage to Śiva (q.v.) patron of the arts, and it always comes at the beginning of the evening; among the dances in the *Bharata Nāṭyam* is the dance of the creation of the Universe, in which the performer exactly reproduces the attitudes of Śiva, as portrayed for centuries in temple sculptures; *see also dance*; *Nāṭya Śāstra*, *infra*.

BHĀSA (late 1st cent. BC): great dramatist of the Indian theater following Aśvaghoṣa (q.v.); a Brāhmaṇ devoted to Viṣṇu (q.v.), left about twenty plays; he had a fluid, graceful style, created strong and vibrant characters, and took his plots from the life of Kṛṣṇa (q.v.), the god's boyhood and young-manhood, from the epic themes of Rāma's life in the *Rāmāyaṇa* (q.v.), and constructed plays based upon traditional Indian folk tales; his thirteen surviving plays included two works of great merit, viz., *Svapnavāsavadatta* ("The Vision of Vāsavadattā"), and *Pratijñāyaugandharāyaṇa* ("Yaugandharāyaṇa's Vow").

BHĀSKARA (AD 9th cent.): *1.* Vaiṣṇava saint and philosopher; wrote a commentary on the *Brahmasūtras* (q.v.) called the *Bhāskara Bhāṣya*; upholds the doctrine of bhedābhedavāda, that unity and multiplicity are equally real, and that the world of matter has real existence, although it

is essentially of the same nature as Brahman; he holds that when matter acts as Brahman, it serves as a limiting adjunct in the form of body and senses and results in the rise of individual souls; *2. Bhāskara* (AD 12th cent.): mathematician; established mathematically what had been recognized in Indian theology at least a millenium earlier, that infinity, however divided, remains infinite, which he represented by the equation

$$\frac{0^0}{X}=0^0$$

BHĀṢYA(S): "discussions"; Commentaries on the various divisions of the Vedas (q.v.).

BHAVĀNĪ: the Divine Mother (q.v.).

BHAVIṢYA PŪRAṆA: one of the 18 principal *Pūraṇas* (q.v.), deals especially with Brahmā (q.v.).

BHEDĀBHEDAVĀDA: "theory of difference-nondifference," such as the Vedānta theory that individual selves which are effects of Brahman are neither absolutely different from Brahman (q.v.) nor absolutely nondifferent from Brahman; the doctrine that unity and multiplicity are equally real; espoused by Bāskara (q.v.), Nimbārka (q.v.), Śrīpati (q.v.), Vallabha (q.v.), and Yādavaprakāśa (q.v.), among others.

BHIKṢU: "beggar"; the mendicant wandering sage; the fourth and last of the four stages (āśrama) of a man's lifetime according to the Hindu dharma (q.v.)

BHĪMA: *1.* Pāṇḍava prince, brother of Arjuna; character in the *Mahābhārāta* (q.v.); *2.* name often applied to Arjuna (q.v.); *3.* half-brother of the monkey-god, Hanumān (q.v.), character in the *Rāmāyaṇa* (q.v.).

BHĪṢMA: legendary hero; one of the noblest characters of the *Mahābharāta* (q.v.), the personification of statesmanship, wisdom, and knightly valor, and an example of utter selflessness; took the vow of celibacy in order to enable his widowed king-father to marry a princess whom the latter loved, and whose father required such a vow before giving his consent to the marriage; the reason being that any future child of the maiden should have no rival for the throne.

BHOGA: "enjoyment"; proscribed by some religious schools, but Tantra (q.v.) claims it can be made a way of yoga; *see the five forbidden things, infra.*

BHOGĪS: volunteers for human sacrifice; especially associated with the Durgā (q.v.) cult in Assam, notably in the temple of Kāmākhyā (Durgā); from the moment they announced their agreement to allowing themselves to be sacrificed, they became venerable and all excesses were allowed them, including as many women as they wished; they were sacrificed at the annual festival of the goddess, under the direction of a chapter in the *Kālikā Purāṇa* which sets forth the details of their decapitation, stipulating, however, that this ritual must not be performed by the first three castes; the victim, so states the *Purāṇa*, incarnates Śiva (q.v.) himself; no date of the original practice of this ritual is known, but in AD 1565, 140 victims were beheaded in the course of a single sacrifice, and rituals of human sacrifices were performed in Assam into the 19th century when

they were suppressed by the British Government in 1832; *fr.* E.A. Gait, *A History of Assam*, p. 58.

BHŪH: or Pṛthivī; the Earth upon which men dwell; one of the 14 worlds (7 upper, 7 lower) which, according to Hinduism, constitute the universe; one of the seven upper worlds.

BHŪTAŚUDDHI: Tāntric ritual; the cleansing (śuddhi) of the five elements of which the body is composed (bhūta), in preparation for an act of dualistic worship; an indispensable preliminary to every Tāntric rite.

BHŪTATHATĀ: "the suchness of beings," "the essence of existence"; Ultimate Consciousness, "that which is Such as it is" or Absolute Suchness (q.v.), the basis for the reality of the phenomenal world and of all the bhūtas or beings; a concept of Mahāyāna (q.v.) Buddhism; explicitly explained in the *Mahāyānaśraddhotpāda Śāstra* (q.v.) of Aśvaghoṣa (q.v.).

BHŪTĀTMAN: *lit.*, "the changing self," or "the elemental self"; one of the two forms of Ātman (q.v.), namely, the phenomenal self, the other form being the Absolute or noumenal Self.

BHUVAH: one of the 14 world (7 upper, 7 lower) which, according to Hindu cosmology, constitute the universe; one of the seven upper worlds, a mediary between Bhūh (q.v.) and Svaḥ (q.v.).

BIMBĀ (6th cent. BC): cousin and wife of Prince Siddārtha who became the Buddha; *aka* Yaśodharā (q.v.).

BLACK GODDESS: Kālī (q.v.), the consort of Śiva (q.v.); often called Kālī Ma, "Black Mother"; represented in art as a goddess of very dark complexion.

BLACK YAJURVEDA: *aka* the *Kṛṣṇa Yajurveda*; a division of the *Yajurveda*; the *Taittirīya Samhitā*; called "Black" because it prescribes techniques for destroying enemies, gaining advantage over others, power politicking, etc., *cf. White Yajurveda, infra.*

BLAVATSKY, MADAME ELENA PETROVNA (AD 1831-1891); a Russian; co-founder of the Theosophical Society (q.v.).

BODH GĀYĀ: the modern town in Bihār, a northern province of India where, under a pīpal tree, the Buddha attained unto supreme knowledge and became known as the Enlightened One; held to be the external starting point, for it is here beneath the pīpal tree that all great buddhas gain buddahood, inasmuch as this is, according to Buddhists, the center of the universe, the indestructible "Diamond Seat" which, alone, is to be preserved from universal destruction at the end of the world-age (q.v.); at this point the universe will emerge anew, and the true doctrine will in due course be discovered and spread once more.

BODHIDHARMA (AD 6th cent.): famous Buddhist to whom the esoteric teaching was transmitted independently of the written text, *i.e.*, handed down by word of mouth from disciple to disciple of Gautama Buddha until it reached *Bodhidharma*, who is held to be the twenty-eighth patriarch of India; he systematized the Mahāyāna School of Dhyāna Buddhism (q.v.) and went to China some time between AD 520 and 526 where he became the first Tsu (Patriarch or Ancestor) of the Ch'an (phonetic

rendering of the Sanskrit "dhyāna") school in China; see *Ch'an*; *Chinese Buddhism in China*, Vol. II, *this work.*

BODHISATTVA: "essence of knowledge"; a Buddhist term meaning "one who has attained the very essence of wisdom"; a being whose nature is enlightenment; in *Hīnayāna*: denotes a great being on the point of consecration into Buddhahood; in *Mahāyāna*: denotes a sublimely compassionate being who elects to remain at the threshold of nirvāṇa (q.v.), foregoing the experience of final enlightenment for the comfort and salvation of the world; according to the *Laṅkāvatāra Sūtra* (q.v.), the bodhisattva is possessed of four qualities: (1) the realization that everything is but a manifestation of our spirit, (2) freedom from the false idea that there is anything such as growth, duration, or succession, (3) the understanding that the sole characteristic of external objects is non-existence, and (4) the understanding that Ultimate Knowledge is to be realized within ourselves.

BODHISATTVAYĀNA: the "way" of the bodhisattva (q.v.): implies the pathway of striving for the enlightenment of all sentient beings; the goal and ideal of Mahāyāna (q.v.) Buddhism in contrast to the Hīnayāna (q.v.) ideal of arhat (q.v.) which is individual liberation or nirvāṇa (q.v.)

BODHI TREE: "Wisdom Tree"; the pīpal tree situated at Bodh-Gāyā (q.v.) in Bihār, under which the Buddha became the Enlightened One; *aka* Bo Tree.

BON (Tib): bon-po, *fr.* p'ön-po (significance and derivation unknown, even to Tibetans); an ancient faith of Tibet; noted for its primitive doctrine of metempsychosis; a religion prevalent before the advent of Buddhism which was introduced into Tibet in AD 7th century.

BONDAGE: in all Indian Philosophies: that condition of the Jīva, life-monad, self, or soul which keeps the human entity bound to the wheel of saṁsāra (q.v.), and/or apart from reaching the abiding principle, and/or Self-Realization (q.v.); *see rebirth*; *cf. release*, *infra.*

BOOK OF KINDRED SAYINGS: the *Grouped Suttas*; from the Buddhist Pāli canon; *see Saṁyutta Nikāya*, *infra.*

BOOKS OF THE LAW: *Dharmaśāstras* (q.v.); *Dharmasūtras* (q.v.); comprise the context of religious and moral duties in ancient India.

BO TREE: shortened form of Bodhi Tree (q.v.).

BRAHMA, *BRAHMAN* (unaccented final *a*): *1.* in *Vedānta*: the nondual, selfexistent, *impersonal* Absolute, referred to as It (neuter); the unchanging Reality behind the universe and the indestructible spirit in man; the Entity to whose expansion or immensity there is no limit; the divine essence and source from which all created things emanate, by which they are preserved, and to which they return; when associated with māyā (q.v.), It is called Saguṇa Brahman (Brahman with attributes), the Creator, Preserver, and Destroyer of the universe; *2.* in *Buddhism*: Brahma is applied to the greatness or power of the ecstatic mind or holy enthusiasm—a state rather than a being.

BRAHMĀ (accented final ā): *1.* Purāṇic deity and first person of the Hindu



Brahmā

Trinity (q.v.); the Creator God; an epithet of Saguṇa Brahman (q.v.), the first manifestation of the Impersonal Absolute (Nirguṇa Brahman, q.v.) endowed with consciousness of individuality; the personified Cosmic Soul, the Personal God; spoken of as "He"; the presiding deity of Brahmaloka (q.v.); *2.* "priest"; one of the four principal priests in a Vedic sacrifice (the other three being hotṛ} adhvaryu, and udgātṛ; the Brahmā priest, the most learned of the four, was required to know the three Vedas (q.v.), and to supervise the sacrifice.

BRAHMACĀRIN: an unmarried student studying the Vedas and practicing celibacy; one living in the first stage of Hindu life or brahmacarya (q.v.), *see āśrama, supra.*

BRAHMACARYA: the first of the *four stages* (q.v.) of the life of a Hindu, devoted to the study of the Vedas (q.v.) under a qualified preceptor, and practicing austerity, chastity, and humility; *see also āśrama*; *brahmacārin.*

BRAHMAJĀLA SŪTRA (c. AD 100): Mahāyāna Sanskrit scripture containing the school's disciplinary precepts.

BRAHMALOKA: "realm of Brahmā"; the realm of formless being and purely spiritual bliss; in *Hindu* tradition: the plane of Brahmā (q.v.) who is the controlling deity; constituted of the worlds of Janaḥ (q.v.), Tapaḥ (q.v.), and Satygam (q.v.), and may be said to correspond to the Christian heaven to which the sanctified souls repair after death to enjoy communion with the Personal God; according to Advaita (Non-dualistic) Vedānta (q.v.) even the inhabitants of this region are not liberated souls—they, also, retain a trace of māyā (q.v.) with sattva (q.v.) predominating, and attain final liberation, that is, oneness with Brahman only at the end of the world-cycle (q.v.), although a few, not fully endowed with sattva must return to earth.

BRAHMAN or BRAHMA (unaccented final *a*): metaphysical term denoting the transcendent Absolute, and being neuter (without attributes), is referred to as "It," in contradistinction to the accented Brahmā (q.v.) masculine which is signified by the pronoun "He," and is either the my-

thological or the anthropomorphic personification of the phenomenological manifestation of Brahman as Creator, Governor, and Destroyer of the World; *more at Brahmā, Supra.*

BRĀHMAṆ, BRĀHMAṆA: "one possessed of brahman; a member of the priestly caste; custodian of the Vedic culture; the highest caste in Hindu society.

BRAHMAN: "energy, force, divine power, potency"; *fr. bṛh*="to make great," *man*, from "ātman," one with divine power; a magician; the magical power of the mantra (q.v.).

BRĀHMAṆA: the priestly caste of India; a member of the priestly caste; *see under Brāhmaṇ, supra.*

BRĀHMAṆA: one of the principal scriptures of Brāhmaṇism (q.v.), constituting one of the two sections of each of the four Vedas (q.v.), *viz.*, *Mantra* and *Brāhmaṇa*; contains regulations for the Vedic ritual, along with myths and other traditional matter; also reveals the meaning of mantra (q.v.) which would otherwise remain obscure; both the *Brāhmaṇa* and the *Mantra* are, therefore, indispensable for orthodox worship; included in the *Brāhmaṇa* are the *Āraṇyaka* (q.v.) or "forest treatises"; *Brāhmaṇas* of the *Ṛgveda* are *Aitareya Brāhmaṇa* and *Kauṣītaki Brāhmaṇa*; the *Sāmaveda* has 8 Brāhmaṇas of which the best known are the *Pāñcaviṁśa Brāhmaṇa* and *Ṣāḍviṁśa Brāhmaṇa*; of the *Yajurveda* are the *Śatapatha Brāhmaṇa* and the *Taittirīya Brāhmaṇa*; the *Atharvaveda* has one, the *Gopatha Brāhmaṇa.*

BRAHMANAḤ PARIMARAḤ: *brahman* here, rendered "holy power"; and from *mar*, "to die," and *pari*, "around"; "Dying Round the Holy Power"; a magic ritual of the Vedas (q.v.) for the conquering of one's enemies; a most important concept of Hindu religion and philosophy from Vedic times to the present day; brahman as cosmic power, in the supreme sense of the term is the essence of all that we are and know—the power that we carry within us, the plentitude of wisdom on which we may call to overcome our spiritual and physical adversaries; a more mundane meaning is discussed under *Dying Round the Holy Power, infra.*

BRAHMAN-ĀTMAN: the Transcendental Self embodied in the phenomenal Self; denotes both the Supreme Being and the individual being; though these are identical, their difference is admitted in the relative state; the Upaniṣads (q.v.) subscribe to the empirical reality to the Jīva (embodied Ātman) and deal with its characteristics and its pursuit of deliverance, while emphasizing that the self is Ātman, one without a second; "This is your self that is within all" (*Bṛh U*, III. iv. 1); the entire fifth chapter of the *Śvetāśvatara Upaniṣad* (q.v.) is devoted to the contrast between the Supreme Soul and the individual soul; but the latter, after having rid itself of its limitations which it had imposed upon itself through ignorance (q.v.), wins immortality and is then recognized as identical with the Supreme Soul.

BRAHMĀṆḌA: the "egg" of "Brahmā"; the Universe or Cosmos; the Truth of the universe.

BRĀHMAṆISM: the religious orthodoxy of the first great Indo-Āryan period, originated by the brāhmaṇas or priest caste in India; the religion of the Vedas (q.v.) *Brāhmaṇas* (q.v.), and the Upaniṣads (q.v.); it is customary for Western scholars to designate *Brāhmaṇism* as pre-Buddhistic, and Hinduism (q.v.) as post-Buddhistic (the religion of the *Bhagavad Gītā*, and of the Vedāntic, Purāṇic, and Tāntric teachers); *fr.* Zimmer, *Philosophies of India*, p. 77n.

BRĀHMA SAMĀJ: a theistic reform movement founded in Bengal in AD 1828 by Rājā Rāmmohan Roy; it was meant to be an assembly of all who believed in the unity of God regardless of creed or caste, and discarded rituals and the veneration of images; Roy tried to demonstrate that his views were in accordance with old and true Vedic scripture; the weekly service in what was called the Brāhma Sabhā included the recitation of the Vedas (q.v.) by orthodox Brāhmaṇas (q.v.) and no non-Brāhmaṇa was allowed in the room; after the founder's death in 1833, Devendranāth Tagore succeeded as Trustee and propagated the new doctrine openly declaring the Vedas to be divine revelation and sole foundation of the religious beliefs of the new church; Keśab Chandra Sen, a votary of the new order, because of his unorthodox leanings, came in conflict with the orthodoxy of Tagore, and a schism resulted, Sen establishing a separate Brāhma Samāj, the *Brāhma Samāj of India* (q.v.); the original Brāhma Samāj of Tagore, following the pure monotheistic form of Hinduism, rejecting reform of any kind, soon passed into obscurity.

BRĀHMA SAMĀJ OF INDIA: as distinguished from *Ādi Brāhma Samāj* of Rāmmohan Roy and Devendranāth Tagore; a religious organization founded in AD 1865 by Keśab Chandra Sen, on liberal lines in protest to the severe orthodoxy of the original Brāhma Samāj (q.v.); the new church permitted inter-caste marriage and widow re-marriage, disallowed Brāhmaṇas (q.v.) from preaching in the church, and instituted social reform; reverence for Keśab Chandra Sen grew and he gradually came to be regarded by some as a divine incarnation; this practice of "man-worship" and certain other innovations led to the secession of a number of progressives and rationalists who, on 15th of May 1878, formed a different organization called the *Sādhāran Brāhma Samāj*; Keśab's Church eventually declined and like that of Tagore, passed into comparative obscurity.

BRAHMASŪTRA: *aka Śārīrakasūtra*; *Vedāntasūtra*; authoritative treatise on Vedānta philosophy and is its basic text; authorship ascribed to Bādarāyaṇa who is often identified with Vyāsa; Indian historians differ as to its date, but are agreed that it was composed during the period from 500 to 200 BC, and not later than AD 200; primarily an exposition of the doctrine of Brahman (q.v.); sets forth the final aim of the Vedas (q.v.) in which Bādarāyaṇa attempts to harmonize in systematic form the many approaches to Truth and the apparent contradictions expressed in the Upaniṣads (q.v.); in only 550 sūtras contained in four chapters, the whole

system is developed; these sūtras are very brief consisting of only two or three words each, and so are given different interpretations by various sages and commentators who have become founders of subsequent schools of Vedānta.

BRAHMASŪTRA BHĀṢYA: commentary on the *Brahmasūtra* (q.v.) by Madhva (AD 13th cent.)

BRAHMAVIDYĀ: "Knowledge of Brahman" which is the goal of spiritual seekers; *see also Self-Knowledge; Self-Realization, infra.*

BRAHMAVIHĀRA: the "Four Sublime Moods"; spiritual exercise practiced by the Buddhist monk, in which, sitting quietly cross-legged he endeavours to fill his mind with the four cardinal virtues of Buddhism—love, pity, joy, and serenity—and to consider all living things in the light of these virtues; a fifth mood is that of impurity in which he meditates on all the vileness of the world and the life of the flesh and thereby cultivates his distaste for worldly life.

BRAHMA YOGA: "God union"; union with the Infinite Divine, either the manifest or the unmanifest, by means of yogic meditation.

BRĀHMIN: a member of the priestly caste; see *Brāhmaṇ, supra.*

BṚHADĀRAṆYAKA UPANIṢAD: "great forest book"; one of the oldest and most famous of the Upaniṣads (q.v.); one of the 14 principal Upaniṣads; contains the famous doctrine of the indescribability of the Absolute: "Neti, Neti"—"not this, not this"; in it is also found the well known discourse between the great philosopher Yājñavalkya and his wife Maitreyī; it is in this discourse that we find one of the best expressions of the philosophical idealism of the Upaniṣads; nowhere else is the concept of the transcendental Ātman (q.v.) as universal undifferentiated consciousness better portrayed.

BṚHASPATI: *1* the god of prayers in Hindu mythology: *aka* Vācaspati; *2 Bṛhaspati* (*c.* 600 BC): *aka* Vācaspati; materialist; wrote law books and the *Cārvāka Śāstra* (now extinct).

BṚHASPATI SŪTRA (600 BC): main work (now extinct) on the Cārvāka system, by the sage, Bṛhaspati (q.v.).

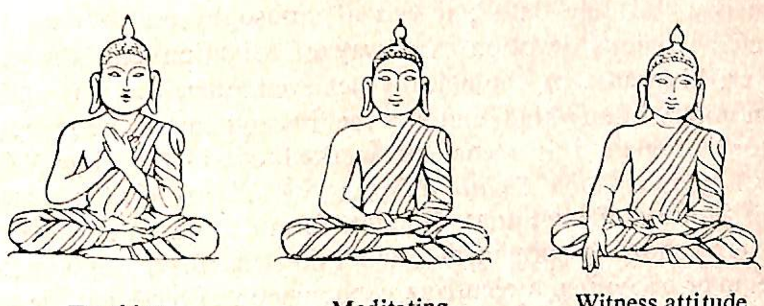
BUDDHA: "to know"; "one who knows"; one who has attained salvation, *i.e.*, enlightenment; appellation given to Prince Siddārtha (q.v.) after his "Awakening" under the Bodhi Tree (q.v.); in *Māhāyāna Buddhism* (q.v.): buddhas are of three kinds: (1) Mānushī buddhas, saviors who, like Gautama, have appeared on earth in the past in human form, experienced enlightenment and entered nirvāṇa (q.v.); (2) bodhisattvas who have bodhi (wisdom) but who postpone their entrance into nirvāṇa, preferring to be reborn many times in order to continue teaching men the way of Liberation; and (3) dhyāni buddhas, the "blessed ones" who differ from bodhisattvas in having fully achieved their buddhahood and stand differently from the Manushi buddhas, in not having achieved their buddhahood in human form—they inhabit the heavens and in the interval between the present and their postponed final entrance into nirvāṇa, they actively minister to men's needs; *Hīnayāna Buddhism* (q.v.); there are

but two buddhas—Gautama before his enlightenment and Maitreya, the buddha yet to come; Gautama Buddha (q.v.) had declared that he was not the only Buddha, but several Buddhas or enlightened beings had made known the Law to worlds before him and that many would after his Parinirvāṇa (q.v.); he did not reveal the exact number of buddhas, but by the middle of the 3rd century BC, the Buddhist elders had declared the buddhas who had preceded Gautama were twenty-four, the last five of these are believed to have appeared in the present Kalpa (q.v.) or world cycle (q.v.); they, together with Gautama Buddha and Maitreya constitute the seven buddhas of the present Kalpa; while the Hīnayāna conception stops here, the Mahāyāna maintains that buddhas and bodhisattvas are innumerable.

BUDDHACARITA: a poem in Sanskrit written by the Buddhist poet Aśvaghoṣa (AD 2nd cent.) depicting the life of Buddha.

BUDDHACARITA KĀVYA: the *Buddhacarita* (q.v.)

BUDDHA, GAUTAMA SIDDHĀRTHA ŚĀKYAMUNI (*c.* 563-483 BC): saintly ascetic, founder of the philosophical system from which various philosophic, ethical, and sociological forms, commonly known as *Buddhism*



Lord Buddha

(q.v.) evolved; Gautama=family name meaning "of the tribe of Gotama (P); Buddha=the "Enlightened One"; Siddhārtha=the given name of the Prince; Śākyamuni="silent sage" of the Śākyas; *Geneology*: Siddhārtha was born to high station as a member of a prominent Kṣatriya (q.v.) family in Lumbinīgrāma, a small town in northern India, some one hundred miles from Benāres; he was the son of Śuddhodana, a Rājā or noble of Kapilavastu, and of Māyā, a princess of Devadaha, a small town in the Śākya territory and who died bearing him; the little Prince was brought up by his aunt and stepmother, Prajāpati; at the age of sixteen he was married to a lady of high birth known to tradition as Yaśodharā (q.v.), who bore him a son, Rāhula; *Biography*: as Prince Siddhārtha he had all worldly goods at his disposal, but he was so overcome by the sights of disease, old age, and death glimpsed on surreptitious drives through the city, that he vowed to forsake the life of a householder and to embrace the homeless state of the religious mendicant so that he

might apply his mind to a manner of overcoming these universal evils; the Great Renunciation took place on the bank of the Anoma when the Prince was at the age of twenty-nine with only his faithful charioteer, Channa, and his equally faithful horse, Kanthaka, as witnesses; for six years Gautama lived as a homeless ascetic, exploring Brāhmaṇism under two gurus, and practiced various Yoga disciplines; eventually he withdrew, convinced that Brāhmaṇism would not lead him to the enlightenment he sought; with the same objectivity he practiced the most rigid austerities of Jainism, only to find that extraordinary mortification was a hindrance in reaching his goal, and that the way of mortification only served to benumb his intellect; he decided to eat and to drink and to thus strengthen his mind and body; accordingly he took begging bowl and resumed the life of a wandering mendicant; he turned aside at Bodh Gāyā and entering a grove sat beneath a pīpal tree where he at last attained unto knowledge and became the Buddha, the Enlightened One; for forty-five years the Buddha roamed about as a wandering teacher and proclaimed his gospel; the Buddha is said to have died at the age of eighty at Kuśīnagar in the Gorakhpur district of the United Provinces; *Teachings*: the keynote of Buddha's teaching was one of moderation—there is a "Middle Path"; it was a philosophy and not a religion, he rejected religious devotion as a way of salvation and the efficacy of prayer; his was a psychologically achieved peace and joy and freedom from misery of any kind, and was the first systematic philosophy in the history of man; this theory he worked out in the *Four Noble Truths* (q.v.), and the *Noble Eightfold Path* (q.v.); *Theory of Life*: observing the transitoriness of all things, Buddha formulates a philosophy of change—there is nothing permanent, and all life, therefore, is no more than a stream of becoming, a recurring phenomenon of birth and death, change and flux is the substratum of reality; his theory of life as a stream of becoming extends to the empirical self; what we erroneously believe to be the individual self is simply an aggregation of constantly changing states of being or *skandas* (q.v.), and it is the union of these that constitutes the individual; the continuity of coming into being, which is suffering, as well as its cessation, is a cyclicity by which the inadequacy of the human nature is manifest and this is accounted for by his doctrine of *Pratītyasamutpāda* (q.v.) or *Dependent Origination* (q.v.); *Ethics*: at the outset of his teaching Buddha provides a motive or inspiration for a moral life; there is suffering, he points out, which must be extirpated if one is to enjoy the bliss of nirvāṇa (q.v.), where no pain exists; this is not to be interpreted as hedonistic, for in hedonism happiness is found in the increase of life and in the fullest enjoyment of material things of life; but for Lord Buddha, happiness, which is better interpreted peace or wisdom, lies in the dissolution of self-emphasis and ignorance which lead to renewed existence; escape from the chain of rebirth into the bliss of life eternal is what Buddha sets before man at the end of the narrow and difficult path of virtue and the remaking of his

thinking and nature leading to the acquisition of knowledge; the impediments to be overcome in order to reach the highest good are: the craving for material and immaterial pleasures of this world or another, pride, self-righteousness, and disregard for the true nature of things; while Buddha recognizes the interdependence of men, his doctrine of morality is more individual than social—man is responsible for his own revamping and regeneration and no reliance on convention and authority is necessary or even efficacious; Nirvāṇa is the highest goal in Buddhism, and the Buddha's *Eight-Fold Path* represents the moral path to its attainment; the *path* is a *code* of morality, not the commandment of God, but a law in itself that governs the world; *see also Buddhism, infra.*

BUDDHAGHOṢA (AD 5th cent.): "Voice of Buddha"; great Buddhist scholar, learned in the Sinhalese tongue and retranslated the old texts into Pāli; author of the famous *Visuddhamagga* (q.v.), and commentaries on the *Tripiṭakas* (q.v.).

BUDDHI: "to know," "higher reason": intelligence, judgment; perceptive choice; popularly known as manas (mind); the storehouse of our psychic potentialities—our intellectual, volitional, emotional, and intuitive faculties; in *Sāṅkhya* (q.v.): the faculty of adhyavasāya, *i.e.*, "determination, resolution, mental effort—awareness, feeling, opinion, belief, knowledge, discrimination, and decision"; these processes are nonvolitional, according to Sāṅkhya thinkers, and buddhi, therefore, precedes ahaṅkāra (I-consciousness) and supercedes the latter in rank and power; so it is, although when making a decision we may suppose ourselves to be free and following reason, what we are actually following is the dictation of buddhi our own "unconscious" nature.

BUDDHISM: generic term for various philosophic, religious, ethical, and sociological forms based upon the teachings of Gautama Buddha; they emanate from the main doctrine of the *Four Noble Truths* (q.v.) and the *Noble Eight-fold Path* (q.v.); the basic philosophical assumptions are that life is a stream of becoming; that there is nothing permanent in the empirical self; there is universal causation, although Buddhism does not wrestle with the concept of first causes; one thing is dependent upon another—the law of *Dependent Origination* (q.v.); man is viewed realistically as a composite of five phases of life: feeling, dispositions, consciousness, perception, and form; all these forms change according to the law of karma; the basic assumptions in *ethics* are the universality of suffering and the belief in a remedy; the cause of suffering is traced to ignorance and selfish craving, and upon the eradication of ignorance and selfishness nirvāṇa is attained; nirvāṇa is described negatively as freedom from ignorance, selfishness, and suffering, and positively as the attainment of wisdom (*prajña*) and compassion (*karuṇā*); the main divisions after Lord Buddha are two: the *Theravada* (q.v.) which later became the *Hīnayāna* (q.v.) or "Lesser Vehicle," and the *Mahāyāna* (q.v.) or "Greater Vehicle"; chief among the philosophical subschools arising out of Buddhist thought are four: the *Vaibhāṣika*, and the *Sautrāntika* which belong to the

Hīnayāna; the *Yogācāra* (q.v.), and the *Mādhyamika* (q.v.) which belong to the Mahāyāna; Buddhism enjoyed sudden expansion under the reign of Aśoka (3rd cent. BC); Aśoka attempted to make it a world religion, sending missionaries to Western Asia, northern Africa, and southern Europe, to all parts of India from Kāśmīra to Ceylon; it spread to China under the Mahāyāna Buddhist, Bodhidharma (AD 6th cent.), then on into Korea from where it entered Japan; in AD 7th century Mahāyāna Buddhism was introduced into Tibet by Tibet's King Srong-tsan Gampo; and in the 11th century a corrupt form of Buddhism known as Lamaism or Tāntric Buddhism was introduced into Tibet by the Indian monk, Atīśa Dīpaṁkara (q.v.): *Literature* of: *see under* various headings of Buddhist schools.

BUDDHI YOGA: the uniting with the buddhi (q.v.) or higher discerning mind, considered one of the necessary preliminary steps in yoga discipline; requires an awareness of the One-Self in all action arising out of its equanimity.

C

CAITANYA: "Consciousness"; the universe originates from caitanya (*Śiva Saṁhitā*, I.49).

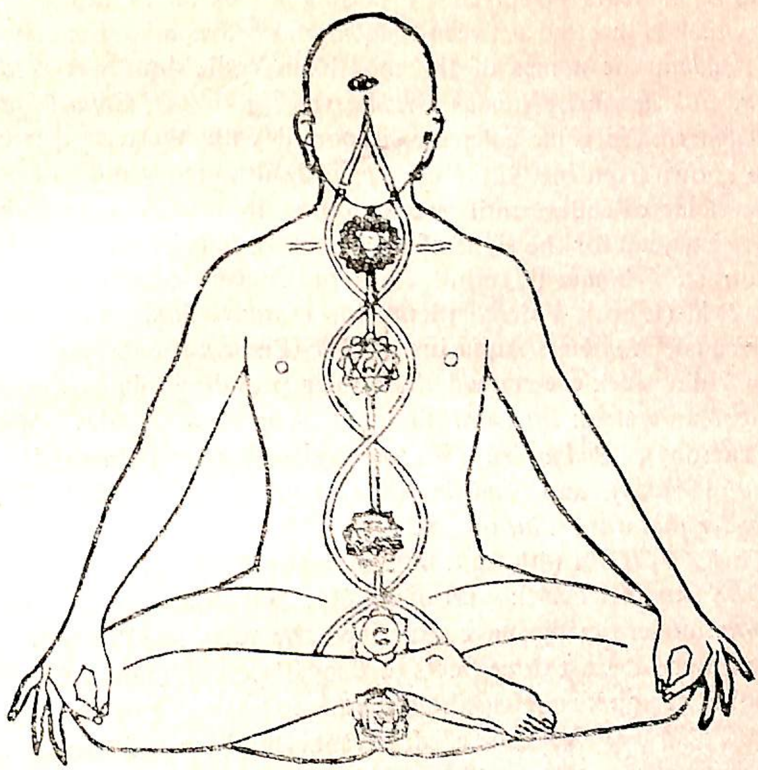
CAITANYA (1485-1533): Bengal mystic and Vaiṣṇava saint; famous proponent of the Acintya Bhedābheda Vedānta (q.v.) or Unthinkable Dualistic Non-Dualism; devout follower and exemplar of Vaiṣṇavism (q.v.); his religious teachings are called Gauḍiya Vaiṣṇavism (q.v.); the record of his life and teachings are called Gauḍīya Vaiṣṇavism (q.v.); the record of his life and teachings are in the *Caitanya Caritāmṛta* (q.v.), which is the main text for his school of thought.

CAITANYA PURUṢA: "Conscious Being"; the All-Conscious Being that is source and Lord of the universe.

CAITANYAS: the Bengal school of Vaiṣṇavism (q.v.); worshippers of Kṛṣṇa as the manifested form of Viṣṇu (q.v.).

CAKRA(s): centers of the human body regarded as seats of the elements of the body as described in Haṭha Yoga (q.v.) and Kuṇḍalini Yoga (q.v.); also meaning "wheel" a concentration of psychic force.

CAKRAVARTIN: the ancient Hindu mythical ideal, the super-king, the just and virtuous world-monarch who would put an end to the perpetual struggle of contending states; the Controller of the Universal Dharma (q.v.), a sovereign on an equality with a demiurge; the monarch who unites the fascinating legitimacy of Varuṇa (q.v.) with the vigor of Indra (q.v.); his mark is the luminous apparition in the firmament in the form of a wheel (cakra) and is the sign of his campaign of unifying the whole universe; he sets the wheel in motion and the symbol moves, turns, and revolves before him as he marches; the conception of the mahāpuruṣa



Cakra Centers

cakravartin—the superman turning the wheel, goes back to the earliest Vedic, pre-Vedic, and pre-Āryan literature and traditions of India; and is reflected in various Buddhist and Jain writings, as well as the Hindu *Purāṇas* (q.v.); in *Buddhism*: the Universal Monarch is the secular counterpart of the Buddha who, himself, is said to have "set in motion the wheel of the sacred doctrine."

CALENDAR, HINDU: in ancient India the basic unit was the lunar day approximately 30 of which formed a lunar month, i.e., the four phases of the moon, of about 29 and 1/2 solar days; the fortnight beginning with the new moon was called the bright half (śuklapakṣa), and the other the dark half (kṛṣṇapakṣa); in Northern India and much of the Deccan the month began and ended with the full moon, while in Tamil country the month generally began with the new moon; the Hindu calendar is still in use throughout India for religious and governmental purposes; the year normally contains 12 lunar months: *Caitra* (March-April), *Vaiśākha* (April-May), *Jyeṣṭha* (May-June), *Āṣāḍha* (June-July), *Śrāvaṇa* (July-August), *Bhādrapada* or *Prauṣṭhapada* (August-September), *Āṣvina* or *Āśvayuja* (September-October), *Kārttika* (October-November), *Mārgaśīrṣa* or *Āgrahāyaṇa* (November-December), *Pauṣa* or Tiṣya (December-January), *Māgha* (January-February), and *Phālguna* (February-March); according to the usual system of reckoning the year begins with *Caitra*, but it is sometimes taken as beginning with another month; the discrepancy between

lunar and solar years is solved by adding an extra month every 30 months, which is inserted between *Āṣāḍha* and *Śrāvaṇa*, and is called the second *Āṣāḍha*; the names of the months in Vedic times were: *Madhu, Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Ūrjas, Sahas, Sahasya, Tapas, Tapasya*; the solar calendar, imported with Western astronomy, was also known from the Gupta era onward, although it did not replace the lunar-solar calendar until recent years; in the solar calendar the months are named for the signs of the Greek zodiac: *Meṣa* (Aries) *Vṛṣabha* (Taurus), *Mithuna* (Gemini), *Karkaṭa* (Cancer), *Siṁha* (Leo), *Kanyā* (Virgo), *Tulā* (Libra), *Vṛścika* (Scorpio), *Dhanuṣ* (Sagittarius), *Makara* (Capricornus), *Kumbha* (Aquarius), *Mīna* (Pisces); the days of the solar calendar 7-day week are named after their presiding planets as in the Greco-Roman system: *Ravivāra* (Sunday), *Somavāra* (Monday), *Maṅgalavāṛa* (Tuesday), *Budhavāra* (Wednesday), *Bṛhaspativāra* (Thursday), *Śukravāra* (Friday), and *Śanivāra* (Saturday); *condensed from* Basham, *The Wonder that was India*, pp. 492, 493.

CĀṆAKYA KAUṬILYA (4th cent. BC): *see under Kauṭilya, infra.*

CAṆḌĪ DĀS (AD 14th cent.): saint of the Rādhā-Kṛṣṇa Cult, and Vaiṣṇava poet; *note*: modern critics have examined the texts and have concluded that there were at least three poets of Bengālī poetry named Caṇḍī Dās, two writing at approximately the same time.

CANDRAKĪRTI (AD 7th cent.): Mahāyāna Buddhist teacher; author of the *Prasannapadā*, a commentary on the *Akutobhayā* (q.v.) of Nāgārjuna (q.v.).

CANDRALOKA: the Plane or World of the Moon; the plane where householders who perform their daily obligatory duties and religious rites with a view to enjoying their results go after death (and afterward return to earth).

CANDRAPRABHA: the 8th of the 24 legendary Jaina saviors, whose sign is the crescent moon; *see Tīrthaṅkaras, infra.*

CAṚITĀMṚTA CAITANYA: the record and teachings of the life of Caitanya (AD 16th cent.); the main text of Acintya Bhedābheda Vedānta (q.v.).

CĀRVĀKA (date unknown, possibly 600 BC): founder of the school of materialism bearing his name.

CĀRVĀKA ŚĀSTRA: a materialist text written by Vācaspati (same as Bṛhaspati) *c.* 6th or 7th cent. BC; same as *Bṛhaspati Sūtras*, now extinct.

CĀRVĀKA, SCHOOL OF: school of materialism founded by the sophist, Cārvāka, sometime during the 7th cent. or 6th cent. BC; *aka* Lokāyata, *lit.* "belonging to the world of sense," inasmuch as it holds that only this world (*loka*) exists—there is no other reality, no future life; its *Metaphysics* (if any): revolves around matter as the sole reality, and teaches, when a body is formed by the combination of the four elements: earth, water, fire, and air, the spirit or enlivement also comes into existence; with the death of the body the life-spark returns to nothingness; the formulation of the elements into being must, perforce, be fortitudinous

since there is no creating deity; the soul, or life-spark is not distinct from the body—it is only the body qualified by intelligence; *Ethics*: has little appeal to the materialists who claim that virtue and vice are not absolute values but mere social conventions, that pleasure and pain are the central facts of life; virtue is a delusion and enjoyment is the only end to strive for; an unqualified hedonism is the ethical ideal of this school; *Theory of Knowledge*: Lokāyata denies the validity of inference and teaches that perception is the only form of valid knowledge and, in consequence, matter, which alone can be cognized, is the only reality; on the same premise, the post-operative force of karma (q.v.), as well as the postulates of God, religion, freedom, and immortality, must be denied since these concepts are purely speculative; Vācaspati *aka* Bṛhaspati (c. 600 BC), a believer in materialism, wrote the *Cārvāka Śāstra*, the doctrines of Lokāyata; the sūtras of Bṛhaspati have since perished; the *Tattvopaplavasiṁha* written by Jayarāśi Bhaṭṭa (AD 7th cent.) is the only extant treatise which may be considered an authentic text of the school; *see also* the *Prabodhacandrodaya*, *infra*.

CASTE: a division of society in ancient India aimed at making and preserving an ideal spiritual society where the intentions of the Vedas (q.v.) could be made to fit into the natural life of man; the four castes are: Brāhmaṇa (the spiritual and intellectual man), who was thought of as the head of the Universal God; the Kṣatriya the warrior, the dynamic man of will, rule, and power was the arms of the Great Puruṣa; the Vaiśya, the trader, was his thighs; and from his feet evolved the Śūdra, or servile class; thus these four castes of Indian society are supposed to represent the complete image of the Creative Cosmic Being, and constitute the spiritually ideal society; the idea of a spiritualized, typal society arose from the supposition that each man has his own essential nature (svadharma) which reflects some element of divine nature; all other duties are alien to one's nature, and should one break loose and intrude upon another's duties, he would become guilty of disturbing the sacred order of the world; gradually the spiritual ideals receded and the caste system was no longer based upon the qualities of the individual, but became hereditary, exaggerating outer differences at the expense of inner virtue; as India fell victim to the tide of foreign influence, Hindu society became rigid, the castes inflexible and those of higher caste claimed privileges without deserving them and exploited the natural helplessness of the lower castes, dividing society into water-tight compartments; while caste discrimination is still socially generated in India, it is now a law in that country that no discrimination based on caste may be made in educational and civic or governmental placements.

CATEGORIES: a theory of Vaiśeṣika (q.v.) which distinguishes in nature six categories (padārthas) in which all objects can be thought or named: (1) substance; (2) quality; (3) movement and action; (4) association and generality; (5) difference or particularity; (6) inherence; to which a (7th) nonexistence, was added by later Vaiśeṣikas.

CATUR VARNA: the four castes of ancient India: Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra; *see caste, supra.*

CAUSAL BODY: one of the three upādhis (q.v.) which, according to Vedānta philosophers, are in men as limiting adjuncts veiling Ātman (q.v.) causing It to appear different from what It is; the fifth sheath, that of bliss or anandamayakośa (q.v.); *see five sheaths, infra cf. gross body; subtle body, infra.*

CAUSATION: in *Buddhism*: there is universal causation, although Buddhism does not wrestle with first causes; one thing is dependent upon another; this is the law of Dependent Origination or Pratītyasamutpāda (q.v.); in *Nyāya*: causality is a form of our thought, a mode of intellect, a tie to bind all experiences; denies the existence of effects or any transcendental teleology in the mechanism of nature, causation being merely redistribution of energies which come from within the cause; the Naiyāyika lays stress on antecedent conditions and the change which unites the conditions makes them into causes that result in the effect; the moment the union of the conditions is brought about, the effect appears; the process of change is itself the effect—a logical and not a chronological process; in *Sāṅkhya* prakṛti (q.v.) is the fundamental matrix which evolves the world out of itself: in it all determinate existence is implicitly contained; prakṛti is not being, but force, a state of tension of the three guṇas (q.v.) which, when urged to action by puruṣa (q.v.) bring about all phenomenal objects, both subtle and gross; thus activated, the guṇas go about the work of making various combinations that give form and shape to material objects; so it is that Sāṅkhya distinguishes two causes—material and efficient; while the material cause (prakṛti) constitutes the effects, the efficient cause (puruṣa) exerts influence from the outside; in traditional *Vedānta*: Brahman (q.v.) creates the universe out of māyā (q.v.); therefore, from the standpoint of māyā, Brahman is the material cause of the world; but as Pure Consciousness (q.v.), It is the efficient cause; thus Brahman Itself is both the material and the efficient cause of the universe; *see also karma, infra.*

CELIBATE: the first of the *Four Stages of Life* (q.v.) as prescribed in ancient Vedic culture; *see āśrama, supra.*

CHĀNDOGYA BRĀHMAṆA: part of the *Samaveda* (q.v.) *see also Brāhmaṇas, supra.*

CHĀNDOGYA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.) and one of the oldest and best known; contains the popular story of Satyakāma Jābāla and his truthful mother, in which it is demonstrated that the status of Brāhmaṇa is determined by character rather than by birth; its basic doctrine is the identity of the Ātman, the psychical principle within, and Brahman, the universal principle of nature; herein also may be found an explanation of the mystic syllable *AUM* (q.v.), and some of the better known theories of creation, such as the cosmic egg (q.v.); much of the text is devoted to upāsanā or ritualistic worship; name derived from *chandas* which means "meter" because it may be recited in metrical

style; comprises the last eight of the ten parts of the *Chāndogya Brāhmaṇa* (q.v.).

CHAUDHURI, HARIDAS (AD 1913-1975): noted scholar on Eastern thought; contemporary disciple of the famous 20th century philosopher of Vedānta, Śrī Aurobindo (q.v.); born at Calcutta of Brāhmaṇ family, received the Master of Arts degree in 1937 from the University of Calcutta; obtained the Doctor of Philosophy degree in 1947 from the same university for his dissertation "Integral Idealism"; migrated to the U.S.A. in 1951 and founded the Śrī Aurobindo ashram in San Francisco as a Center of Universal Religion, putting forth a world-view harmonizing the distinctive value systems of East and West in the framework of Śrī Aurobindo's integral philosophy; wellknown in the San Francisco Bay area as Director of the San Francisco Ashram, founder-President of the Cultural Integration Fellowship (CIF), President of California Institute of Asian Studies, and Chairman of the South Asia Department at the American Academy of Asian Studies; an international lecturer and a profound and creative writer, his numerous books and many published articles on philosophy and psychology have met with auspicious acceptance.

CHIKAI BARDO: the first of the three periods of the transitional state between death and rebirth according to the *Tibetan Book of the Dead* (q.v.) from the moment of death and several days thereafter; that period in which the ordinary person (one who has not meditated or striven for moral purity is believed to be in a trance-like state, not knowing that he is dead); the clear light of Realization is obscured by the percipient's karmic accumulation and he does not recognize it; therefore, he cannot grasp it or hold onto it; only a grey twilight-like light, an astral diffusion, is seen by the sojourner in the after-death state, blinded as he is by the opaque pall demerit-induced residue; when the first Bardo ends, the Knower awakens to the fact that he is, indeed, dead and begins to experience the second or Chönyid Bardo (q.v.).

CHONYID BARDO: the second of the three periods of the transitional state between death and rebirth according to the *Tibetan Book of the Dead* (q.v.), called "The Bardo of the Experiencing of Reality;" awakening from the death swoon of the first Bardo (Chikai Bardo, q.v.) and not having seized the opportunity of recognizing the Clear Light of the Void, the Formless Consciousness that is Reality, and with empiric consciousness —the consciousness of objects, lost, the Traveler wanders in the Bardo, possessed of supernormal perception, torn between choosing the oblivion of Nirvāṅa (q.v.) and the lure of Sangsāra the descent into rebirth; if he has memorized well in life the passages of the *Bardo Thodol* (q.v.) he will allow himself to be led on the Bardo plane by the chanted instructions of the lāma (q.v.) "like the controlling of a horse's mouth by means of a bridle": if, however, the deceased has come unprepared, if he has not mastered the art of dying, terrible visions of his subconscious self await him in this second plane; deep psychic dominants appear and he experi-

ences the rise of karmic illusions in terrifying dreams of blood drinking Wrathful Deities; but these deities are not something apart from the Traveler in Bardo—they are himself, and in order to avoid further confrontation with the fearful hallucinations of the Wrathful Deities, he seeks refuge in the womb and in another birth; and if he has failed to recognize his ego and to free himself from attachment to self, he has passed up the last opportunity to make the supreme affirmation and to attain the Void, the deceased sinks irrevocably into the sea of desire for rebirth and enters the third Bardo, the Sidpa (q.v.) plane from which he cannot turn back; this descent illustrates the estrangement of consciousness from the liberating truth as it approaches nearer and nearer to physical birth; driven hither and thither by the winds of karmic desires he wanders about seeking a body; now that he has succumbed to the lure of rebirth the only measure left is to get the best of possible births and to break free of the awesome darkness of the *Sidpa.*

CIT: consciousness; a self-aware force of existence; *Cit*: the divine counterpart of lower mind.

CIT-ŚAKTI: Consciousness-Force; the Divine's power of active consciousness and formative activity.

CITTA: *cit*="to think"; that which is experienced through the mind; the functions of both the reasoning faculty and the emotions, comprising (1) observing, (2) thinking, (3) desiring or intending; a synonym for buddhi (q. v.).

"*CITY OF GOD*": a theory propounded by Rāmānuja (q.v.) that Brahman consists of God, souls, and matter, not independent reals separate from each other, but reals that are independent, a determinant whole which maintains its identity in and through the differences; God is our innermost self and we are but modes of his substance, yet we all maintain our individuality of form; the city of God consists of numerous souls, atomic in size, who are totally different one from the other; the forms which they assume are due to pure matter, and through its aid the liberated souls give shape to their thoughts and wishes; eventually each individual soul will have become perfect and yet remain as an adjective of the Absolute; the Absolute, which is one self, by virtue of its immanent principle, becomes an interrelated unity of selves without being the less one self, it has a social character, and each one of the society of selves aims at no selfish interest, but at the universal being.

CODANĀ: Vedic injunctions.

CODE OF MANU: a book on Hindu law supposedly written by Manu, a mythical character, the First Man (q.v.), but attributed by some scholars to Manu, 4th century BC, and probably composed in its final form in the 2nd or 3rd century AD; a metrical work of 2,685 verses detailing instructions regarding the social rules and practices of the time; while it treats also of mytaphysical and cosmological speculations, the main emphasis is on the social order, especially on the status of women; it is considered a *Dharmasāstra* (q.v.) *see* also *Laws of Manu*; *Manu, infra.*

COITION (*as ritual*): rite performed by the religious Hindu as a simulated sacrificial ritual described in the Upaniṣads (q.v.), especially in Chapter IV of the *Bṛhadāraṇyaka Upaniṣad*, wherein the similarity of different parts of the woman's body to the corresponding factors of the Vajapeya (q. v.) sacrifice is pointed out: "Her lap is the [sacrificial] altar, her hair the [sacrificial] grass, her skin [within the organ] the lighted fire; the two labia of the vulva are the two stones of the soma press"; according to certain Mahāyāna schools, the sexual act, if performed with the proper spiritual intention, enables the participants to recognize a profound human experience of the metaphysical mystery of the Nondual Entity which is made manifest as two; the embrace of the male and female principles and their delight thus gained, denotes their intrinsic unity and metaphysical identity which is exemplified in the Yab Yum (q.v.) icon; a required spiritual discipline in some Tāntric cults to be accomplished in a controlled state of nondual (advaitic) realization under the supervision of a competent and saintly guru who stands by and meticulously directs each step of the sexual act from the moment of erection, the spreading of the thighs of the woman, through the insertion of the male organ into the heated vagina, to the rise of the sexual thrill culminating in the orgasm, the ecstatic vibration ending in the roots of the hair (or top of the head), the seat of the Self-Existent Buddha-Body; the entire act of intercourse, pervading the body with bliss as it crescendoes to the climactic end, deletes all worldly representation, erasing all notions of egoity; thus, through the sexual act and its resultant world-erasing ecstasy, creatures of the visible world actually come in touch, in experience, with the metaphysical sphere of the nondual source of the cosmos; the logic of sexual-intercourse as rite is, this natural function ceases to be a mere animal act and becomes a religious act—a part of the Divine Action in Nature; *cf. Left Hand Tantra*; *Right Hand Tantra, infra.*

COLORS, KARMIC: in *Jainism*: color is endemic to karmic matter which mingles with the subtle substance of the life-monad (q.v.) or soul communicating color to the latter; these colors are six in number: black, dark blue; dove-grey; flaming red; yellow or rose; white; the six types fall into three groups corresponding to the three guṇas (q.v.); 1 and 2 correspond to the tamas guṇa, 3 and 4 correspond to the rajas guṇa; 5 and 6 being states of comparative purity, are counterparts of the sattva guṇa: virtue, ideal being, the supreme state of matter; the Jainas teach that such color pervades the life-monad and plainly indicates the quality of the character of each person; the color extends beyond the bodily frame in a sort of halo, invisible to the ordinary person but clearly perceptible to the saint; herein lies the primitive basis of the halo—the "aura" of the Theosophists—that encompasses every living form, and which, through its shadings, evidences the status of the soul, showing whether one is saturated with dark animal passions and cloudy egoisms, or whether one is luminous in purity and well along the path toward release from the bondage of matter.

CONSCIOUSNESS: *see cosmic consciousness; four states of consciousness; I-consciousness; pure consciousness; repository consciousness; self-consciousness; subconscient, the; infra.*

CONSCIOUSNESS FORCE: "Cit-Śakti"; the Divine's power of active consciousness and formative activity.

CONSORT: the female or active principle; the Hindu personifies the energy of a god and speaks of it as his "wife" or śakti (q.v.); the śakti of a god, however, is not separate from himself—he is one with his power or energy and his creation.

COSMIC BEING: the creative Cosmic Man or Puruṣa, from which the ancient Hindu believed was derived the four castes (q. v.); *see also Cosmic Mind; Cosmic Person; Cosmic Soul; World* Soul; *infra; cf. Cosmic Man, infra.*

COSMIC CONSCIOUSNESS: Pure Consciousness; Brahman; highest level of Reality, Itself devoid or subject-object dichotomy and attributes; the nondual, nondifferentiated field of primal energy; a state of perfect static repose.

COSMIC DANCE: *1* in devotional *Hinduism*: the creative dance (līlā, q.v.) or play of the creator God, Śiva, in whose gestures are the essence of all beings and all worlds; they stream forth without end from his never ending, unremitting flow of cosmic energy as he executes the repetitious gestures of creating and absorbing his creation back into him self in the eternal world cycles (q.v.); *see Dance of Śiva, infra*; *2* the world and all things in it, without exception are generated by the energy of Māyā-Śakti (q.v.), the Mother of the World in the cosmic dance, the beings and items of the world and all ranges of experience are but waves of her energy in a single, ever-flowing, stream of life, her mystery play of continuous creation; *see also līlā, infra.*

COSMIC EGG: accounts for the creation of the earth according to Hindu mythological cosmogony; having opened in the beginning, the upper half of the egg ascended and became the heavens, the lower half descended and became the earth; the *Chāndogya Upaniṣad* describes creation: "In the beginning this [universe] was nonexistent; it became existent; it grew; it turned into an egg; the egg lay for a period of a year; then it broke open;of the two halves of the egg-shell, one half was of silver, the other of gold; that which was of silver is this earth; that which was of gold is the heavens; what was the outer membrane is the mountains; what was the inner membrane is cloud and mist; what were the veins are the rivers; what was the fluid within is the oceans" (III.xix. 1-2); philosophically, the analogy of the rise of the universe out of the Cosmic Egg may be structurally applied to the stages of human consciousness inth e subjective experience of yoga—as the unfoldment of a perceived environment from an innermost, allperceiving center, and psychologically from a primal state of self-absorption resembling nonbeing, from which a state of inner awareness (buddhi) is evolved, an antecedent to self-consciousness which proceeds to an experience of, and to action upon the outer world through the senses.

COSMIC IGNORANCE: the perceiving of duality as the Real; the lack of Knowledge that the only Reality is the One, the Supreme Self as in Advaita Vedānta (q.v.), and in the teachings of Nāgārjuna (q.v.) that the world of sense, if not unreal, at least an untrue appearance.

COSMIC ILLUSION: the mistaking of duality as the real; the obscuring of Non-Duality as the Ultimate Reality, as in Advaita Vedānta (q.v.); *cf. ajñāna, avidyā, māyā.*

COSMIC MAN: in *HINDUISM*: Puruṣa (q.v.); " . . . the wise teacher should impart truly the knowledge of Brahman through which one knows the Imperishable Man [Puruṣa], who is truly-and-eternally-existent" (*Mu. Up.* 1.2.13); *Viṣṇu* as: in Hindu mythology Viṣṇu is portrayed as the giant dreamer of the world floating upon the Cosmic Ocean (q.v.), who bears the universe in his belly, lets it flower as a lotus from his navel, and draws it back again into his everlasting substance at the end of each World Cycle (q.v.); "as flowing rivers go to rest in the ocean and there leave behind them name and form, so likewise the Knower, released from name and form, goes to that divine Man who is beyond the beyond" (*Mu. Up.* III.2.8); the Universal Man (God) from which the castes (q.v.) have their beginning; the divine Universal of which Superman is the mundane particular; in *Jainism*: regarded as FIRST MAN (or FIRST WOMAN), the organism of the universe; the entire cosmos, according to this school, has a human form, never had a beginning and will never end; not "spirit" distinct from matter, but "Spiritual Matter,' or "materialized spirit"; the philosophy of Jainism in this respect is monistic.

COSMIC MIND: title of Saguṇa Brahman (q.v.); *see Cosmic Being, infra; Cosmic Person; Hiraṇyagarbha, World Soul, supra.*

COSMIC OCEAN: aka Milky Ocean; in Hindu mythology: the all-containing sea of Immortal Life, represented by Viṣṇu (q.v.) out of which the transitory universe arises and back into which it again dissolves; personified as Ādi Śeṣa the primordial giant serpent of the Abyss, who carries the unfolded universe on his heads and is the life-giving dragon in the depth of space; in anthropomorphic form Viṣṇu is represented as recumbent upon the serpent who is both himself and his couch and supports him on the surface of the Cosmic Ocean, which again is himself in his elemental form symbolic of the Oneness of all things as taught by the various schools of Vedānta (q.v.); *see also creation; Hymn of Creation, infra.*

COSMIC PERSON: title of Saguṇa Brahman (q.v.); *see also Cosmic Being, Cosmic Mind, supra; Cosmic Soul; Hiraṇyagarbha; World Soul, infra.*

COSMIC SERPENT: see Ādi Śeṣa; Dharaṇa; Dharaṇendra; Mucalinda; Nāga(s), infra; cf. Cosmic Ocean, supra.

COSMIC SOUL: aka Cosmic Mind, Cosmic Person, World Soul; applied generally by Vedāntists to Saguṇa Brahman (q.v.), the personal God; *see also Hiranyagarbha, infra.*

COSMIC TIME: in Jainism: Kāla, one of the six constituents of the universe; that which makes changes possible; *see also cycle of time; Kali Yuga, infra.*

COSMIC TREE: the aśvattham; *aka* the peepal or pīpal tree; a large, long-lived fig tree (*Ficus religiosa*) sacred to the Hindu and lacking prop roots with branches to the earth; the *Bhagavad Gītā* (q.v.) speaks of "the imperishable aśvattham having its roots above and branches below . . . its leaves are the Vedas and he who knows this is the knower of the Vedas; its branches extend below and above, nurished by the modes, with sense-objects for its twigs; and below in the world of men, stretch forth the roots resulting in actions" (Chap. 15, 1.2.).

COSMOLOGY: a branch of metaphysics that deals with the evolution and orderly system of the universe and its space-time relationships; *1* the different systems of Indian philosophy have varying cosmologies, but all postulate a spiritual substance as First Principle; *1a* the *Nyāya* and *Vaiśeṣika* schools regard the phenomenal world as a composite of eternal, unalterable, causeless atoms, existing independently of our thoughts; the soul is eternal, having no beginning and so can have no end; souls lose their activity at the time of dissolution and regain it at conjunction with matter (birth); *1b* for the *Sāṅkhya* and *Yoga* schools prakṛti (q.v.) or pure potentiality is the fundamental matrix which evolves the world out of itself—in it all determinate existence is implicitly contained which comes to life when urged by the inactive consciousness (puruṣa); *2* for *Jainism*: the universe is a living organism made animate throughout by life-monads (q.v.) which circulate through its spheres and this organism will never die; the universe is indestructible, not subject to periodic dissolutions like that of Hindu cosmology (*see World Cycles*, *infra*); *3* the *Mahāyāna* Buddhists maintain that the fundamental nature of the universe and all its objects cannot be explained, but all is a state of "suchness," the substratum of all things is what can be known as bhūtatathatā (q.v.), the suchness or essence of its existence.

COW WORSHIP: the Indian practice most misunderstood by the Westerner; "worship," meaning reverence to a supernatural or divine being is a misnomer and should be replaced by the word "veneration"; the cow is venerated in India as the "mother of the race," inasmuch as, in primitive Indo-Āryan culture the cow supplied all the necessities of life for the maintenance and preservation of the race—dung for fuel and fertilizer, milk and meat for food, power for cultivation; in more modern times the cow has not been used for food and is now protected by the most severe religious laws; no less an advocate than Mahātma Gāndhī (q.v.) led in the defense of "cow-protection," calling it "the central fact of Hinduism, the one concrete belief common to all Hindus," and justified it as "one of the most wonderful phenomena in human evolution . . . the cow is a poem . . . because it is the mother of millions of Indians . . . protection of the cow means protection of the whole dumb creation of God" (*from:* Mohandas Gāndhī, *Young India*, p. 804).

CREATION: the creation of the world as a discrete act in time has little sanction in the philosophical teachings of India; for *Jainism*, matter is eternal, and the Jainas, as also the Buddhists, are not concerned with its

beginning or "first cause"; *Sāṅkhya* posits an eternal primordial matter (prakṛti) which, when connected with the individual conscious principle (puruṣa), accounts for the evolution of the universe; *Gauḍāpāda* (q.v.) denies that there has been any creation at all nor is there any becoming; *Rāmānuja* (q.v.) declares that souls and matter exist in a subtle manner within the body of the Absolute, and creation occurs by an act of God, not as an event in time, but as a logical result of the world's dependence upon Brahman; *Vedānta* states the theory of creation by myth, magic, and/or metaphysics (*see cosmology, supra*)—its purpose is not to explain the universe and its origin, but to establish through it, the ultimate reality of Brahman; apart from Brahman the universe is unimportant, whether from the standpoint of reality or from the standpoint of value, for to realize Brahman is infinitely more important to Vedānta philosophers than to analyze the nature of the universe; *see also Hymn of Creation, infra.*

CREATION, HYMN OF: see under Hymn of Creation, infra.

CREMATION: although ancient Hindus were often buried, the Hindu's abhorrence of contamination makes cremation a more suitable practice, along with general oriental reverence for fire as a purificatory instrument; *cf. Towers of Silence, infra.*

CROSSING MAKERS: the saviors, the divine ferrymen who bring their devotees safely across the dangerous torrents of the river of ignorance and passion to the other shore of Knowledge and salvation; an image held in common by all Indian tradition; the *Jain* saviors are termed Tīrthaṅkaras (q.v.) or "Crossing Makers"; the *Buddha* traverses a river by walking on its waves, and his Wisdom is known as the "Knowledge that has Gone to the Other Shore"; in the same spirit the Mahāyāna savior Avalokiteśvara (q.v.) is represented as a winged steed named "Cloud," who carries to a far off bank of enlightened freedom-in-extinction, all who wish to go.

CYCLE OF TIME: a world period representing the duration of the universe between its manifestation and its return to the unmanifested or pralaya state, a concept entertained by all of the orthodox schools of Indian thought; *see World Cycles, infra.*

D

DAIVAM: "fate"; and adjective that has become a noun meaning "that which pertains to the gods"; an anonymous power or factor which is a transcendent force that cannot be personified, nor can it be reached by prayer or magic spell; it is that inexorable flow of life which must be confronted when the consolation of devotional religion has been outgrown there no longer being any comforting ideals.

DAIVA MĀYĀ: same as Para Māyā (q.v.), *infra*.

DAIVĪ SAMPAT: 1 lit. "divine wealth"; endowment of divine qualities *2* (caps) Divine Nature.

DAKHMA(S): three tiered arenas that provide the Parsis (q.v.) of India with an approved way of disposing of their dead; *see Towers of Silence, infra.*

DAKṢA: 1a force or power personified; *1b* born of the goddess Aditi, the Infinite, who was in turn born of Dakṣa, meaning the infinite and Force are one and the same; *refer to Ṛg Veda*, X.72.

DAKṢINĀCĀRA: "Right Hand Practice" (q.v.); a form of Tantrism; pure ritual, centers its attention on the benignant side of Śakti (q.v.) under the symbol of Mother Goddess, combining in one concept both life and death.

DALAI LĀMĀ [*Tib*]: political and spiritual head of Lāmaism (q.v).

DAMA: self-control; one of the six treasures practiced by the student of the Vedas (q.v.) in his search for self-knowledge (q.v).

DANCE: nowhere in the world is the dance utilized more philosophically as the language of motion than in India; *1a*: a fusion of drama and action



Indian Classical Dancing

regulated by ancient religious treatises, preserved in sacred character far longer than in other cultures, so that it provides both a cultural heritage as well as a complex theatrical tradition; there is not a wasted motion, each movement representing a segment of the Epics or a tradition of the gods; the dancer is not, therefore, an entertainer, but rather the performer of a sacred rite, the interpreter of the gods, *1b*: one of the most significant views of the dance that Hindu philosophy offers is the *Dance of Śiva* (q.v.), an aspect of the Lord's cosmic play, revelations of divine energy under various modes; the *Nāṭya Śāstra*. "The Science of Dancing,"

written by the sage, Bharata, is traditionally supposed to have been conceived by Brahmā (q.v.), himself, who transmitted his inspiration to its author; *3*: *Psychology of*: unlike the Westerner whose dance consists of doing something because he prefers action, the Indian moves from "feeling"; his dance, therefore, is characterized by the contemplative state of mind, the silent intoxication of the senses which leads to ultimate ecstasy and brings him to the threshold of nirvāṇa (q.v.); the slowness of the action, the constant repetition of gesture and situation, the measured obsessive beat of the music, emphasizes the ritual in Indian terpeschore; *see Bharata Nāṭyam, supra*; *Nāṭya Śāstra, infra.*

DANCE OF ŚIVA: *1* philosophically, Śiva is depicted as God, the lonely Cosmic Dancer, whose gestures are all beings and all worlds which



Dance of Siva

stream forth without end from his tireless, unremitting flow of cosmic energy as he executes the rhythmic, endlessly repetitious gestures of the dance; he stirs the primal energy and there is creation, and at the same time he is also destroyer of the worlds and their evil; *2* one of the most beautiful and most meaningful objects of Hindu art is based on the Nad-

anta dance of Śiva Naṭarāja as he performs the enternal dance of creation within the circle of flame; it is the best example of the Śaiva philosophy of the energy of the Lord; in the dance of Naṭarāja, his cosmic activity represents his five activities of (1) creation and evolution, (2) preservation and support, (3) destruction and evolution; (4) veiling, illusion (embodiment and rest), and (5) release, salvation, and grace; God is forever engaged in the rescue of souls from the chains of the three bonds—anava (ego), karma, and māyā (q.v.), which hinder men from final deliverance; his lifted hand protects both the inconscient (lower animals and plants), the subconscient (self-conscious beings), and the supraconscient (the gods) order of his creation—all of these worlds are transformed by the hand bearing fire; the sacred foot firmly planted on the vanquished back of the demon dwarf, which is māyā or world illusion, gives to the tired soul surcease from the pain and struggle of the life of causality, while the lifted foot of the dancing Lord Śiva grants eternal bliss to those who would approach God in the yoga spirit; *see also līlā; Śaivism; Śiva.*

DAṆḌANĪTI: "the science of punishment"; the science of government; one of the four sciences of ancient India; *see sciences, the, infra.*

DARŚANA(S): insight, perception, view; the six classic systems of Indian philosophy ("points of view"); *see Orthodox Schools, infra.*

DARŚANA-ĀVARAṆA KARMA: that which "interferes with the perception of the processes of the universe"; the veiling of right intuition; one of the eight kinds of karma (q.v.) as described in *Jainism* (q.v.).

DASARA: Durgā pūjā; same as Dussehra (q.v.).

DAVIDS, CAROLINE AUGUST FOLEY (1942): British Orientalist, especially in the field of Buddhism; *aka* Mrs Rhys Davids.

DAVIDS, THOMAS WILLIAM RHYS (1843-1922): British Orientalist, especially in the field of Buddhism; compiler with William Stede of a Pāli dictionary in 1894.

DAYĀNANDA ANGLO-VEDIC COLLEGE OF LAHORE: founded by Swāmī Dayānanda Saraswatī about AD 1880; the visible symbol of the liberal branch of the Ārya Samāj (q.v.); *cf. Gurukul of Hardwār, infra.*

DAYĀNANDA SARASWATĪ, SWAMĪ (1824-1883): a reformer and founder of the Ārya Samāj (q.v.), a "back to the Vedas" movement in India; chief among his followers were Lālā Hansrāj, Lālā Lajpat Rai, Pandit Guru Dutt, and Swāmī Śraddhānanda.

DEEP SLEEP: one of the *four states of consciousness* (q.v.) according to Vedānta (q.v.).

DEITIES: *1* of the *Ṛg Veda* (q.v.) are, for the most part, abstract forces; *2* according to Hindu philosophy deities and gods are phenomenal beings, meritorious and righteous men who, after death, become gods in order to enjoy the fruits of their good actions; but they are subject to the laws of time, space, and causation and must be reborn on earth in order to work out the thread of their worldly careers and thus to attain Self-Knowledge (q.v.) and eternal bliss as Brahman; being less gross than man, the deities and gods reflect more of the Consciousness and Bliss which is

the Absolute; *see God*; *gods*; *Gods of the Hindu Pantheon*; *infra*.

DELIGHT: Cosmic Bliss; *see Ānanda, supra.*

DEPENDENT ORIGINATION: pratītyasamutpāda; the Buddha's theory of life as a stream of becoming; *i.e.*, there is nothing permanent in the empirical self; doctrine of the chain of karmic causation as stated in the *Saṁyutta Nikāya* (q.v.), as follows:

That things have being, O Kaccāna, constitutes one extreme of doctrine; that things have no being is the other extreme; these extremes, O Kaccāna, have been avoided by the Tathāgata, and it is a middle doctrine he teaches:

On ignorance depends karma;
On Karma depends consciousness;
On consciousness depends name and form;
On name and form depend the six organs of sense;
On the six organs of sense depends contact;
On contact depends sensation;
On sensation depends desire;
On desire depends attachment;
On attachment depends existence;
On existence depends birth;
On birth depend old age and death, sorrow, lamentation, misery, grief, and despair; thus does this entire aggregation of misery arise;

But on the complete fading out and cessation of ignorance ceases karma;

On the cessation of karma ceases consciousness;
On the cessation of consciousness cease name and form;
On the cessation of name and form cease the six organs of sense;
On the cessation of the six organs of sense ceases contact;
On the cessation of contact ceases sensation;
On the cessation of sensation ceases desire;
On the cessation of desire ceases attachment;
On the cessation of attachment ceases existence;
On the cessation of existence ceases birth;
On the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair; thus does this entire aggregation of misery cease (xxii, 90) *from* H.C. Warren, *Buddhism in Translation.*

DETACHMENT: nivṛtti; from worldly joys and sorrows; method taught by the sages, especially Gautama Buddha, for realizing salvation (mokṣa; nirvāṇa, q.v.).

DEVA(S): 1 shining ones; gods (such as gods of fire, wind, water, etc.); *2* sense-organs (*Īśa Upaniṣad*, 4).

DEVADATTA: *1* the coach of Arjuna (q.v.); *2* character in the Upaniṣads (q.v.); *3* Buddha's wicked cousin.

DEVADEVA: "God of gods"; a title for Kṛṣṇa (q.v.).

DEVANĀGARĪ: "divine script"; Sanskrit (q.v.); temple script; various of the modern languages of India use forms of the Devanāgarī; Hindi, one

of the indigenous languages of India uses the original Devanāgarī

DEVAPRASĀDA: "grace of God"; *see grace*; *prasāda*, *infra*.

DEVAYĀNA: "way of the gods"; the way leading to the gods; *aka* the Northern Path (q.v.), characterized by various luminous stages; those who follow this path and reach Brahmaloka (q. v.) generally do not return to earth.

DEVĪ: the Divine energy or Śakti (q.v.); the Conscious Force of God as the Divine Mother (q.v.), and personified by the Hindu as the "wife" of Deity or the Goddess; called Devī in the *Purāṇas* (q.v.) and *Tantras* (q.v.) and worshipped under various names according to her mild, or more fierce aspects as: Durgā, Gaurī, Kālī, Lakṣmī, Maheśvarī, Sarasvatī, Umā, among others.

DHAMMA [P]: the content of enlightenment to be realized intuitively (directly); *see dharma*, *infra*.

DHAMMAPADA, *The*: a minor canon of the *Khuddaka Nikāya*, a Buddhist Pāli text; one of the five *Nikāyas* or *Collections* under the *Sutta Piṭaka* (q.v.); an early collection of Buddhist verse on virtue.

DHANAÑJAYA: "winner of wealth"; a name for Arjuna (q.v.) the great warrior of the *Bhagavad Gītā*, given to him in honor of his having subdued the kings of India.

DHANUR VEDA: an Upa Veda; scripture dealing with archery (*fr. dhanus*, bow).

DHĀRAṆĀ: fixation of the mind which is attained by placidity and equanimity, firmly fixing the inner sense faculty (antarindriya) on the Nondual Brahman (q.v.); one of the numerous disciplines prescribed by Yoga (q.v.) to be practiced by the aspirant to samādhi (q.v.); *see also yama*; *niyama*, *infra*.

DHARAṆA: Cosmic Serpent (q. v.); Ādi Śeṣa (q. v.).

DHARAṆENDRA: in *Hinduism*: the Cosmic Serpent (q.v.); in *Jainism*; the cosmic serpent, Dharaṇendra, "Lord of the Earth," arose to protect the Jain saint, Lord Pārśva (q.v.), from Saṁvara, a powerful evil god who would attack him and disturb the saint's meditation, and frightened the would-be evil-doer, so that, terrified, Saṁvara turned in his chariot and fled; Pārśva is pictured in Jain art with serpents springing from his shoulders.

DHARMA: in Pāli, *dhamma*: *lit.*, "that which holds together," "supports"; *1* in *Hinduism*: the doctrine of duties and rights of each in the ideal society, and as such, the law of all moral action; the universal law by which the cosmos is governed and sustained; the entire context of law and custom, religion, statute, caste, ritual, duty, and ethics, as well as the essential quality or character of the individual; the law of inner growth and the basis of man's actions; *1 a* one's *dharma* is the form of manifestation in time of what one *is*—any man or thing without its dharma is an inconsistency: virtue, then, is commensurate with perfection in one's given role; the *Bhagavad Gītā* (q.v.) advises: "Better is one's own dharma, though imperfectly performed than the dharma of another well perform-

ed; better is death in the performance of one's own dharma; the dharma of another is fraught with peril" (III.35); *dharma* is not a duty imposed from without, but is man's inward harmony resulting from his spiritual evolution through past lives; *dharma* is not a potency residing in the action performed, not something added from without, but is a property belonging to the being of each individual thing and man, in consequence of which, each reacts in his own unique way to the outside world; by fulfilling his dharma, his role in life, man marches along the path of spiritual progress until he attains the supreme dharma of all beings, namely, the realization of Truth; as an absolutely impartite entity, integral to the individual, dharma cannot be changed or destroyed in parts, and only dissolves as the entity itself fades from the world of māyā (q.v.) and realizes itself as the undifferentiated Brahman, for "verily, that which is law [dharma] is truth . . . ." (*Bṛ Up*, I.iv.14); the texts are the *Dharma Śāstras* and *Dharma Sūtras* or *Books of the Law*; *1 b* the third of the Four Aims (q.v.) of Hindu life, comprising the entire context of religious and moral duties; *2* according to Max Müller (q.v.), dharma "means form, and what is possessed of form, what is different from other things, what is individual; in fact, what we mean by a thing or object, an identity of the thing and its form, the so-called particular and universal"; *dharma* is the real nature of phenomena, the highest universal, not in the Platonic sense of form apart from matter, but as the truth of every form and matter; *see also Dharmakāya*; *Saddharma*; *Sahaja Karma*; *Sanātana Dharma*, *Svadharma*; *Vaidika Dharma*, *infra*; *3* in the specific usage of *Jainism*; dharma is the medium through which movement is made possible—one of the six constituents of the universe; dharma is compared to water through and by which fish are able to move.

DHARMA: *1* the 15th of the 24 legendary Jain saviors, a Tīrthaṅkara (q.v.); *2* a Hindu god, worshipped especially in Assam.

DHARMA-BODY: same as Dharmakāya (q.v.).

DHARMACAKRAPRAVARTANA SŪTRA, or *DHAMMACAKRAPRAVARTANA SŪTTA* [P]; known as the *Sūtta of the Turning of the Wheel of the Law* (q.v.), Buddha's first sermon after his enlightenment, and is usually spoken of as the "Sermon of Benāres," and may be found in the *Saṁyutta Nikāya* (q. v.), and in the *Vinaya Piṭaka*.

DHARMADHĀTU: "dharma element"; the highest reality according to Buddhists, especially Asaṅga (q.v.), and Vasubandhu (q.v.); the final unity of nature; the law of all laws; indeterminate dharma, as understood by the Buddhists, incomprehensible but real.

DHARMAKĀYA: "embodied law"; the essence of existence, thought to be centered in the cakra (q.v.) of the heart; *see kuṇḍalinī infra*.

DHARMAKĀYA: same as Dharma-Body; the Law Body of the Buddha; that which is synonymous with every moral and spiritual law and holds the universe by being its *Ought*; that toward which the entire universe should move; the original man in full; the sound of one hand; the eternal Buddha.

DHARMAPĀLA (*c.* AD 5th cent): a South Indian Buddhist missionary of the Hīnayāna sect who wrote commentaries on the *Piṭaka* (q.v.); *Dharmapāla* (*c.* AD 752 to 794) one of the greatest kings of Bengal, son of Gopāla I who began the famous Pāla dynasty which, in the last days of its rule, claimed descent from the solar race and also from the sea.

DHARMAS: *1* ordained duties of religious and social life; *2* according to *Mādhyamika Buddhism*: a loose collection of pulsating, transitory elements, moments, in a continuous series; a grouping of skandas (q.v.) that we mistake for ego.

DHARMAŚĀSTRAS: *Books of the Law* (q.v); dharma literature of the Hindus; some are attributed to mythical personages while others are ascribed to eminent Brāhmaṇ saints and teachers of antiquity; the style of the earlier works, those of Gautama of Āpastamba, and of Baudhāyana who flourished in the 5th and following century BC, resemble the Vedic prose, and treat of social, ritual, and religious prescriptions intended for one or another of the Vedic schools; but later Law Books, more notably, that assigned to Manu, the *Mānavadharmaśāstra* (q.v.), cover the entire context of orthodox Hindu life; other famous lawgivers are *Nārada*, *Parāśara*, and *Yājñavalkya; all of which see.*

DHARMASŪTRAS: books of the law governing Hindu religious and social conduct; *see Books of the Law*; *Dharma Śāstras*, *supra*.

DHṚTARĀṢṬRA: character in the Hindu epic, the *Mahābhārata* (q.v.), the blind king of the Kurus, eldest brother of King Pāndu, and father of one hundred sons, of whom Duryodhana was the eldest; *see Bhagavad Gītā*, *supra*.

DHYĀNA: "meditation"; "concentration"; the effort to cease thinking and to attain mental tranquility in order to attain insight into the nature of Reality; concentration bent on inner visualization to behold through and in one's self, the Self-Divine; the preliminary realization of the Self which is followed by the supreme achievement—samādhi (q.v.); a practice of Yoga (q.v.).

DHYĀNA BUDDHISM: Chinese school of Buddhism; Zen; *see Vol. II, this work, infra.*

DHYĀNI-BUDDHAS: the "blessed ones" who differ from Bodhisattvas (q.v.) in having fully achieved their Buddhahood, but who stand in a different category from the Manushi Buddhas (q.v.), in not having achieved their Buddahood in human form—they inhabit the heavens and in the interval between the present and their compassionately postponed final entrance into nirvāṇa (q.v.), they actively assist earthly men in the latters' needs, as Gautama, the Buddha, did between his enlightenment and death.

DIALECTIC: systematic reasoning, exposition, or argument that juxtaposes opposed or contradictory ideas and seeks to resolve their conflict; there are two notable eras in the history of Indian philosophy where the dialectic is paramount: *1* history reveals a number of dialecticians and wandering ascetics contemporary with Buddha (6th-7th cent BC) who,

himself, perpetrated the most significant revolt against *orthodox* Brāhmaṇism (q.v.); they are: *Pūraṇa Kassapa*, mentioned in the *Sāmaññaphala Sutta* (q.v.), who preached the uselessness of action; *Makkhali Gosāla* (a Jain), the head of the Ājīvikas (q.v.), maintained a strict determinism; *Ajita Kesakambala* who professed a materialism similar to that of the Cārvāka (q.v.); *Pakudha Kaccāyana*, the perenniality of the "seven bodies" (q.v.); *Sañjaya Velaṭṭhaputta*, an obscure agnostician; and *Nigaṇṭha Nāṭaputta*, the skeptic; *2* the second period of dialectic and sophistry burgeoned in the *Scholastic Period* (q.v.) of Indian philosophy which became emphatic in the AD 6th century forward, and is designated by the prolific commentaries on the Sūtras (q.v.); the commentator, by means of dialogue seeks to show the comparative relation or contrasting view of the concept he is expounding with the views suggested by the rival philosophical protagonists; this period brought forth such eminent philosophers as Śaṅkara (8th century), Rāmānuja (11th century), Madhva (13th century), and Baladeva (18th century).

DIAMOND CUTTER SŪTRA: a Mahāyāna (q.v.) scripture; *see Prajñāpāramitāsūtra; Vajracchedīkaprajñapāramitāsūtra.*

DIAMOND NEEDLE: a brief Buddhist tract ascribed to Aśvaghoṣa, of the 1st or 2nd century AD, attacking the claims of the Brāhmaṇic priesthood, and indirectly the entire class system, with exceptional dialectic skill; *see Vajrasūci, infra.*

DIAMOND SEAT: *see Vajrāsana, infra.*

DIGAMBARA; "clothed in space," "nude"; "those whose garments (ambara) is the element that fills the four quarters of space (dig)"; Jain sect, followers of Mahāvīra (c. 528 BC), the great Jñātrika teacher who wore no clothing; holds with Mahāvīra that women are "the greatest temptation in the world" and the cause of all sinful acts," and are, therefore, not to be admitted to Jain temples or to monastic life, and in this view, cannot realize salvation until they have been reborn as men; *cf. Śvetāmbara.*

DĪGHA NIKĀYA: a portion of the Buddhist Pāli canon called *the Longer Sermons or Dialogues*, recorded of Gautama Buddha; one of the five divisions of the first *Sutta Piṭāka* (q.v.); a collection of long lectures containing 34 suttas (sūtras), each dealing with one or more points of Buddhist doctrine; the first of them is *Brahmajāla Sutta; Sāmaññaphala Sutta* on the reward of asceticism; *Ambaṭṭha Sutta* on Buddha's attitude toward caste; *Kūṭadanta Sutta* on the relation of Brāhmanism and Buddhism; *Tevijja Sutta* contrasting the Brāhmaṇ culture with Buddhist ideals; *Mahānidāna Sutta* on causation; *Sigālovāda Sutta* on the duties of the Buddhist layman; *Mahāparinibbāna Sutta* an account of the last days of Buddha.

DĪPVAṀSA: *History of the Island*, a Ceylonese chronicle (c. AD 4th century) relating to the history of Buddhism in India and its propagation in Ceylon; an orthodox Pāli canon preserved by the Buddhist community of Ceylon.

DIVĀDAŚA NIDĀNA: *fr. nidā*, "to bind"; *1* the *Twelve Fetters* or the twelve successive causes, each one conditioning the next in the chain of karmic causation as taught by the Buddha in the second of the *Four Noble Truths* (q.v.); *1a* the twelve spokes in the *Wheel of Existence* (q.v.) or saṁsāra (q.v.); *see pratītyasamutpāda, infra.*

DIVALI: corruption of the Sanskrit word, Dīpāli, "a row of lights," or a "cluster of lamps"; festival of lights, one of the most popular of the Hindu festivals, so-called because of the spectacular illumination and fireworks that form the identifying mark of the celebration; *1a* this is the New year Day of the Hindus who follow the Vikram (q.v.) era, and significantly, it falls in the last days of the dark quarter of the moonless period in the month of Kārttika (October-November); *2* there are many colorful legends about the origin of *Divali*; one of them is that Rāma, the hero of the *Rāmāyaṇa* (q.v.), was crowned king on that day after having conquered Rāvaṇa (q.v.) and returned to Ayodhyā; another is that Vikramāditya (q.v.) ascended the throne on this day; and a third and most popular myth is, according to orthodox Hindus, that this celebrated festival took its origin from the day Lord Kṛṣṇa (q.v.) and his consort, Satyabhāmā, made short work of the demon, Narakasura, and ushered the world into an abandon of joy and peace; symbolically this means only that, in the garb of myth, it reveals how Truth and peace emerge from the warfare in the human mind as well as in society; the philosophical significance of *Divali* is the spiritual illumination that results from darkness (ignorance) disappearing when illumined by Knowledge—ignorance is replaced by wisdom and falsity by Truth; *3* the worship of Lakṣmi (q.v.), the Goddess of Wealth (material and spiritual), is performed on the third day of the festival, and a pūjā (q.v.) in her honor is elaborately celebrated after dusk in every Hindu household; *4* in *Jainism*: this festival is commemorated as the death anniversary of Mahāvīra, the mythical founder of the sect, who discarded his physical body and attained nirvāṇa (q.v.) on the Divali day; *5* in Bengal, the ritual act of lamp-lighting is dedicated to Kālī (q.v.), the Universal Mother.

DIVINE MOTHER: the female personification of the śakti or power of Śiva (q.v.); all the consorts of the various gods are her manifestations and as the śakti of their "husbands," represent the energy that has brought the latter into manifestation; as Mahāmāyā (q.v.) she personifies World Illusion, within the boundaries of which is encompassed all forms, whether gross or subtle, earthly, or divine; she is the embodiment of the transcendent principle and as such, the mother of all names and forms; "God, himself," Rāmakrishna (q.v.) states, "is Mahāmāyā, who deludes the world with Her illusion and conjures up the magic creation, preservation, and destruction" (*The Gospel of Śrī Rāmakrishna*, p. 116); the Tāntric spiritual discipline demands an absolute self-surrender to the will of the *Divine Mother* in her many forms.

DIVYA: the "godlike, luminous saint"; in *Tantra*: the personality endowed

with superabundance of brilliant sattva (q.v.).

ḌOMBĪ [Tib]: "washer-woman"; a girl of low caste used in certain Tāntric "orgies"; the more depraved and debauched the woman, the more fit she is for the rite; Tāntric philosophic meaning: in accordance with the tāntric "doctrine of opposites," the "noblest and most precious" is hidden precisely in the "basest and most common"; symbolic of "emptiness".

DRAMA: *1* like other Indian art forms of culture, the classical theater is believed to be of divine origin, created by Brahmā (q.v.) at the request of other gods who wished an art form that could be seen and heard by all the people, including the lowest castes who could not read the Vedas (q.v.); from the Vedas Brahmā gathered words, music, situations, stories, characters, and inspiration and blended them into drama, entrusting the production to Bharata (c. AD 1st to 4th cent.); *1a* the essential element of the play is the *rasa*, or flavour, the spiritual element that produces unity in the work; the traditional themes are romantic love, and the heroic or epic, *i.e.*, the marvelous deeds of Rāma from the *Rāmāyaṇa* (q.v.), the loves of Kṛṣṇa from the *Mahābhārata*, and/or the incarnations of Viṣṇu (q.v.); *2* the *Kaṭhakali* (q.v.) is drama in dance form.

DRAVIDIAN(S): a race of black-skinned people who, historians claim, came through the mountain passes of northern India around 2,500 BC (before the Āryan invasion), moved down into the southern part of India and absorbed the aboriginals who were of Mongoloid tribes and helped mould the culture of India; *Dravidian* and aboriginal influences are clearly visible in the epics and the *Purāṇas* (q.v.); it is thought that the *Dravidians* at one time inhabited the whole of India including the Punjab, and gradually migrated to Mesopotamia.

DREAMLESS SLEEP: *see deep sleep, supra.*

DREAM STATE: a level of consciousness, according to Vedānta (q.v.); see *consciousness, four states of; deep sleep, supra.*

DUALISM: *1* a system of Hindu philosophy which asserts the reality of two principles, namely, the Supreme Being and the individual soul; *2* the theory that God, man, and the universe are not one and the same; *see Dvaitādvaita Vedānta; Dvaita Vedānta, infra.*

DUALISTIC NONDUALISM: see dvaitādvaita; *Dvaitādvaita Vedānta, infra.*

DUḤKHA: "difficult condition"; pain, suffering; the human situation; that which provokes the human situation; that which provokes the existential problems which remain after the historical problems (clothing, food, illness, etc.) are resolved; *dukkha* [P].

DURGĀ: "the inaccessible"; a name for the Divine Mother (q.v.), the consort or power of Śiva (q.v.), in one of her more awesome aspects; portrayed as moving about astride her vahan, the tiger, holding in each of her ten arms (representing the many attributes of God), weapons provided by the gods slaying demons (evil); worshipped as the female emblem in Hindu religious practice; her festival is Dusshera (q.v.).



Durgā

DURYODHANA: character in the Hindu epic *Mahābhārata* (q.v.); eldest of the one hundred sons of the blind king, Dhṛtarāṣṭra (q.v.); leader of the Kauravas (q.v.).

DUSSHERA: "Ten Days' Feast"; *aka* the Durgā-pūjā, or sacrifice to Durgā (q.v.); this principal Hindu festival takes place at the culmination of Navaratra (nine nights) celebration; all India celebrates the feast which occurs between late September and early October; picturesque rituals dramatize the triumph of good over evil by the victory of Durgā over the demons.

DUTT, PANDIT GURU (AD 19th cent.): follower of Swāmī Dayānanda Saraswatī and his reform movement in the Ārya Samāj (q.v.).

DUTY: the correct manner of dealing with every life-problem that arises; *see dharma; Dharma Śāstra, supra.*

DVAIPĀYNA (AD 4th cent.): name for the Hindu sage Vyāsa; so called because he was said to have been born on a *dvipa*, or island, in the Jamunā River.

DVAITA: dualism.

DVAITĀDVAITA: dualism-cum-nondualism, or identity in difference.

DVAITĀDVAITA VEDĀNTA: a theory of dualistic nondualism adopted by Nimbārka (AD 12th cent), holding that the soul, the world, and God are different from one another, yet the existence and activity of the soul and the world depend upon the will of God.

DVAITA VEDĀNTA: *1* the Madhva (q.v.) school of Vedānta which teaches that God and the individual soul are eternally separate; *2* the Sāṅkhya (q.v.) school which holds that there are an infinite plurality of spiritual selves.

DVANDVAMOHA: "pair" "delusion"; the delusion of the pair of opposites, such as pain and pleasure, light and darkness, and the like.

DVIJA: *Lit.* "twice-born"; *1* a bird or any oviparous animal appearing first as an egg; a tooth in growing twice; *2* applied to members of the three upper castes of Hindu society after their investiture with the sacred thread (q.v.) which is their second or spiritual birth, the first being the physical birth.

DYING ROUND THE HOLY POWER: an example of magic belonging to the *Ṛgveda* (q.v.) tradition, preserved in the *Aitareya Brāhmaṇa: he who knows the dying round the holy power, round him the rivals that vie with him die* (8. 28); constitutes a long, involved succession of curses to lay low an enemy, the curses to be uttered at precisely the specified instant, such as, the moment of the starting of rain, the moment the rain ceases, the moment of the setting of the sun, etc.; in addition, the practiser of the charm must keep a special observance that accompanies this magic ritual: *He should not sit down before the foe, ...; cf. Tai Up,* 3.10; a more metaphysical meaning is deduced by philosophers—*see under brahmanaḥ parimaraḥ, supra.*

E

EGG (cosmic): accounts for the creation of the earth according to Hindu mythological cosmogony; more under *Cosmic Egg, supra.*

EGO: 1 in *Hinduism:* that which man erroneously believes himself singularly to be; a manifestation of the antaḥkaraṇa (controlling inner organ); a product of cosmic ignorance (q.v.); in *Śaivism:* one of the three bonds which prevents man's final liberation; *2* in *Buddhism*: the aggregate of the five skandas (q.v.) giving the appearance of a substantial entity.

EGO-CONSCIOUSNESS: the erroneous belief in the existence of one's self as separate from the Absolute (Ved); *see ahaṅkāra, supra.*

EIGHT-FOLD PATH: the teaching of Buddha on the realization of nirvāṇa (q.v.); *more under Noble Eight-Fold Path, infra.*

EIGHTY-FOUR: a mystical number attested to in all Indian traditions, whether Hindu, Buddhist, Ājīvika, or Jaina; expresses completeness, totality; thus the 84 Siddhas (q.v.) represent the "totality of a revelation."

EKĀGRATĀ: the fixation of the psychomental flux or immobility of thought, as in Yoga (q.v.).

EKAMEVĀDVITĪYAM: "one and without a second", denoting Brahman; the second part of this phrase, "and without a second," qualifying the first, "one," means that Brahman is not one in the sense that the God of the monotheist is one, in which case there is a perceiver and the oneness which implies duality; when the nonduality of Brahman is realized there is no consciousness of subject and object; the distinction between perceiver and perceived is annihilated and there remains but One; *cf. Chandogya Upaniṣad*, VI. 2.1.

EKARṢI FIRE: a sacrifice described in the *Atharva Veda* (q.v.) through the performance of which one acquires concentration and mental purity.

ELEMENTS: the five that constitute all phenomena, according to the Vedic thinkers (like the ancient Greeks); vāyu (air), agni (fire), ap (water), and pṛthivī (earth) which evolve from the fifth element ākāśa (ether) the first element to evolve and is the intangible material substance

of the entire universe; the creation or evolution of ākāśa means to early Vedānta that Brahman, associated with māyā (q.v.) appears as ākāśa; the formation of the gross elements from the subtle is described as follows: "By dividing each subtle element into two equal parts, and subdividing the first half of each into four equal parts, and then adding to the unsubdivided half of each element one subdivision of each of the remaining four, each element becomes five-in-one" (Pañcadaśī, 1.27); inasmuch as ether is experienced as sound, air as touch, fire as color and shape, water as flavor, and earth as smell, each gross element (being a compound of all five) affects all the senses.

ELEPHANT: revered in India as a representative of strength, but of a special kind—nobility, patience, grace, wisdom, beneficence, power, and majesty; in the *Vedas* (q.v.): the symbol of royal splendor, and Indra (q.v.) is "as it were, an elephant; the symbolism is manifested in Gaṇeśa (q.v.), and the Buddha is often called an elephant; in Hindu mythology the Divine White Elephant, swift as thought, carries the Cakravartin (q.v.) on his world-inspections across the firmament; the affection that the elephant has always enjoyed in India is reflected in the enormous amount of literature on the subject which developed into a science; *Gaja* (elephant) *Śāstra*, or "elephantology," came to be regarded as one of the branches of knowledge that was a requirement for youths of noble descent; in *Jainism:* the elephant is thought to be a Pārśva (q.v.) incarnation.

EMANATIONS, DOCTRINE OF: souls are emanations from God; the soul is one with God but at the same time is individual—an eternal paradox; even in the state of full salvation the soul retains enough individuality to realize the bliss of union with the Godhead; a doctrine attributed especially to the Pāñcarātra (q.v.), a Viṣṇu sect, based on the Kṛṣṇa cult.

ENERGY: power of God; *see śakti, infra.*

ENLIGHTENED ONE: epithet for Prince Siddārtha after his "Great Awakening" under the Bodhi Tree (q.v.); the Buddha.

EPIC PERIOD: the second period of Hindu philosophical development (approx. 600-500 BC to AD 200), characterized by the rise of nontechnical literature, especially the two great folk epics, the *Rāmāyaṇa* (q.v.) and the *Mahābhārata* (q.v.) of which 18 chapters comprise the *Bhagavad Gītā;* the *Code of Manu* (q.v.) and Kauṭilya's *Artha Śāstra* (q.v.) were thought to have come into being during the early Epic period; includes also, the rise and early development of *Buddhism*, *Jainism*, *Śaivism*, and *Vaiṣṇavism* (*all of which, see*)*;* the beginnings of the orthodox schools of Indian philosophy also belong to this period; compiled during this time were many of the *Dharma Śāstras*, treatises on ethical and social philosophy and religious functions and obligations.

EPISTEMOLOGY: theories of knowledge; pramāṇa, or the means of reliable knowledge, is one of the more important topics of Indian thought in this field; according to *Nyāya*: there are four pramāṇas—perception (pratyakṣa), inference (anumāna), analogy (upamāna), and credible testi-

mony (śabda) or the pronouncement of reliable authority such as the Vedas (q.v.); the *Vedānta* school adds intuition or presumption (arthāpatti) and nonperception (anupalabdhi); the *Buddhists* usually include all forms of knowledge under the first two categories; the *Mādhyamikas*, however, maintain that, under the premise of śūnyatā (q v.), knowledge is impossible; in *Jainism*: prominent in its theory of knowledge is its celebrated doctrine of syādvāda (conditional predication), and saptabhaṅgī (seven possible standpoints from which to view reality) under the categories: perception, inference, and intuition; the *Cārvākas* (materialists) deny the validity of inference and maintain that perception is the only form of valid knowledge.

ERROR (in perception): used by all schools of Hindu thought as an explanation of man's misinterpretation of the real; *Śaṅkara* (q.v.): maintains that error in cognition is the experience of what is anirvacanīya—the content of error is neither real nor unreal nor both; in *Mīmāṁsā* philosophy: error is a valid means of knowledge; what passes for error is simply due to nonapprehension, or absence of cognition or ākhyāti; the *Nyāya School*: advocates the doctrine of anyathākhyāti, that the object of illusion is a real object mistaken for another real object, that recognition is, therefore, a kind of qualified perception; *Rāmānuja* (q.v.): accepts the theory that the object of perceptive error is real or satkhyāti, that the content of the illusory experience really exists in the substratum of illusion; in *Buddhism*: the subjective idealists' theory of error, ātmakhyātivāda, denotes that the object of illusion is the perceiver's own self or mind, that there is no object apart from cognition; the *Mādhyamika* school of Buddhism: advocates asatkhyātivāda, the theory that the object of illusion is unreal or nonexistent and, therefore, the content of illusory experience is pure nonentity; *for fuller explanation see* Reyna, *Concept of Māyā from the Vedas to the 20th Century*, *chap*. III.

ETERNAL RELIGION: the religions of the Hindus taken as a whole; Sanātana Dharma (q.v.).

ETHER: the first element of matter, according to Hinduism, from which the other four elements evolve; *see ākāśa; elements, supra.*

ETHICS: 1 in the *Ṛgveda*: constitutes conformity to Ṛta or the Cosmic Law, the Eternal Law of the Universe, in its application to human conduct; orderly and consistent conduct is the essential feature of the good life; love of fellowman, kindness to all, and obedience to one's duties, to the gods, and to men are enjoined; asceticism, while recommended, is not the dominant precept; the *Upaniṣads* (later Veda): in general, proclaim salvation by knowledge (distinguishing the Real from the unreal) or realization, rather than by faith and works; their ideal is the Realization of Brahman, the becoming one with, or *as*, God, in whichever manner various Vedānta schools may interpret the meaning of Brahman and of Realization; the world is not an end in itself; it does not stand alone; it issues from God through the magic of his mysterious power, and must, therefore, find its finality in God (q.v.); man, like the rest of the pheno-

menal world, realizing the Infinite, which is himself, strives to reclaim the highest; the Absolute (q.v.) is his deliberate goal, the highest perfection, the most desirable ideal; "All birds go towards the tree intended for their abode, so all this goes to the Supreme Self" (*Pr. Up*. iv. 7); *1a* the *Bhagavad Gītā*: is a comprehensive, many-sided ethical treatise which includes various phases of the self's development and ascent into the Divine; this goal of union with God and/or Realization of one's self as Brahman may be attained through any of the yogas or mārgas (paths) —jñāna yoga (the way of knowledge—not to be confused with book-learning); bhakti yoga (the way of devotion); or Karma yoga (the way of action); knowledge, devotion, and work are complementary both when we are seeking the goal and after we attain it; *1c* at the root of most Hindu writings on ethics and morality lies the concept of the four ends of life, e.g., dharma (righteousness), artha (wealth), kāma (sense-pleasure), and mokṣa (final liberation); dharma comprises the context of religious and moral duties; artha is served by economics and politics, the technique of surviving in the struggle for existence; wealth is a legitimate goal, an effective mode of self-expression but the longing for, and striving toward mokṣa is the crowning ideal; *1d* in the school of *Advaita Vedānta*: the supreme good for man consists in breaking down the bonds of ignorance that shut him out from the Reality that he is; the only experience that can give him permanent satisfaction is the realization of Brahman which is the supreme state of joy and peace and the perfection of the individual development; *1e* in the *Mīmāṁsā School*: the philosophers are committed to the literal interpretation of the Vedas, and their idea of right living revolves around the meticulous following of Vedic injunctions or codanā; an act is 'right" because it is commanded by scripture; *1f Rāmānuja* (q.v.): adopts a middle-of-the road ethic, between the intellectualism practiced by the philosophers of the Advaita Vedānta and the emotional ritualism of the Mīmāṁsakas, in that his quest for human freedom he plays upon the prime importance of "perfect love" and divine sovereignty; the object of life for Rāmānuja is not realization (as in Advaita), but release from the limiting barriers of phenomenal life that keep the soul from God; *1g* in the *Vaiśeṣika School*: rules of conduct differ little from the Vedic scriptural injunctions; this school distinguishes between universal duties and particular duties; according to Praśastapāda (q.v.), the universal duties are: faith, nonviolence, compassion, truthfulness, integrity, sexual purity, purity of mind, control of the passions, cleanliness, and devotion to duty; the particular duties are those of the four castes (q.v.) and the āśrama (q.v.), stages of life laid down in the Veda; *2 Jainism*: propounds a sombre course of radical conversion of the inner man through a lengthy ordeal of austerities and self-abnegation before release is possible; the way of deliverance (nirvāṇa) is through the practice of the three jewels: right faith (belief in real existence); right knowledge (knowledge of real nature without doubt or error); and right conduct (an attitude of disinterest without desire or

aversion toward the objects of the external world); right conduct consists in the practice of the five virtues: (1) ahiṁsā (nonviolence), which is not mere negative action, but a positive gesture of kindness to all creation; (2) truth-speaking; (3) nonstealing; (4) chastity in thought, words, and deeds; and (5) nonattachment to all worldly interests; the Jainas were the first to make ahiṁsā into a rule of conduct; Jainism holds that suicide is a virtue for it "increaseth life"; it is argued that after twelve years of ascetic preparation one may cause his own death, inasmuch as nirvāṇa has thus been assured; *3 Buddhism*: inculcates a high system of ethics; the Noble Eightfold Path (q.v.) whereby a man attains nirvāṇa is not merely a matter of belief or knowledge, but also of conduct, and the Four Cardinal Virtues: love, pity, joy, and serenity, are positive in character; at the outset of his teaching Buddha provides a motive and inspiration for a moral life more individual than social; man is responsible for his own revamping and regeneration and no reliance on convention and authority is necessary or even efficacious; there is no reference to divine grace in the teachings of Lord Buddha; man can develop by his own effort and the training of his thinking and can acquire the virtue that can render him independent of all external powers, a state in which "not even a god nor a fairy, nor Death, along with Brahmā [God] could turn into defeat the victory of such a one" (*Dhammapada, 105*); it is the ethical objective to break up the composite self—to come to the true knowledge of the unreality of self; there is also the consideration of the serious fetter of karma which is an act that is both intellectual and volitional, a moral intention issuing in an effect; this fetter and its effects can be nullified by the extirpation of desire and detachment from existence; action ceases when sensual delight in objects ceases and the peace of nirvāṇa is attained by the recognition of the transiency of life; nirvāṇa is the highest goal in Buddhism, and the Buddha's Noble Eightfold Path represents the moral path to its attainment; *4* for the *Cārvākas* (materialists): ethics has little appeal, who claim that virtue and vice are not absolute values but are mere social conventions, that pleasure and pain are the central facts of life; virtue is a delusion, and enjoyment is the only end to strive for—eat, drink, and be merry; an unqualified hedonism is the Cārvāka ethical ideal.

EUDAEMONISM: charged against the Lokāyata (q.v.), representing the gratification of the senses as the sole desirable good; *see Cārvāka, School of*; *ethics, supra.*

EVOLUTION: *pravṛtti*; the unfolding or manifesting of what is within or latent; *1* in *Sāṅkhya*: its theory of evolution is outstanding which it substitutes for creation (q.v.); it sees the phenomenal world as the product of the interaction between the infinite number of puruṣas (spirits or souls) and the ever active prakṛti or the plurality of nature—a vast reservoir of potential generation; according to this theory a thing is *produced*, never created; the Sāṅkhya concept of evolution is the gradual development of different categories of existence and not mere changes of qualities or

new combinations of the objects of the same order; the evolutes of prakṛti do not separate themselves from nature, but remain within its body in more and more determinable forms; prakṛti not only produces the universe from out of itself, but also acts in reverse order reabsorbing it at the time of dissolution when the guṇas (q.v.) again subside into the state of equilibrium between world eras; *2* for *Vedānta* philosophers: the first element to evolve is ākāśa (ether), which really means that Brahman, associated with māyā (q.v.) first appears as ākāśa, then further appears as air, fire, water, and earth; *3 Aurobindo*, a later Vedānta philosopher: propounds a doctrine which calls for the universal expression of the Absolute in, and the development through, a series of grades of reality from matter to the absolute spirit; *4* according to *Ṣūfism* and *Islām*, despite their conception that the soul is an emanation from God, incorporate, in general, the biological conception of it as a product of evolution from matter into plant life, then into animal life, and then into mind, and eventually to integration with God; *5 Gosāla* (q.v.), the Jain saint, goes still further, and in a measure approximates the Darwin theory, propounding a doctrine that each life-monad (q.v.) must pass through the entire gamut of the varieties of being, starting with the elemental atoms of ether, air, fire, water, and earth, progressing through the graduated spheres of the various mineral, botanical, and animal forms of existence, coming finally into the being of man, each birth (84,000 in all) being linked to the others in conformity to a precisely graduated order of evolution; when the final term of 84,000 existences has been attained, release (from saṁsāra, the wheel of life) simply happens, just as everything else has happened—fortuitously.

EXCLUDED MIDDLE, LAW OF: rejected by Jaina logic (q.v.).

EXISTENCE-KNOWLEDGE-BLISS: Brahman; *see Sat-Cit-Ānanda, infra.*

EXISTENTIALISM: in Indian Philosophy: is devoid of the "limit situation" propounded by Western existentialists, that man has only from birth to death to accomplish all fulfillment and earn his salvation, and that he is forever harassed by the enigma of death, which they depict as a horrendous, unknown abyss, over which man hangs precariously, unable to forestall his ultimate plunge into the dreadful void of nonbeing; for the Hindu, however, whose existential pilgrimage is plainly delineated by the ancient Vedic seers, time is not an essential factor of existence—existential man is not bound by time; the logic of Vedānta is, that man cannot hope to become perfect in one lifetime; he can; therefore, acquire his perfections and ultimate release from the rounds of saṁsāra (q.v.) by undergoing numerous rebirths; he has, in this respect, no confrontation with the "awfulness" of his existential position; for the Hindu, mundane life is but a detour from the Cosmic Life from which he erroneously emerged, and to which he will return; existential life is for him *death*, and his whole aim is to return to the joyousness of *life as* or *in* the Absolute which is Life-Consciousness-Bliss: *Sat-cit-Ānanda* (q.v.); man's predicament, in the Hindu tradition, revolves around the problem of his reconcilement in time with the timeless undifferentiated nondual Brahman; it could be said

that phenomenal being is, in Indian thought, the "Fall of Man," due to the sin of "ignorance" as to his real Being; but this is not a permanent arrangement that man cannot ultimately break through; with a disciplined mind acquired by adherence to yoga practices and the sharpening of the intuitive powers by the earnest practice of discrimination—delineating the Real (the Self) from the nonreal (the not-Self)—and application to the understanding of this mystery, one can experience Self-Realization; Self-Realization in the Advaita (q.v.) context is to say that man realizes that he *is* the Absolute, Brahman, and all he had envisioned as phenomenal, including his pains and joys and worldly aspirations, has no ultimate reality; yet, as existential man, he had erroneously believed that the phenomenal world was real and he had acted upon this premise despite its unrealness; existential man, when he strives to know, and then realizes himself as Brahman, views all from the level of Brahman, then it is that existential life, time, space, God and the saints— all concepts that man has devised to carry on his society—disappear, for now he enjoys the nonentity, the peace of the dissolution of self-consciousness with all its opposites into the Primal Field of Pure Consciousness where there is no subject-object dichotomy to bring about tensions; the vision of his eventual emergence into the knowledge that is Brahman, this sublime state of sat-cit-ānanda to be realized as the extension of earthly being, confers upon the Hindu a tranquility unequaled in any Western philosophy; the Hindu knows he need not flit hither and thither in search of peace of mind and spiritual security, nor debate in high places with high sounding words; all that is required of him is to follow the teachings of the Veda, the Upaniṣads, the Epics, and the Yoga, and he at one time will, not *acquire* the Ultimate, but through *change of viewpoint* alone, he will enjoy the state of Self-Realization, from which there is no return.

EXTINCTION: *see Nirvāṇa*; *Śūnya, Śūnyatā*; *Śūnyavāda*; *Void, infra.*

F

FAITH: *see śraddhā, infra.*

FATALISM: the only fatalistic doctrine in Indian philosophy is that of Gośāla Maskarīputra (6th cent BC), one time Jain aesthetic and founder of the Ājīvika sect (q.v.), and his famous doctrine of 84,000 mandatory reincarnations; the *Law of Karma* (q.v.): does not come in the way of human destiny—by skilful choice a man may act to reduce karma and to secure liberation; by virtuously fulfilling one's role in life, knowledge is born and all karmas are burnt even "as the blazing fire of knowledge reduces fuel to ashes . . . so does the fire of knowledge reduce all karmas to ashes "(*BG*, IV. 37); *guṇas*: although one may be born with a preponderance of one guṇa over another, it is possible through one's actions in life to change his guṇa proportions, or eventually to transcend the guṇas (q.v.); *cf. guṇātyaya, infra.*

FATHERS, WAY OF THE: the Southern Path by which souls attain the Plane of the Moon (q.v.), or World of the Fathers (q.v.), the Aryan heaven; *see Candraloka, supra.*

FEMALE PRINCIPLE: *see consort*; *Divine Mother*; *Śakti.*

FERRYBOAT: metaphor of; in Buddhist texts, especially, where the people in a ferryboat are compared to saints who have taken passage in the vehicle of the doctrine; the boat is the teaching of the Buddha, and the implements of the ferry are the various details of Buddhist discipline; such passengers look upon Buddha as the ferryman (q.v.) and the Order as the guiding power of the Doctrine.

FERRYMAN: the divine saviour who can bring his devotees across the dangerous torrents of the broad river of ignorance and passion, safely to the other shore of release or salvation; an image held in common by all Indian traditions.

FICUS RELIGIOSA [Lat]: the pīpal (q.v.) sacred tree of India.

FIERCE DIVINITIES: the subconscious characteristics of the dead person met up with in his trek through the Bardo (q.v.) as described in the *Tibetan Book of the Dead* (q.v.); *2* gods and goddesses of the Tibetan Buddhist pantheon, assigned to the vajra family, the family of wrath; according to Tibetan tradition these brutish forms of divinity are defenders of the doctrine and so, the nature of their duties makes them fierce.

FIFTH VEDA: the *Tantras* (q.v.).

FIRE: from the Vedic theology of Agni (q.v.), the god of fire; all Vedic sacrifices centered around this divinity into whose mouth (the fire of the altar) the oblations were poured; as a messenger of the gods he carried sacrifices along his trail of flame and smoke up to heaven, where he fed the celestial beings like a bird its young; fire in its earthly form as the presiding power of every Hindu hearth is the Divine Being existing with all men.

FIRST MAN: in *Jainism*: the Primal Male *is* the Universe; there is no gestatory coming into existence; this primal person (male or female) is forever whole and existent; we are all particles of that gigantic body, and for each of us lies the task to keep from being carried down to the infernal regions of the lower body, and to strive to ascend to the supreme bliss of the peaceful dome of the prodigious skull; *cf. Cosmic Man, supra.*

FIRST SERMON, THE BUDDHA'S: or the *Sutta of the Turning of the Wheel of the Law* (q.v.), in which Lord Buddha preached his basic gospel of the Four Noble Truths (q.v.) and the Noble Eightfold Path (q.v.).

FIVE BUDDHAS, THE: of the Tibetan maṇḍala (q.v.), namely, Vairocana (Center), Akśobhya (East), Amitābha (West), Ratnasambhava (South), and Amoghasiddhi (North), representing the nature of buddhahood as: brilliant, imperturbable, boundless light, jewel-born, and infallible success respectively.

FIVE FIRES: *1* the Plane of the Moon (q.v.), rain-clouds, the earth, man, and woman, as described in the *Chāndogya Upaniṣad*, V. 4-8, in connection with the soul's rebirth (after the body is cremated, the soul ascends

to the Plane of the Moon where it enjoys reward for its meritorious work done on earth; next it falls into the rain-clouds after which it falls as rain-water and is absorbed by cereals or other plants; it then enters a man with his food and is transformed into semen where it is injected into the womb of a woman; these are the successive stages called the *Five Fires* through which a soul passes before it is reborn): *2* in *Jainism*: a penance; four great blazes are kindled close around the penitent, one in each of the four directions, while the heat of the sun, the "fifth" fire, beats down from above.

FIVE FORBIDDEN THINGS, THE: *aka* "the five m's"; madya (wine), māṁsa (meat), matsya (fish), mudrā (parched grain), and maithuna (sexual intercourse); constitute the sacramental fare in certain Tāntric rites; the essential principle of the Tāntric idea is that man must rise through and by means of nature, not by the rejection of nature, that by satiety he washes away his sense of ego and then the same act that was formerly an obstruction (or forbidden) becomes the "good things" (pañcatattva) which carries him to the realization of the Absolute Bliss; sanctioned by the *Kulārṇava Tantra* which states: "As one falls onto the ground, so one must lift oneself by the aid of the ground" (VIII. 107); *cf. five good things.*

FIVE GOOD THINGS, THE: in *Tantra*: a spiritual transformation of the five forbidden things (q.v.) by satiety, and dissolution of the ego.

FIVE K's, THE: the five requirements of a Sikh (q.v.) after he has become a Singh (q.v.), initiated through the Baptism of the Sword (q.v.); they are: kes, kangha, kachh, kara, and kirpān—long hair on head and chin, comb, short drawers, bracelet, and steel dagger, respectively.

FIVE LIFE FORCES: the five "breaths" as enunciated in Vedic Literature: prāṇa, apāna, samāna, udāna, and vyāna, and associated with various parts of the body; see under individual heading.

FIVE M's, THE: madya, māṁsa, matsya, mudrā, and maithuna (wine, meat, fish, parched grain, and sexual intercourse), the substance of the sacramental fare in certain Tāntric rites, accomplished under the supervision of a guru, in a controlled state of nondual realization; *see* the *five forbidden things*; the *five good things, supra.*

FIVE SHEATHS: the composition of the non-self according to *Vedanta* (q.v.); each sheath is arranged one inside the other, constituting the various bodily frames enveloping the jīva (q.v.); they are (1) the gross physical sheath or annamayakośa (q.v.), sheath of food which forms the gross frame; (2) the vital force or prāṇamayakośa (q.v.); (3) the sheath of mind, or manomayakośa (q.v.); (4) the sheath of the buddhi (intelligence) or vijñānamayakośa (q.v.), together with the prāṇamayakośa compose the subtle body; (5) the sheath of bliss or ānandamayakośa (q.v.), known as the causal body; the first sheath corresponds to the plane of waking consciousness; the second, third and fourth sheaths collectively correspond to the state of dream consciousness; while the fifth sheath, that of ānanda, corresponds to the plane of deep sleep; they are called sheaths

because they conceal the Ātman (q.v.) and are described as one inside the other, the physical sheath being the outermost and the sheath of bliss the innermost, each in turn being finer than the next outer, the sheath of bliss being the finest of all; all are modifications of prakṛti or primal matter and do not possess absolute reality; whatever reality they are perceived to possess is due to Ātman (q.v.) being their substratum; *see kośa, infra.*

FOREST DWELLER: one of the four stages of life performed by the Indo-Aryan; *see vānaprastha, infra.*

FOUR AIMS, THE: artha, material possession; kāma, fulfillment of sensuous and esthetic desire; dharma, religious and moral duties, righteousness; mokṣa, final liberation; classified by the Hindus as ends or areas of human life; the first three aims belong to the material world, and the happiness derived from them is ephemeral and illusory; the aim of liberation is the highest spiritual ideal of human life, and the pursuit of wealth, esthetic satisfaction, and righteousness only support it.

FOUR CARDINAL VIRTUES: love, pity, joy, and serenity, and the considering of all living beings in the light of these virtues; required of the Buddhist monk.

FOUR IDEALS THE: of *Hinduism*: *see four aims, supra.*

FOUR NOBLE TRUTHS: the basic teaching of Gautama Buddha; (1) all life is sorrowful (dukkha) and decay is inherent in all component things; (2) the cause of suffering is ignorant craving (tṛṣṇā), epitomized by the Twelve Fetters (q.v.) or links in the chain of karmic causation; (3) liberation from suffering and limitation of existence can be achieved; (4) by following the Noble Eightfold Path (q.v.).

FOUR QUALIFICATIONS OF THE STUDENT : in *Vedanta* philosophy: those seeking Self-Knowledge are required to practice four disciplines: (1) viveka, or discrimination between the Real and the unreal; (2) vairāgya, or renunciation; (3) ṣaṭsampatti, or the six treasures: calmness, self-control, self-settledness, forbearance, concentration, faith; (4) mumukṣutvam, or longing for mokṣa.

FOUR STAGES OF LIFE: in which the Indo-Āryan as brahmacārya or celibate studied the *Saṁhitā*; as a gārhasthya or householder, followed the injunctions of the *Brāhmaṇa*; as a vānaprastha or forest-dweller practiced contemplation according to the *Āraṇyaka*; and as a sannyāsin was guided by the Upaniṣads; *see āśrama, supra.*

FOUR STATES OF CONSCIOUSNESS: the waking state, the dream state, deep sleep, and Turīya (q.v.) or Fourth, the detached witness of the three states; during the state of deep sleep the jīva (q.v.) enjoys temporary union with Brahman (q.v.) and frees itself from fear and suffering; but as Turīya it experiences consciously the undying Bliss that is Brahman; a doctrine of Vedānta; *consult Māṇḍūkya Upaniṣad*

FOUR SUBLIME MOODS: meditation on the *four cardinal virtues* (q.v.), a spiritual practice of the Buddhist monk; *see Brahmavihāra, supra.*

"FOURTH": Turīya (q.v.).

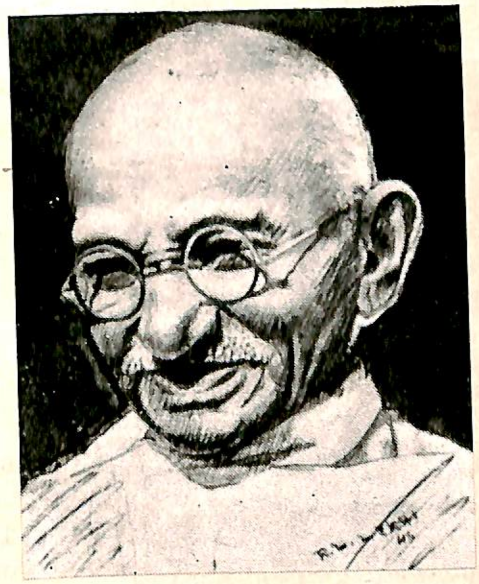
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GĀNDHARVA: *1* a demigod, parent of the first pair of human beings as mentioned in the *Ṛgveda* (X. x. 4), and has a mystical power over women, and for this reason is invoked in marriage ceremonies; originally a single divinity but later regarded as many; *2* marriage in Vedic times by the consent of two parties which was solemnized merely by the plighting of troth, often clandestinely; *3* celestial musicians or heavenly singers in epic poetry.

GĀNDHARVA TANTRA: a Tāntric text.

GĀNDHARVA VEDA: *fr.* gāndharva, celestial musician, scripture of music; an Upaveda (q.v.).

GĀNDHĪ, MOHANDAS KARAMCHAND (1869-1948): Indian leader who became known as Mahātma, or Great Soul, was born in western India at



Mohandas Karamchand Gāndhī

Porbandar; educated in law in England; it was South Africa where, as a lawyer, he defended his fellow countrymen against racial discrimination, and that he first developed his theory and practice of nonviolent resistance (ahiṁsā) and holding to the truth (satyāgraha, or truth force), preaching self-expression without aggression; but self-expression does not mean asserting oneself promiscuously—the true self is not the finite individual with his history and passions, it is the Spirit, and there is only one Spirit in the universe; "I do dimly perceive," Gāndhī says, "that whilst everything around me is ever-changing, ever-dying, there is underlying that change a Living Power that is changeless, that holds all together,

that creates, dissolves, and recreates—He alone is, all else is Māyā"; since our finite self with all its imperfections is false, the expression or assertion of the false self is aggression, and the expression of the true self is *satyāgraha*; Mahātmā Gāndhī further tells us that Truth is not only God, but is also Love; for this reason satyāgraha is the force of love and not of hatred; but God allows the jīva (q.v.) freedom between good and evil, hence the conflict, and the need for satyāgraha; his principle was derived from his study of ancient Hindu texts, Christianity, and humanitarian writings; on January 30, 1948 Gāndhī was assassinated in Delhi by a Hindu fanatic; *more at polity*; *infra*; *quoted from C.F. Andrews, *Mahatma Gandhī's Ideas, passim.*

GAṆEŚA: aka Gaṇapati; "Chief of the Gaṇas" (a class of demigod attendant on Śiva); the most popular of the Hindu deities next to Viṣṇu, Śiva,



Gaṇeśa

and their consorts; son of Śiva and Pārvatī his consort; Gaṇeśa is said to have sprung from one or the other of their minds, since offspring of gods are mind-born children, or produced in some mysterious way unknown to mortals; he is represented as having an elephant head and a human trunk; in one account the four-armed god received his elephant head after Śiva struck off his original one in a fury when Gaṇeśa was attempting to guard his mother's privacy in her bath and refused his father admittance; as a personification of the intellect of God, Gaṇeśa is revered by students and scholars for his sagacity, and is invoked by all Hindus at the beginning of every undertaking as the remover of obstacles; he is considered skilled in the sacred sciences and is also a good scribe; it is said that Vyāsa (q.v.) dictated the *Mahābhārata* (q.v.) to him and he took it down as Vyāsa composed; he is particularly interested in literary and educational activities, and is the patron of grammarians; manuscripts and printed books often begin with the auspicious formula: *Śrī Gaṇeśāya namaḥ*, "Reverence to Lord Gaṇeśa the illustrious"; his consorts are Siddhi and Buddhi; his Vāhana (q.v.) or charger is the rat, indicating that his great bulk is not material body, but great learning which is weightless and can be carried by one as small as a mouse; he is not attested before AD 5th

century, but gained importance during the Middle Ages and following, and is now revered by nearly every Hindu regardless of sect; his festival, Gaņeśa Caturthī, is one of the principal holidays in India.

GEŅEŚA CATURTHĪ: festival of the elephant-headed god, Gaņeśa (q.v.), one of the principal Hindu holidays; celebrated on the fourth day (hence Caturthī) of Bhādrapada (August-September); clay or brightly colored paper figures of Gaņeśa are made and decorated with flowers, placed on ox-carts and taken in procession through the streets, accompanied by music and dancing, to a river, tank, or sea; when the procession reaches the water, the images are placed on dry land, worshipped, and then gently drowned, symbolic of the vicarious purification of his devotees.

GAṄGĀ: goddess of the Hindu pantheon worshipped as the personification of the sacred river Gaṅgā (Ganges); unimportant in the *Veda* (q.v.) inasmuch as the Aryans (q.v.) had not penetrated into the land watered by the Ganges (q.v.) which was elevated to its present sacred position in the *purāṇās* (q.v.); the river Gaṅgā is thought to have originally flowed only in the celestial regions, the abode of Gaṅgā, the sister of Pārvatī, but through the mighty efforts of Bhagīratha, a scion of the Solar race, the river was brought to earth.

GANGES: river in northern India flowing from the Himālaya south and east to unite with the Brahmaputra and empty into the Bay of Bengal; regarded by the Hindus as the most sacred of rivers; looked upon as a divine gift, a maternal goddess, Gaṅgā (q.v.), who embraces all creation; in the sky she is the Milky Way; on earth the Ganges, and under the earth an invisible stream passing below the Himālaya; the legendary sources of the Ganges is near the sacred Mt. Kailāsa in the Tibetan Himālaya; during the last century the true sources were found to be farther north, but many pilgrims still journey to the village of Gaṅgottarī; the most remote tributary of the Ganges springs from the face of an inaccessible glacier; it is at Banāras on the Ganges that most pilgrims from all over India go to seek purification by immersion in the cleansing waters of sacred Mother Gaṅgā.

GĀRGYĀYANA: thinker of the Upaniṣads (q.v.); said to have written the *Praṇavavāda* (q.v.).

GĀRHASTHYA: "householderness"; the second of the four stages of the full life-period of an Indo-Aryan, devoted to marriage and household duties and directed by the injunctions of the *Brāhmaṇa* (q.v.); *see also āśrama, supra*; *gṛhastha, infra*.

GARUḌA: a combination of man and bird in Hindu mythology; the vāhana (q.v.) of Viṣṇu (q.v.) and object of great veneration by the Hindus; said to be the king of birds; the *Garuḍa Purāṇa* is named for him; his exploits are chiefly narrated in the Epics (q.v.).

GARUTMĀN: the "Celestial Bird" in Vedic mythology; the same as Garuḍa (q.v.); the sun in the *Ṛg Veda*.

GATES TO LIBERATION: according to Kumārājīva (q.v.) are the three Mahāyāna Buddhist scriptures—*Mahāparinirvāṇa Sūtra*, *Prajñāpāramitā*,

Saddharmapuṇḍarīka.

GAUḌAPĀDA, ĀCĀRYA (AD 6th or 8th century): the first Nondual Vedānta philosopher known to Indian history in the post-Upaniṣadic period; his principal work is the *Māṇḍūkya Kārikā, aka* the *Āgamaśāstra*, a profound commentary on the *Māṇḍūkya Upaniṣada* (q.v.); he propounds the most uncompromising form of Advaita (q.v.) of any of the philosophers of Nondualism, denying that there has been any creation at all, nor is there any becoming: "There is neither dissolution nor creation, none in bondage and none practicing discipline; there is none seeking liberation and none liberated; this is the absolute truth" (*Māṇ Kār*, II. 32); according to Hindu tradition Gauḍapāda was the teacher of Govindapāda who, in turn, was the teacher of Śaṅkarācārya (q.v.).

GAUḌAPĀDA KĀRIKĀ: the commentary of Gauḍapāda (q.v.), early Advaita Vedānta (q.v.) philosopher, on the *Māṇḍūkya Upaniṣada* (q.v.); *more at Āgama Śāstra, supra.*

GAUḌAVADHA: "the slaying of the King of Bengal"; a long panegyric written in Prakrit by the 8th century poet Vākpati, describing the exploits of Yaśovarman, king of Kānyakubja, a kingdom of northern India in the Gangetic plain.

GAUḌĪYA VAIṢṆAVISM: the teachings of the great Vaiṣṇava teacher, Caitanya (q.v.); *see Acintya Bhedābheda Vedānta, supra.*

GAURĪ: "one with complexion of molten gold"; the Divine Mother (q.v.).

GAUTAMA (in Pāli, Gotama) (6th cent, BC): the *gotra* (q.v.) name of Siddhārtha, the historical Buddha.

GAUTAMA, AKṢAPĀDA (AD 1st or 2nd cent.): the "foot-eyed," that is, "with his eyes fixed on his feet"; supposed founder of the Nyāya School (q.v.), whose textbook, the *Nyāya Sūtra* is the basic scripture of the school.

GAUTAMA ĀPASTAMBA (5th century BC): author of dharma literature resembling Vedic prose and treating of social, ritual, and religious prescriptions.

GAUTAMA SIDDĀRTHA ŚĀKYAMUNI: name of the historical Buddha (q.v.).

GĀYATRĪ: *1* a Vedic meter of twenty-four syllables; *2* a sacred verse of the Veda repeated by every Brāhmaṇa at his morning and evening devotions; also called Sāvitri from being addressed to the sun as the generator of life; it reads: *Tat saviturvarenyam/bhargo devasya dhīmahi dhiyo yo naḥ prachodayāt*—"We meditate on the adorable light of the radiant Sun; may He stimulate our intellect".

GENDER: the word *Brahman* is neuter; Brahman (neuter) and Brahmā (masculine) are not to be confused with each other; the former is the transcendent undifferentiated Absolute without qualifications, a metaphysical term; the latter is a personification of the Creator-image, the first manifestation of Brahman, a mythological term; Sanskrit grammatical gender is not always a sign of biological sex; gender infers function, sex infers form; so that a being may be masculine in one sense and feminine in another; for example, Brahman (neuter) can be regarded as the "womb

of life", who is neither "this nor that", and therefore "It" rather than "He" or "She"; in general, masculine gender implies activity and procession, female gender passivity and recession.

GENERAL DISCIPLINE: *1* commandments designed to establish an unselfish, self-controlled, unworldly habit of behaviour prescribed by the *Vedāntasāra* (q.v.) for the devotee seriously aspiring to the state of Samādhi (q.v.); *la* prescribed by Patañjali (q.v.) as the first of the eight disciplines necessary for the yoga aspirant to Self-Knowledge; *more at yama*.

GENERALITY: or universal characteristics (sāmānya); a concept of the Vaiśeṣika (q.v.) school, which is defined as a common property residing in many things, by the possession of which individuals are referred to one class; an independent category, eternal, one, inherent in the many; but if it is perceived as distinguishing these objects from others it is particularity or viśeṣa, *cf.*

GESTURES: are important to the philosophies and religions of India; the bizarre appearances and strange postures and gestures of many of the gods are not fortuitous but have symbolic importance; for example, Śiva's four and Durgā's ten arms represent their many attributes and many graces that they bestow upon mankind; Lord Śiva's unending flow of energy as he executes the repetitious gestures of the cosmic dance stirs the primal energy and there is creation; the icon depicting Lord Buddha with the fingers of his right hand touching the earth, calls upon the Earth as his witness to the truth of his Enlightenment, while the left hand is raised in the gesture of dauntlessness, palm outward, fingers close together pointing upwards—the bodhisattva determined to achieve his aim despite the assaults of Māra (q.v.); iconographically, Nirvāṇa as the immortal or deathless state is typified by the gesture of blissful concentration, the hands together in the lap resting palm upon palm; that of preaching: thumbs and first fingers of both hands joined in front of the breast; that of giving: right hand palm outwards pointing downwards; ritual gestures (mudrā) are also employed in worship, and these, like words, are the expressions and supports of spiritual resolve, a language of the hands, making possible the most subtle amplification of expression; in *Tantra* (q.v.): eloquent postures of the hands and body and the meditative placing of the tips of the fingers and palm of the right hand on various parts of the body, accompanied by mantra (q.v.), awakening the sacred forces asleep in the flesh, assisting in the process of welcoming the god into himself, the devotee, becoming the divinity himself, constitutes the mystery of ritualistic transubstantiation; the *Gandharva Tantra* reads: "A man should worship a divinity (devatā) by becoming a divinity himself; if a person worships a divinity without becoming himself a divinity, he will not reap the fruits of that worship"; every movement of Indian *dancing* is governed by meaningful gesture from the little finger to the eyebrow; early and late texts classify many poses and gestures, each one of which depicts a specific emotion, and a combination of which tells

a complete story.

GĪTĀ: the *Bhagavad Gītā* (q.v.).

GĪTĀ GOVINDA: "Songs of the Cowherd"; a series of dramatic lyrics intended for singing, describing the love of Kṛṣṇa (q.v.) for Rādhā (q.v.) and the milkmaids, written in Bengal in the 12th century by Jayadeva (q.v.).

GOBIND SINGH: the tenth (1675-1708) and last of the gurus of Sikhism (q.v.).

GOD: Lit., "shining one;" according to Hindu tradition, when a person performs meritorious action on earth he becomes a god after death and occupies a temporary position in heaven; he does not possess the Knowledge of Brahman in this state and must at some time be born again as human to complete the working off of his karma (q.v.) before attaining mokṣa (q.v.).

GOD: Īśvara, the personal deity, the highest reality on the relative plane; although in the end, according to Hinduism, when the worshipper has attained Self-Knowledge he realizes that both he and the Personal God are nondifferent; Saguṇa Brahman; the Reality behind the Divinity is the Impersonal Absolute; the entire relative universe and all material objects are different manifestations of the Absolute; the Personal God is Its highest manifestation, but at the level of Brahman, the Personal God has no reality according to Advaita Vedānta (q.v.); *cf. Viśiṣṭādvaita Vedānta, infra.*

GODS: although Hinduism recognizes about 330,000,000* divinities, it, in fact, considers the gods solely the expression of Hiraṇyagarbha or World Soul or Brahman; obviously the Absolute (Nirguṇa Brahman) cannot be depicted or explained and a philosopher will not be impressed by a stone, bronze, or wooden idol; simple souls, however, need visual representation of the divinities they worship, which accounts for the many statues of the gods that may be found in Indian temples and homes; Hindu doctrine does not specifically recognize idolatry, and regards such statues merely as representations of the Godhead, and their strange postures always have symbolic importance; marriage between the gods is not uncommon; most of the Hindu Pantheon (q.v.) are married and, notwithstanding their numerous love affairs, are strictly monogamous; Śiva (q.v.) and Pārvatī (q.v.) are the ideal couple among the gods; **The World and Its Peoples*, I, p. 179.

GOKULA AṢṬAMI: *aka* Janmāṣṭamī; a festival of the Hindus, celebrated as the birthday of Lord Kṛṣṇa and falls in the month of Śravan, according to the Vikram era followed by the Hindus (July-August).

GOLD: in India, it is the thought that the human spirit shares in the same essence as gold; gold is immortality according to the *Maitrāyaṇī Saṁhīta* (II. 2.2.); the one perfect solar, metal, therefore, its symbolism meets the symbolism of the Spirit, of spiritual freedom and autonomy.

GOLDEN TEMPLE: located at Amritsar in the Punjab, a city meaning "Pool of Nectar" founded in AD 1579 by Ram Das (q.v.) the fourth

Sikh guru; the Golden Temple (Darbar Sahib) was planned by Ram Das and expanded by the latter's son and successor; a central place of Sikh religion and nucleus of Sikh adoration; the pool constructed by Ram Das is surrounded by a promenade of white marble, and the temple itself is approached by a marble ramp; the temple's bronze plates, heavily overlaid with pure gold leaf flash their light in the burning tropical sun giving meaning to the appelation "Golden" temple; enshrined in the Sanctuary is the *Ādi Granth* (q.v.) the sacred book of the Sikhs, which is read from on various occasions by a priest, to the accompaniment of devotional music; a central place for the followers of the Sikh faith.

GOMMAṬA: *aka* Bāhubali ("strong arm"); legendary Jaina saviour, the son of the first Tīrthaṅkara (q.v.), Ṛṣabhanātha; he is represented by vines climbing up his body, which refers to an episode in his biography in which he is supposed to have stood for one year erect and immobile in the yoga posture, the while vines crept up his body and entwined themselves around his arms and shoulders and ant-hills arose about his feet; he is pictured standing rigid, erect, with arms stiffly down, knees straight, toes forward, representing the attitude of "dismissing the body" (kāyotsarga).

GOPĀ: one of the names by which Gautama Buddha's wife is known; *see* Yaśodharā, *infra.*

GOPAL: *lit.*, "cowherd"; a name for Kṛṣṇa (q.v.).

GOPĀLA: one of the greatest kings of Bengal who flourished *c.* AD 752-794.

GOPĪ: a cowherd's wife or daughter, a milkmaid, especially the connection with the legend and cult of Kṛṣṇa (q.v.); the infatuation of the gopīs for the divinely adorable cowherd, Kṛṣṇa, is given symbolic meaning—their transports of love, the thrilling sensation, the choking emotion, and the swooning, are meant to convey a true picture in sensuous imagery of the exaltation produced in the worshipper who is looking upon the image of Lord Kṛṣṇa and meditating upon his love.

GORAKHNĀTH (*c.* AD 11th or 12th cent.): founder of the order of Kānphaṭa Yogis (q.v.), and supposed originator of Haṭha Yoga (q.v.); author of the now extinct treatise, *Haṭha Yoga.*

GOŚĀLA, MASKARIN (*c.* 6th cent. BC): "he of the pilgrim staff"; wandering ascetic, contemporary of Māhavīra (q.v.) and the Buddha (q.v.); best known for his striking doctrine of evolution in his classification of the divisions of the natural world; *see especially Ājīvika, supra; see evolution fatalism, supra.*

GOSVĀMI, JĪVA (AD 16th cent.): Vaiṣṇava teacher.

GOSVĀMI, RŪPA (AD 15th cent.): disciple of Caitanya, the great Vaiṣṇava teacher; a Hindu renegade convert to Islām and outcast from Hindu society whom Caitanya welcomed back into the fold.

GOSVĀMI, SANĀTANA (AD 15th cent.): disciple of Caitanya, the great Vaiṣṇava teacher; Hindu convert to Islām whom Caitanya welcomed back into the faith; brother of Rūpa Gosvāmi (q.v.).

GOTAMA: Pāli form of Gautama (q.v.).

GOTRA-KARMA: gotra="an exogamous sept": described by Jainism (q.v.) as that karma which determines the family and social status into which the individual is to be born.

GOVINDA: *lit.*, "the Protector of Cows"; an epithet of Lord Kṛṣṇa (q.v.).

GOVINDA BHĀṢYA: commentary on the *Brahma Sūtras* (q.v.) by Baladeva (AD 18th century).

GOVINDAPĀDA (AD 8th cent.): Brāhmaṇa; student of Gauḍapāda (q.v.), and teacher of Śankarācārya (q.v.).

GOVIND RAI: the same as Govind Singh (q.v.), the last of the ten gurus of Sikhism (q.v.).

GOVIND SINGH: *aka*, Govind Rai; Govind the Lion; the 10th and last guru (AD 1675-1708) of Sikhism (q.v.); a militant guru; best known for his initiation of the Khanda di-Pahul (q.v.), or Baptism of the Sword; composed hymns in a martial style which were later incorporated into *The Granth* (q.v.) of the Tenth Guru, and made an authoritative supplement of the First or *Ādi Granth* (q.v.).

GOVIND THE LION: name for the Sikh guru, Govind Singh (q.v.).

GRACE: *see Prasāda; devaprasāda, supra.*

GRANTH, THE: the Sikh holy book, originally compiled by Arjan, the Fifth Guru, consisting for the most part of hymns by Guru Arjan himself and the hymns of the first guru, Nānak (q.v.), with a number by the second, third, and fourth gurus, and by Jaidev, Nāmdev, Kabīr, and others; later the Tenth and last guru Govind Singh (q.v.), made an authoritative supplement to the *First* or *Ādi Granth* (q.v.); there are no gurus after Govind Singh, the Sikhs accepting *The Granth* as their Guru, there being no other leadership necessary than the teaching of the holy book; *see Sikhism, infra.*

"*GREAT DELIGHT,*" *SCHOOL OF*: school of Buddhism; *see Mahāsukha, infra.*

GREATER VEHICLE, THE: Mahāyāna Buddhism; so called because its central theme stresses devotion to the salvation of others, or universal enlightenment, as opposed to Hīnayāna Buddhism, the Lesser Vehicle, which emphasizes individual nirvāṇa.

GREAT PRINCIPLE: the primary substance according to Sāṅkhya metaphysics—the first product of the evolution of prakṛti (q.v.); *see buddhi; mahat.*

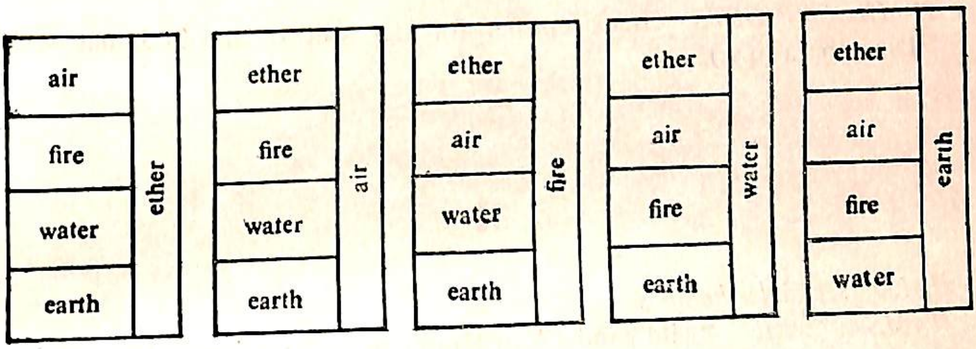
GṚHASTHA: householder.

GṚHYA SŪTRAS: ancient Indo-Āryan text on domestic religious ceremonies.

GROSS BODY: one of the three upādhis or limitations (applied to certain forms or properties considered as disguises of the Spirit); the medium through which the self experiences pleasure and pain is determined by past action and formed out of the five subtle elements: ether, air, fire, water, and earth, which becomes gross when one half portion of one

subtle element becomes united with one eighth of each of the other four (Hinduism).

GROSS ELEMENTS: the perceptible phenomenal world; although each gross element contains all five of the subtle elements (ether, air, fire,



Gross Elements

water, earth) its designation is derived from the preponderance of its particular counterpart; although the attributes of the subtle elements are imperceptible, they become perceptible in the gross element; gross ether is endowed with the attributes of sound; gross air with sound and touch; gross fire with sound, touch, and form; gross water with sound, touch, form, and taste; and gross earth with sound, touch, form, taste and smell; the five elements are, as it were, the bricks of the tangible physical universe (Vedānta).

GROUPED SUTTAS: another name for the Buddhist Pāli work *Saṁyutta Nikāya* (q.v.); *aka, Book of Kindred Sayings.*

G SHIN-RJE: Tibetan name for Māra, the Lord of Death.

GUḌĀKEŚA: "master of indolence"; "one not lazy"; name for Arjuna (q.v.).

GUṆA: quality, attribute, or property; according to the classic Indian view (especially emphasized in the Sāṅkhya School), prakṛti or matter is characterized by the three guṇas—sattva, rajas, and tamas—which are not *attributes* of matter, but its very *essence*; prakṛti has no existence independent of the guṇas which make up in varying degrees everything in nature, inorganic, organic, mental or psychic; the modes are goodness or harmony (sattva), passion or action (rajas), and dullness or inertia (tamas); a predominance of tamas guṇa in the individual makes him dull, sluggish, and resentful; rajas makes him aggressive, heroic, and proud; while sattva conduces to illuminated repose, benignity, and understanding; all guṇas, including sattva the saintly guṇa, bind the jīva (q.v.) fast in the body; sattva being stainless, is luminous and is of the nature of peace and serenity, but it also binds by creating attachment to happiness and to knowledge.

GUṆĀTYAYA: the state of transcendence of the guṇas; *see guṇa, supra.*

GURU: spiritual teacher; a brāhman teacher of vedic lore; one who has reached the height of spiritual knowledge and has the capacity to impart his realization to those who seek his wisdom.

GURUKUL OF HARDWĀR: school which seeks to revive the Vedic ideal in modern life; founded in 1902 as a countermove to the liberal Dayānanda Anglo-Vedic College of Lahore (q.v.).

GURU NĀNAK (AD 1469-1533): founder of Sikhism (q.v.); *see under Nānak, infra.*

GYMNOSOPHISTS: Greek epithet for the sect of naked Jainas—the Digambara (q.v.).

H

HALO: see under luminosity

HAṀSA: "swan"; "wild gander"; in Hindu mythology, generally associated with Brahmā (q.v.) who soars through the heavens on a magnificent gander; the animal mask of the creative principle anthropomorphically embodied in Brahmā; a symbol of sovereign freedom through stainless spirituality; the wild gander exhibits in its mode of life the twofold nature of all beings; it swims on the water but is not bound to it; it soars into the pure and stainless air with confidence, a homeless free wanderer between the celestial and the earthly spheres, at ease in both and not bound to either, symbolizing the divine essence which, though embodied in, and abiding with, the individual, remains forever free from the events of the individual life; that is why the Hindu ascetic, the mendicant, or saint freed from the bondage of saṁsāra (rebirth) is said to have attained the rank of haṁsa or "highest gander" (paramahaṁsa)

HANUMĀN: aka Hanumat; the monkey-god of Hindu mythology; character in the Epic *Rāmāyaṇa* (q.v.); reputed to be the son of Marut, the Wind God; the most powerful of the monkey chiefs; his loyalty to Rāma (q.v.) has become a classic and he is looked upon as the symbol of faithfulness and self-surrender; when Rāma, on his return to Ayodhyā, asked Hanumān what reward he desired for his great service, the faithful monkey asked only for permission to live so long as the story of Rāma should be told to the world; the request was granted and it is believed that Hanumān still lives in some inaccessible mountain in India; he is known for his physical strength and learning.

HARA: *lit.*, "the destroyer" (of ignorance); an epithet of Śiva, the manifestation of Brahman (q.v.) in Its destructive aspect; the Supreme Lord; *refer to Śvetāśvatara Upaniṣad* (I.10).

HARAPPĀ: a civilization discovered in the Punjab in the 1920's by excavators (Sir John Marshall *et al.*) which historians place between 2500 and 2000 BC; principally the two cities Mohanjo-daro on the Indus River and Harrappā on the Ravi, a tributary of the Indus' which have revealed the essentials of this protohistorical civilization; according to Marshall, the Harrappā civilization is so characteristically Indian that it can hardly

be distinguished from Hinduism; side by side with the cult of the Great Goddess and that of a god who may be considered the prototype of Śiva (q.v.), are found animal worship and phallism and all the elements that later enter into the Hindu synthesis; it is possible that the early historic Hindu society owed more to Harappā than it did to the Sanskrit-speaking Āryan invaders; *more at Indus Valley Civilization, infra;* Stuart Piggott, *Prehistoric India*, p. 146; *Editor's note: the artifact found is not a phallus symbol*; *see liṅga symbolism, this work, infra.*

HAR GOBIND, GURU: the Sixth Guru (AD 1606-1644) of the ten gurus of Sikhism (q.v.); son of a militant father, Guru Arjan (q.v.) who was put to death on a charge of political conspiracy; following his father's example, he surrounded himself with an armed bodyguard and instituted the first Sikh military stronghold.

HARI: l "the Kindly"; the only name other than "True Name," given to God by Guru Nānak (q.v.) because it is a good description of God's character; *la* a title of Kṛṣṇa (q.v.).

HARIJAN: Untouchables; the casteless of former Hindu society; those beneath the level of the lowest caste condemned to performing the most repugnant of tasks; Mahātma Gāndhī's struggle to liberate the Untouchables whom he called "Harijan" or "Children of God," is an important feature of modern Indian history.

HARIVAṀŚA: The *Geneology of Hari*, the god who evolved into Kṛṣṇa-Viṣṇu; thought by some to be a supplementary of the *Mahābhārata*, but which is, in fact, a separate work.

HARIVARMAN (AD 3rd century): Buddhist thinker who eschews the mystical, ecstatic tendency and believes that only concentration (samādhi) is necessary, to the exclusion of other meditational exercises for the attainment to nirvāṇa (q.v.).

HAR KRISHNAN, GURU: the Eighth Guru (1661-1664) of the ten gurus of Sikhism (q.v.); youngest son of Guru Har Rai.

HAR RAI, GURU: the Seventh Guru (1644-1661) of the ten gurus of Sikhism (q.v.); tender-hearted, he stressed mercy and ahiṁsā (q.v.).

HAṬHA YOGA: a school of yoga that serves chiefly the cultivation of physical health and wellbeing and the attainment of supernormal bodily powers; properly, it is a preliminary to other yoga disciplines, but it may be practiced as an end in itself; its aim is the purification of the gross body through physical exercises and a cleansing of the intestinal canal through the practices called *basti* which comprise cleansing the large intestine and the rectum by anal suction and *neti*—cleansing the nasal fossae by threads inserted into the nostrils, and through the classic exercises of breath-control (prāṇāyāma); such disciplines cleanse and rebuild the nervous and glandular systems and train the lower vital and physical nature of man to become a perfect instrument for sustaining Divine power and for conquering physical death; meanwhile the systematic purification of the subtle body (q.v.) is undertaken through the yoga method of Patañjali (q.v.); the appearance Haṭha Yoga is thought to

have sprung from the order of Kānphaṭā (q.v.) yogīs, founded in AD 11th or 12th century by Gorakhnāth (q.v.) who is credited with the authorship of a treatise no longer extant entitled *Haṭha Yoga;* the Kānphaṭas called their particular discipline "Haṭha Yoga," but the term eventually came to be the collective designation for the traditional formulas and disciplines that makes it possible to attain to perfect mastery of the body; in any case, the Haṭha Yoga treatises stem, in one way or another, from the literature composed by the Gorakhnāth yogīs.

HE: designation in the Upaniṣads (q.v.) for Brahman with attributes—Saguṇa Brahman; Brahmā, the personal God.

HEMACANDRA (1088-1172): a great Jain scholar; author of the famous *An Examination in Thirty-Two Stanzas of the Doctrines of other Systems;* approximately ten stanzas of this work deal with Jaina logical theories.

HENOTHEISM: a belief in individual gods, each in turn standing out as the highest; the *Ṛg Veda* (q.v.) speaks of a plurality of gods; when worship is accorded to any one of them, he becomes the chief god—the creator, preserver, and judge (or destroyer) of the universe; as several gods are elevated to this high place; the tendency is called *henotheism*, as distinct from monotheism where only one god is exalted to the highest.

HETERODOX SCHOOLS: the nāstika or non-Vedic systems of thought arising in India during the 7th and 6th centuries BC; the three outstanding schools are Cārvāka, Buddhism, Jainism; named "heterodox" by orthodox Hindus because their teachings are not based on the Veda; *cf. Orthodox Schools, infra.*

HETUVIDYĀ: the "science of critical study"; usually applied to Nyāya (q.v.), the Indian school of logical reasoning.

HIMALĀYA: the personified mountains; the mountain king.

HIMALĀYA MOUNTAINS: mountain ranges of South Asia on the border between India and Tibet, and in Kāśmīra, Nepāl, Sikkim, and Bhūṭān; considered by the Hindus to be the main pinnacle of the world, its verticle axis; the favorite abode of many gods, especially that of Śiva, the Divine Yogī, the model and arch-ascetic of the gods, who sits in splendid isolation on a solitary summit of the Himālayas, absorbed in the supreme Void of his own divine essence; the sacred pathway for the goddess Gaṅgā (q.v.) falling from heaven to the Himālayas and the streaming down to Earth in an outpouring of divine grace flowing in tangible form as the river Ganges (q.v.) to the very doorsteps of men.

HĪNAYĀNA: the "Lesser Vehicle"; one of the three great divisions of Buddhism (q.v.); orthodox school of Buddhism (3rd century BC); the original form that Buddhism took after the death of Buddha; first known as the Theravāda (q.v.), but later called *Hīnayāna* (hina=lesser, yāna=vehicle) because it is for the few and upholds the ideal of the saint (arhat), who frees himself from bondage by his own efforts; the Hīnayāna developed the doctrine of the transitoriness of substances or individuals, while the Mahāyāna (q.v.) enunciates a positive philosophy which posits the reality of an Absolute (bhūtathatā, q.v.) the essence of existence;

for the Hīnayāna the Buddha is not so much a saviour as he is an example, and his worship in merely an act of commemoration; chief of the Hīnayāna schools are the Vaibhāṣika (q.v.) and the Sautrāntika (q.v.), schools of direct realism and indirect realism respectively; Hīnayāna flourishes in the south of India, and its present stronghold is in Ceylon, Burma, and Thailand; its literature (*see under Buddhism*) is vast and written in Pāli; *cf. Mahāyāna, infra.*

HINDUISM: the native religious and social systems of India; the devotional theism of various forms with a philosophical background; it has become customary in the West to the designate the orthodoxy of the great Indo-Āryan (q.v.) period—the philosophy and religion of the Veda (q.v.), the *Brāhmaṇa* (q.v.), and early Upaniṣads (q.v.) by the name *Brāhmanism*, and that of the post-Buddhistic period and modren India —the philosophy and religion of the later Upaniṣads, the *Bhagavad Gītā*, and of the Vedānta (q.v.), *Purāṇa* and Tantra (q.v.) as *Hinduism*; some historians, however, designate these demarcations as Early Hinduism and Late Hinduism; in India, the collective body of religions embodied in, and stemming from Hinduism is called Sanātana Dharma (q.v.), or the "Eternal Religion"; the unique feature of Hinduism among world religions is that it derives not from a single great founder who, in time, will pass out of existence, but from the impersonal Vedic scriptures which are eternal.

HINDU PANTHEON: the gods of Hinduism; *see under Pantheon, infra.*

HINDU TRINITY: Brahmā, Viṣṇu, and Śiva—Creator, Preserver, and Destroyer of the universe— the One, Saguṇa Brahman (q.v.), in triple role; the personalized Brahman; the Trimūrti.

HIRAṆYAGARBHA: "Golden Germ"; a name for Brahmā, the first manifestation of Brahman; Consciousness associated with the collective subtle body which consists of vijñānamayakośa (q.v.), manomayakośa (q.v.), and prānamayakośa through which the Cosmic Soul functions; Cosmic Womb; World Mind; World Soul (q.v.).

HISTORY, PHILOSOPHY OF: ancient Indian literature does not contain a single word of history in the Western sense; the only certain knowledge of ancient India is limited to the names of a few great rulers and to accounts of Chinese travelers and the country's invaders; the dimension of the ancient Indians is eternity; myth is their history which extends beyond the periphery of time; the reason for this lack of historical documentation lies in the Hindu belief that all is a phase of the utterly timeless nondual Absolute; the traditional Indian teaching of Self-Realization, this Nonduality as the Ultimate Real, negates the realness of history as the recounting of the objective course of events which have run their course in time; despite the fact that the Western world has brought linear history to India in recent times, India still remains fixed in an eternal ancient present.

HITOPADEŚA: "Instruction in What is Advantageous and Beneficial"; a book of good counsel by Nārāyaṇa (AD 12th or 14th century); a text-

book of special literature, derived from the *Pañcatantra* (q.v.), giving advice to princes of India on the subject of artha (wealth, power) wherein the field of enquiry is narrowed to the specific area of power politics; illustrated by animal tales that develop the ruthless science of survival.

HOLĪ: one of the principal Hindu festivals; a fertility festival originally to honor Kāma, the Love-God, but now one which heralds the spring and occurs in the month of Phālguna (February—March) according to the Hindu calendar; according to another tradition, the festival is celebrated in honor of the triumph of Kṛṣṇa over the female fiend Putana; the festival is celebrated by sprinkling colored water on one another and on domestic animals.

HORSE: *1* the Hindu symbol of the bodily vehicle, and the "rider" is the Spirit; when the latter has come to the end of its incarnations, the saddle is vacant, and the vehicle necessarily dies; *2* fabled winged horse named Cloud; *see also, horse-sacrifice, infra.*

HORSE SACRIFICE: a Vedic sacrificial ritual; same as aśvamedha (q.v.).

HOUSEHOLDER: one of the four stages of the life-period of an Indo-Āryan (q.v.); *see āśrama; gārhasthya.*

HṚSĪKEŚA: the Lord, or Director of the Senses; a name for Kṛṣṇa (q.v.).

HṚTPADMA: a subtle center of the spinal cord where 101 different nerves meet; the seat of jīva (q.v.), according to Vedānta.

HUMAN BEING: from the Indian point of view, the special dignity of the human being consists solely in the fact that he is capable of becoming enlightened, free from bondage, and ultimately competent for the role of the supreme teacher and savior of all beings including the beasts and the gods; this, in contrast to the concern of the Westren world who places the individual in the great pot of "Humanity," the phenomenon of human, being the ideal of its perfection, and the ideal of the perfected human society, which was the paramount concern of Greek idealism, and as it is today of Western Christianity in its modern form.

HYMN OF CREATION: the Nāsadīya; this wonderful hymn, to be found in the *Ṛg Veda* X.129, deals with the nature of the Absolute and the relation of the Absolute to the empirical world, as well as the process of creation itself; one of the oldest surviving records of philosophical doubt in the history of the world, and marks the development of a high stage of abstract thinking—an evocation of the mysterious chaos before creation and of mighty ineffable forces at work in the depths of the primeval void; it reads:

"Then even nothingness was not, nor existence;
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping?
Was there then cosmic water, in depths unfathomed?

"Then there were neither death nor immortality,

nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

"At first there was only darkness wrapped in darkness.
All this was only unillumined water.
That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

"In the beginning desire descended on it—
that was the primal seed, born of the mind.
The sages who have searched their hearts and wisdom
know that which is kin to that which is not.

"And they have stretched their cord across the void,
and know what was above, and what below.
Seminal powers made fertile mighty forces.
Below was strength, and over it was impulse.

"But, after all, who knows and who can say
whence it all come, and how creation happened?
The gods themselves are later than creation,
so who knows truly whence it has arisen?

"Whence all creation had its origin, he,
whether he fashioned it or whether he did not,
he, who surveys it all from highest heaven,
he knows—or maybe he even does not know"; *tr.*
A.L. Basham;

the *Hymn* thus develops a superpersonal monism as it explains the Universe as an evolution out of the Ultimate One; at the same time it suggests a distinction between the absolute reality (Brahman) and the personal God, Īśvara, laying the foundation for both monism and monotheism which dominates later Indian thought; this is evidenced in the verse: "that was the primal seed" wherein Brahman projected itself to become born as Brahmā, the Creator God who "evolved the beautiful world from the shapeless chaos which was all that existed" (*cf. Manu.* i. 5.8.); the first line "nothingness was not nor existence"—the *Existent* in its manifested aspect was not then, we cannot, therefore, call it the nonexistent, for it is positive being from which the whole existence derives; the absolute reality of which is the substratum of the whole world cannot be characterised as either existent or nonexistent, and we cannot express what it is except that It *is*—the primal unconditioned groundwork of all being; within the Absolute Consciousness there is the first affirmation of the primal I—consciousness; this corresponds to the logical law of identity, A is A, the validity of which presupposes the original self-positing.

I

I-CONSCIOUSNESS: ego; *see ahaṅkāra, supra.*

IDEALISM: a theory that ultimate reality lies in a dimension transcending phenomena; the general spirit of Indian thought is of monistic character and tends to interpret life and nature in the way of monistic idealism which is of four types: (1) Nondualism or Advaita (q.v.) as taught by Gauḍapāda (q.v.) and Śaṅkara (q.v.); (2) Pure Monism (q.v.) with its distinctions of logic and intuition, reality and the phenomenal world, to be found in some of the Upaniṣads (q.v.), and taught by Nāgārjuna (q.v.) and Śaṅkara in his ultra-philosophical moods, and, when the pluralism of of Sāṅkhya (q.v.) collapses at the first touch of logic, its theory becomes identical with pure monism; (3) Modified Monism (q.v.), the viśiṣṭādvaita (q.v.) of Rāmānuja (q.v.) who teaches that the Absolute is both the efficient as well as the final cause of the universe; (4) Implicit Monism (q.v.), that of Madhva, (q.v.), who admits the distinction between thinking reals and unthinking objects, which is fundamentally a monism so long as the reals are dependent on God, who alone is independent.

IDOLATRY: although many Westerners accuse India of being a country of idolatry because of its multitude of images that are *seemingly* worshipped, it is an erroneous accusation—Hinduism, in fact, considers the gods merely the expression of Hiraṇyagarbha or World Soul or Brahman, visual representations to assist simple souls to understand the real attributes of God; *see gods, supra; Pantheon, infra.*

IGNORANCE: *see ajñāna; avidyā; māyā.*

IHĀMUTRĀRTHAPHALABHOGAVIRĀGAH: "Indifference (virāgaḥ) to the enjoyment (bhoga) of the fruits (phala) of action (artha) whether here (iha) or in the world to come (amutra)"; detachment; renunciation; the surrender of the fruits of all works in order to attain Liberation (q.v.); *consult Vedāntasāra*, 6.13.

ILIAD OF THE EAST: epithet for that great epic poem of India, the *Rāmāyaṇa* (q.v.); so called because of its rich poetic beauty, ethical idealism, its tender humanity, and its abundance of "vision and faculty divine."

ILLUSION: cosmic; māyā; error in perception; *see ajñāna*; *avidyā, supra.*

IMPLICIT MONISM: Dvaita (q.v.) school of Vedānta whose famous exponent is Madhva; *see Idealism, supra.*

INCARNATIONS OF VIṢṆU: avatāras or descents of Viṣṇu are, according to the most popular classification, ten; the divinities and heros composing the list were adopted by Vaiṣṇavism at different times but all were incorporated by the 11th century AD; an incarnation may be total or partial for, "whatever mighty or fortunate or strong springs from a portion of my glory"; in this sense, every good man is thought to be a partial incarnation of Viṣṇu; the ten chief incarnations, however, are of a different type, for in them God is believed to have taken flesh to save the

world from the danger of total destruction; *more at avatara, supra.*

INCENSE IN WORSHIP: the first step of the Vedānta path to the realization of Brahman—the candidate devotes himself to his chosen divinity (iṣṭadevatā) both in thought and with flowers, incense, and pādya (water for washing the feet); then follows meditation and on until he gets the highest spiritual vision and comes face to face with Truth; the burning incense denotes the sweet odor of faith ascending to divinity.

INCONSCIENT, THE: an ontological concept used by Śrī Aurobindo (q.v.) in his philosophical system of *Integral Nondualism*; denotes raw matter and atoms in the evolutionary ascension; implies that even matter is a form of manifestation of the spirit and is not diametrically opposed to mind, as Descartes holds, but represents the presence and power of consciousness in a state of involution; *cf subconscient.*

INDIAN PHILOSOPHY: comparable in depth and breadth to other philosophical systems of the world, embracing the main facets of philosophy, namely, aesthetics, epistemology, ethics, logic, metaphysics, polity, religion, science, and psychology; the six basic systems: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, and the many subsystems of Hinduism, the four chief schools of Buddhism, Jainism, and the materialism of Cārvāka illustrate the diversity of view in Indian philosophy; its chief mark is its concentration on the spiritual; except for the materialistic school of Cārvāka and related doctrines, philosophy in India conceives man to be spiritual in nature and relates him to a universe which is essentially spiritual in character; another characteristic is its aspect of intimate inseparability of theory and practice, philosophy and life, and the introspective approach to reality; the subjective rather than the objective becomes the focal point of Indian philosophy; therefore, psychology and ethics are considered more important branches of philosophy than the sciences which study physical nature; the tendency of Hinduism is in the direction of monistic idealism (q.v.); all Indian orthodox philosophies teach that reality is *ultimately* one, *ultimately* spiritual; some of these systems, while seeming to espouse dualism or pluralism, can be discovered to have been deeply permeated by a strong monistic influence; the nonrigidity of the Indian mind and the plasticity of monistic idealism permits philosophical expression in these seemingly conflicting doctrines which are, in fact, merely different expressions of an underlying conviction of unity as a whole; the unique feature of the orthodox Indian schools of thought is that they derive, not from a single founder but, from the impersonal Vedic scriptures; thus they give scope for the incorporation into the Vedānta fold, prophets of all ages and of all lands; while Indian philosophy speaks of God, of Īśvara the personal deity, of Hiraṇyagarbha or World Soul, it is, in the main, a philosophy of man and *for* man; every major system of Indian philosophy takes its beginning from the practical problems of life and searches for the truth in order to solve the problems of man's existential life; while dominated by the concern for the inner life, it declines to wander in the metaphysical

wastelands with no practical aim in view; in its introspective approach to reality and emphasis on intuition over reason, Indian darśanas teach Self-Realization, the realization of one's self as Brahman as the ultimate goal and suggests several paths that one may take to realize the Self; the impressive aspect of this ultimate philosophical principle is that man's salvation is made to rest directly with himself rather than dependence upon a transcendent deity that has no communication with this world; it is only through the individual that nature is raised from the inconscient to the subconscient to the superconscient finally to exceed himself in the transcendent; the responsibility for reclaiming the primordial unity is solely the task of man; even the determination of rebirth into the phenomenon of existential being depends upon how man handles himself in each worldly life, for the law of karma (cause and effect) is ever and unremittingly in operation; remarkable methods for the pursuit of salvation are suggested that may not be found in any other philosophy, that hold out hope for surcease from the inexorable rounds of saṁsāra (rebirths), such as discrimination and nonattachment—discrimination between the real and the unreal, the wiping away of the veil of avidyā (cosmic ignorance) and the renouncing of the fruits of action—the capital propaedeutics of Self-Realization; if this seems difficult of execution for the ordinary man, Indian philosophy points out a variety of avenues suitable to various inclinations and mentalities that may be taken to realize the Self—the way of works or ritual (karma mārga) for the man who must understand through symbolic rite; the way of worship (bhakti mārga) for the mystic; and the way of knowledge (jñāna mārga) or the way of the refined intuitional perception that takes precedence over reason—the divine eye, the eye of intuition which circumvents the senses and intellect which alone can see the Godhead, the unity that underlies all appearances—this is the way for the man of high spiritual evolvement who may be on the last round of saṁsāra; historically there have been four distinct chronological steps in the evolution of Indian philosophy: the *Vedic Period*, the *Epic Period*, the *Sūtra Period*, and the *Scholastic Period*, *all of which see*.

INDO-ARYANS: tall, light-skinned, Sanskrit speaking people of Indo-European stock calling themselves Āryas invaded northern India about the middle of the 2nd millineum BC and eventually made up the majority of high-class Hindus who, in time, became the prominent group in India.

INDRA: the king of the gods; in Vedic times the most important deity of the pantheon; more hymns are addressed to him in the *Ṛg Veda* (q.v.) than to any other single deity; he is frequently praised for his power and heroism as the god of battle; in the Veda, Indra is spoken of as the god of rain and storms, and his weapon is the vajra or thunderbolt with which he slew the demon of drought and caused the clouds to release their waters; in the *Purāṇa* (q.v.) Indra is not the name of a particular deity but a title for the greatest of gods; the life of one Indra is said to be a hundred divine years, or 3,600 earth years, after which period

a god or even a meritorious mortal is raised to the throne; Indra is the regent to the East and rides on the white elephent, Airāvata and posseses the wonderful horse, Ucchaisravas, both of which rose out of the Milk Ocean (q.v.); the heaven of Indra is Amaravati where he holds court with his consort Indrāṇī; those who have not accumulated sufficient merit for liberation (q.v.) are sent to Indra's heaven, from where, after some time, they are again sent to earth to be reborn according to their karma (q.v.).

INDRABHŪTI (AD 7th or 8th century): Buddhist king of Uḍḍiyāna (located either in the Swat Valley or in Orissa); reputed author of the *Jñānasiddhi* (q.v.) an important and basic work on the Yab-Yum (q.v.) initiation.

INDUS VALLEY CIVILIZATION: a highly civilized community which flourished in the valley of the Indus River in northern India some 5,000 years ago; attested to by recent archaeological excavations; unfortunately there are no written records about the Indus Valley civilization, but examination of the ruins leaves no doubt that there was, on the Mohenjo-Daro site, a large populous and flourishing city whose inhabitants freely enjoyed, to a degree unknown elsewhere in the ancient world, not only sanitary conveniences, but also luxuries and comforts of a highly developed municipal life; objects found at the site indicate that the cult of the Divine Mother (q.v.) was prevalent, and fundamental ideas of later Śakti (q.v.) worship appear to be the same, *viz.*, belief in female energy as the source of creation; there was also a male god who has been identified as the prototype of the God, Śiva; this identification is further strengthened by the discovery of stone pieces which resemble the Śiva-liṅga (q.v.) the form in which Lord Śiva is almost universally worshipped today; it is obvious that modern Hinduism which possesses related features, is indebted, to some extent, to the Indus Valley culture; indications of the existence of the Bhakti Cult (devotion to a personal God), and a philosophical doctrine of transmigration or reincarnation have also been found at Mohenjo-Daro, indicating an organic relationship between the ancient culture of the Indus Valley and Hinduism of today; *more at Harappā, supra.*

INFERENCE: knowledge that is preceded by perception, a factor in the Nyāya theory of knowledge; *more at anumāna, supra.*

INNER CONTROLLER: Ātman; the Self; Antaryāmin.

INSIGHT: one of the four Vedānta disciplines leading to Self-Knowledge, that of discrimination between the Real and the unreal; *more at viveka, infra.*

INSTRUMENTS OF POLICY, SIX: in early Indian statecraft they are: peace, war, waiting for the enemy to strike first blow, attack, alliance, and "double policy" or making peace with one enemy and continuing war with another; *see polity, philosophy of, infra.*

INTEGRALISM, PHILOSOPHY OF: the philosophy of Aurobindo Ghose (q.v.); *see Integral Nondualism, infra.*

INTEGRAL NONDUALISM: the philosophical system of Śrī Aurobindo (q.v.) that integrates three seeming contradictory modes of interpretation of Vedānta, re: (1) the Nirguṇa Brahman (q.v.) of Advaita (q.v.); (2) the Saguṇa Brahman (q.v.) of Viśiṣṭādvaita (q.v.); (3) the Jīvātman (q.v.) of Dvaita (q.v.), all of which Aurobindo reinterprets as constituents of one integrating principle of the universe—supertranscendence, cosmic univerality, and unique individuality, "freedom," "creativity," and "uniqueness," respectively; this philosophical conviction may be designated *Integral Vedānta* insofar as it is the reaffirmation of what Aurobindo calls the original Vedānta, *i.e.*, the original teaching of the Upaniṣads (q.v.) into concrete fullness and integrality; *more at Aurobindo Ghose; Pūrṇādvaita Vedānta.*

INTEGRATION-ISOLATION: the fruit of asamprajñāta samādhi (q.v.); kaivalya (q.v.); liberation.

INTUITION: philosophical and metaphysical awareness by circumvention of manas, or logical mind; intuitive awareness (buddhi); manifestation of the irrational unconscious; the "Third Eye"; the ability to see the luminous world behind the lids of the eyes.

INVARIABLE ASSOCIATION: term used in Nyāya logic, e.g., "smoke is invariably associated with fire"; *more at vyāptī, infra.*

I-PRINCIPLE: the self-sense; *see ahaṅkāra, supra.*

IQBĀL, SIR MUHAMMAD (1877-1938): Muslim poet-philosopher and Indian politician; *see under name, Part II Vol I, this work.*

ĪŚA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); the smallest of the Upaniṣads consisting of only 18 short verses; its most important message is that of the doctrine that neither knowledge of the supernatural nor knowledge of the natural alone can be sufficient for true wisdom; thus by implication it tends to deny the doctrine of the unreality of the empirical world, which is emphasized in some phases of later Indian philosophy; it derives its name, the correct form of which is *Īśāvāsyam* from the first word of the text: "By the Lord (Īśā) enveloped must this all be."

ĪŚĀVĀSYAM UPANIṢAD; ĪŚĀVĀSYOPANIṢAD; ĪŚOPANIṢAD: *Īśā Upaniṣad* (q.v.).

IṢṬADEVATĀ: the chosen deity; from the many names and forms of God in Hinduism, the aspirant to divine realization chooses one which answers to his spiritual longing and makes that the object of his adoration and love.

ĪŚVARA: Brahmā; Cosmic Person; lower Absolute or Saguṇa Brahman; Lord and Ruler of the Universe; the Personal God in the Yoga (q.v.) system of philosophy as expounded by Patañjali.

ĪŚVARA KṚṢṆA: (AD 3rd or 4th century): a Sāṅkhya philosopher; supposed author of the *Sāṅkhya Kārikā*, textbook of Sāṅkhya philosophy.

ĪŚVARI: the "Mother" of the *Tantras* (q.v.); the female energy or power of Īśvara (q.v.); the same as Śakti (q.v.).

IT: designation in the Upaniṣads (q.v.) for Niguṇa Brahman, the Attributeless.

ITIHĀSA: the two great epic poems of India—the *Rāmāyaṇa* (q.v.) and the *Mahābhārata* (q.v.).

ITIVUTTAKA: "Thus was Said"; collection of sayings of the Buddha; a Hīnayāna Pāli text.

J

JAGADĪŚA: (late AD 16th century): wellknown logician of the Nyāya (q.v.) School; author of the *Tarkāmṛta* (q.v.).

JAGAT: the universe; the phenomenal, visible world, that of change (the Heraclitean flux).

JAIDEV (AD 12th century): Hindu reformer-poet; believed that the practice of religious ceremonials and austerities was of no value compared to the "pious repetition of God's name," which, three centuries later was taken up by the Sikhs as an important aspect of their creed; *aka* Jayadeva.

JAIMINI (5th century BC): supposed founder of the orthodox school of Pūrva Mīmāṁsā (q.v.) and author of the *Pūrva Mīmāṁsā Sūtra* (q.v.), the basic text of the school.

JAINISM: a heterodox or nāstika school of Indian philosophy, so-called by orthodox Hindus because it does not accept the authority of the Vedas (q.v.), but, rather, commends the truth of its system on the ground of its accordance with reality and logic; its votaries are followers of Vardhamāna, *aka* Mahāvīra (q.v.), who flourished *c.* 599—527 BC or 468 BC, who is the last prophet of the Jainas and the supposed founder of the school; the Jains themselves do not believe Mahāvīra was the founder of a new religious system, but the last of a long succession of twenty-four Tīrthaṅkaras (q.v.) or "ford-makers across the stream of existence"; regards as the *First Man* (q.v.), not God (God as distinct from matter as out of a second principle different from his own), but the organism of the universe itself; the entire cosmos has a human form, never had a beginning and will never end; not "spirit" distinct from matter, but "spiritual matter, materialized spirit"; a dualistic philosophy embracing many elements of a pluralistic type of realism; the universe is a living organism made animate throughout by life-monads (q.v.), therefore, everything has a soul, even metal and other nonambulatory objects, accounting for the Jaina respect for life, and their assiduous practice of ahiṁsā (q.v.); its central features are the many-faced view of reality or the doctrine of syādavāda (q.v.) and saptabhaṅgī (q.v.), its theory of five kinds of knowledge, and its ascetic ethics; the Jaina *literature* is mostly in Prākṛta; but when they were required to defend their theories against the criticism of other philosophical schools, they adopted the terminology of the more popular Sanskrit and thereby developed a Sanskrit literature; some of the important Jaina works are: *Tattvārthādhigama Sūtra* by Umāsvāti Ācārya (after 3rd cent AD); *Syādavāda Mañjarī* by Malliṣena (AD 13th century); the *Dravya Saṅgraha* by Nemicandra (AD 10th

century); and the *Jaina Sūtras*; the *Angas* are the chief sacred texts of the Jaina religion; *see knowledge, theories of*; *logic, infra*.

JAIVĀLI: thinker of the Upaniṣads (q.v.).

JALAMAṆḌALA: the svadhiṣṭhāna cakra (q.v.), in Kuṇḍalinī Yoga, situated at the base of the male genital organ.

JAMBŪDVĪPA: a mythical continent upon which human beings dwell; has a jambu or rose-apple as its distinctive tree; the southern zone of this continent, separated from the rest by the Himālayas, is "the Land of the Sons of Bharata" (Bhāratavarṣa) or India; a name for India.

JANAḤ: one of the fourteen worlds (7 upper, 7 nether) which, according to Hindu tradition, constitute the universe; one of the seven upper, together with Tapaḥ (q.v.) and Satyam (q.v.) worlds make up Brahmāloka, or the place of Brahmā who is the controlling deity; Janaḥ may be said to correspond to the highest heaven of dualistic religions to which fortunate souls repair after death and enjoy spiritual communion with the Personal God.

JANĀRDANA: "tormentor of the wicked," "destroyer of the demon, Jana" an epithet of Kṛṣṇa (q.v.).

JANMĀṢṬAMĪ: an important Hindu festival celebrated as the birthday of Lord Kṛṣṇa (q.v.) and falls in the month of Śrāvaṇa (July—August), according to the Vikrama era followed by the Hindus; *aka* Gokula Aṣṭamī.

JAPA: the repetition of the name of God; in *Tantra* (q.v.); the worship of the Goddess through the meditative muttering of the litany of her name; the unrelenting verbal repetition of sacred formulas—word-sounds which contain her essence, for the purpose of identity with the Divine.

JAPJI: the summary of the doctrines of Guru Nānak (q.v.), founder of Sikhism (q.v.).

JĀTAKA: Buddhist "Birth Stories"; Pāli compendium (*c.* 3rd cent. BC) of more than five hundred stories of Buddha's former births; a famous portion of the orthodox Hīnayāna canon, the *Sutta-Piṭaka* (q.v.); in the number of the *Jātakas* the Bodhisattva is born an animal—an elephant, a lion, or a bird, or a prince, merchant; or minister, enabling the story-teller to reach the most mundane of circumstances and examples, thus introducing pre-Buddhist motifs within the traditional Buddhist framework of his story, and allegorically resolving the ordinary problems of daily life with utmost intensity and compassionate tenderness.

JĀTAKAMĀLĀ: "Garland of Birth Stories"; a work in Sanskrit attributed to a certain Āryaśūra (AD 6th century), which contains 34 Jātakas or tales of the earlier lives of Buddha (q.v.); adapted, for the most part, from an earlier Pāli compendium of more than 500 Jātakas.

JĀTI: *1* birth; *2* unreal objections.

JĀTI-SMĀRA: a person who has acquired the power of knowing the nature of his many previous births or states of reincarnation.

JAYADEVA (AD 12th century): Bengālī poet; author of the famous *Gītāgovinda* or "Songs of the Cowherd" (q.v.) intended for singing; the poem is still sung at the festivals of the Bengālī Vaiṣṇava sects; unlike

other Sanskrit poetry, Jayadeva's lyrics are rhymed, and anticipate the verse forms of vernacular literature; *aka* Jaidev.

JAYANĀRĀYAṆA (AD 17th century): philosopher of the Vaiśeṣika School (q.v.); author of *Vivṛti* (q.v.).

JAYĀRŚI (AD 8th century): materialist; denies the possibility of any certain knowledge at all; demolishes with able dialectic all the basic presuppositions of the chief religious systems of his day; author of the *Tattvopaplavasiṁha, lit.* "The Lion Destroying all Religious Truth," the only materialist text extant.

JAYASIṀHASŪRI: Nyāya commentator (n.d.).

JAYATĪRTHA (AD 13th century): wellknown commentator of the Vaiṣṇava school; his *Nyāyasudhā* is an important work of the Madhva (q.v.) school.

JEWELED ANKLET: a national epic of the Tamil people; *see under Śilappadikāram, infra.*

JHĀNA: Pāli form of dhyāna; mystic state of serene comtemplation attained by meditation.

JĪ: shortened form of jīva="live," "live long"; a customary Hindi suffix in India, usually of direct address, denoting respect; e.g., gurujī (guru+jī), Śrī Mudaliarjī (Mudaliar+jī).

JINA: the "Victor"; epithet given to Mahāvīra (6th cent. BC), the 24th and last Tīrthaṅkara (q.v.); his disciples are, therefore, called "Jainas".

JIṢṆU: "Victor" or "Victorious"; a name for Arjuna (q.v.).

JĪVA: *la* the life-spark; the Divine as the individual spiritual presence in every living being; Īśvara (q.v.) in partial manifestation; the reflection of Brahman or Pure Consciousness in buddhi (q.v.) or vijñānamayakośa (the sheath of intelligence); the individualized soul whose chief characteristic is I-consciousness; produced by the upādhi (q.v.) of individualized māyā; according to the *Brahma Sūtra* (q.v.) the jīva is seated in the hṛdaya or the hṛtpadma (q.v.), which is a subtle center of the spinal cord where 101 different nerves meet; at the approach of death the jīva breaks open the knot of the hṛdaya and enters the path suṣumnā (q.v.) and passes out of the body piercing the skull (iv.2.17); when the jīva passes out of the body, it does so enveloped in the subtle senses, manas (mind) and the chief prāṇa (iii.1.1-7) and takes rebirth along with them; *lb* in *Jainism:* jīva (the conscious), and ajīva (the nonconscious) are the categories of reality; two everlasting co-present components of the universe; the jīva and the ajīva do not correspond to the Self and the not-Self of Hinduism—it is an objective classification of things in the universe that underlies the distinction of jīva and ajīva; the jīva being the aggregate of countless life-monads, each uncreated and imperishable, by nature omniscient, endowed with energy, vitality, consciousness; intrinsically the life-monads are identically alike, but they become tainted and modified through the perpetual flux of the second and opposite constituent of the universe, the ajīva (a=all that is not jīva); *cf cosmology, supra.*

JĪVANMUKTA: one enjoying liberation (mukti) while still living in the

body; in his release he has not witnessed the destruction of the world of plurality but, rather, he has opened his eyes to the true Reality whereby the plural world no longer deceives him; such a man who Realizes the Self while still in the body is forever freed from the spell of ignorance; he no longer dreams, but is fully awake; he no longer enjoys the shadows of the phenomenal world and he remains "unaltered under all conditions, like a dumb person; he moves about unattached, like the wind" (*Ātmabodha*, 52).

JĪVĀTMĀ: the individual soul; the embodied Ātman (q.v.), as distinguished from the Paramātman or Brahman.

JĪVĀTMAN: an infinite plurality of spiritual selves, as in the Dvaita Vedānta of Sāṅkhya (q.v.).

JÑĀNA: the process of reasoning by means of which Ultimate Truth is attained; in *Sāṅkhya*: knowledge about anything; cognizance.

JÑĀNA: Wisdom; Knowledge of Reality; in *Vedānta*: Knowledge of Brahman, Self-Realization derived through meditation on the Supreme Spirit.

JÑĀNĀVARAṆĀ KARMA: that which obscures true knowledge; taking away, as it were, inborn omniscience of the Jīva (q.v.) and substituting different degrees of ignorance which obscure truth; one of the eight kinds of karma described by the Jainas.

JÑĀNAKĀṆḌA: that portion of the Vedas (q.v.) comprising the Upaniṣads (q.v.) which teaches philosophical wisdom, the Knowledge of Brahman, as distinguished from the Karmakāṇḍa which deals with rituals for the propitiation of the deities.

JÑĀNAMĀRGA: the Way (mārga) of Knowledge (Jñāna), same as Jñāna Yoga.

JÑĀNA MĪMĀṀSĀ: "Investigation into the Wisdom of the Veda"; same as Uttara Mīmāṁsā or Vedānta (q.v.).

JÑĀNĀMṚTASĀRA SAṀHITĀ: an *Āgama* of Śaivism (q.v.) wherein Viṣṇu (q.v.) is worshipped.

JÑĀNA NIṢṬHĀ: Yoga of Knowledge; *see Jñānayoga, infra.*

JÑĀNAŚAKTI: energy as knowledge or consciousness.

JÑĀNASIDDHI: a celebrated Mahāyāna Sanskrit text; a basic work in which the Yab—Yum (q.v.) initiation is described; Indrabhūti (q.v.) is the reputed author.

JÑĀNAYAJÑA: "mental worship"; a moral form of sacrifice.

JÑĀNAYOGA: "Way of Knowledge"; the practice of meditation and mental concentration for the acquisition of Self-Realization; union with God through wisdom; same as Jñāna Mārga.

JÑĀNENDRIYA: one of the five faculties of (apprehending; the cognitive powers of hearing, seeing, feeling, smelling, tasting; *fr* jñā, to know indriya, sense-faculty).

JÑĀNEŚVARA (AD 14th century): legalist.

JÑĀNIN: a person illumined with the Knowledge of Reality; a follower of the path of jñāna (q.v.); a follower of Vedānta (q.v.).

JÑĀTṚKA: the kśatriya clan of Kuṇḍapura or Kuṇḍagrāma in northern

Bihar into which the Jaina saint Mahāvīra (q.v.) was born.

JUMNĀ: one of the three sacred rivers (Ganges, Jumnā, and Sarasvatī) of India; also spelled Yamunā.

JYOTIṢṬOMA: a Vedic soma (q.v.) sacrifice considered as typical of the whole class of sacrifices.

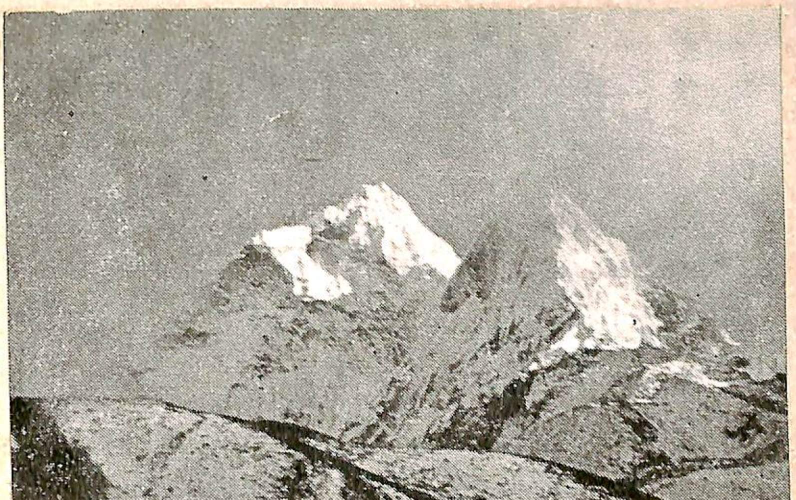
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KABĪR (AD 1407-1518): Hindi mystic poet; a weaver of Banāres; preached and wrote in Hindi, appealing to Hindus and Muḥammedans alike; admitted all castes and denounced idols; disciple of Rāmānanda (q.v.); founder of a sect still flourishing in India, the Kabīr-Panthī (q.v.).

KĀBIR-PANTHĪ: followers of the path of Kabīr (q.v.); a religious sect in India founded by Kabīr in the 15th century; their creed condemns the use of images or icons and other external forms of religion, e.g., rituals, scriptures, pilgrimages, asceticism, devotional acts such as bathing in the Ganges and the like, if these are not accompanied by inward sincerity and moral life; as monotheists they declare that the love of God is sufficient to free anyone of any class or race from the Law of Karma (q.v.); that the proper means of bringing an end to the continuous rounds of rebirth is the simple love of God which absorbs the Self into the Absolute.

KAILĀSA: a peak of the Himālaya regarded as the sacred abode of Śiva (q.v.).

KAIVALYA: may be translated as "absolute independence," "absolute freedom," or "isolation"; explained in the concluding sūtra of Book III



Mt. Kailāsa

of the *Yoga Sūtras*: "When the purity of contemplation (sattva) equals the purity of the life-monad (puruṣa) there is isolation—Kaivalya" (3.55); the state of one who is kevala (q.v.).

KAIVALYA-MUKTI: absolute liberation that brings detachment from matter and freedom from further reincarnations (*fr. kevala*=alone, *muc* =to free); this freedom from manifested life is the goal of Rāja Yoga (q.v.), the path of mental discipline.

KAIVALYA UPANIṢAD: makes world renunciation the only path to mokṣa (q.v.); insists on Jñāna (q.v), and argues the nondependence of the self on objects: "Without hands and feet am I; of conceivable power am I; without eyes I see; without ears I hear; I know all with all-pervading wisdom; by nature detached from all am I, and there is none who knows me; pure spiritual essence am I forever" (19-20).

KĀLACAKRA: *1* "Wheel of Time"; name by which Lāmaism (Tibetan Buddhism) is known; *2* Tibetan tutelary divinity.

KĀLĪ: the Divine Mother, the creative principle and śakti (energy) of Śiva



Kālī

(q.v.); *aka* Mahā Kālī, Nitya Kālī, Rakṣā Kālī, Śmaśāna Kālī, Śyāmā Kālī; her life-nourishing, maternal, positive aspect (Divine Mother) is counter-balanced by her negative aspect (Kālī) in her ever-destructive function, which takes back and swallows again the creatures brought forth; Kālī, the feminine form of Kāla meaning "Time," represents the all-producing, all-annihilating principle, in the onflow of which everything that comes into existence again disappears after the expiration of the brief span of its allotted life; Kālī's destructive and deadly aspect has many manifestations; she is Durgā, the inaccessible; Bhairavi, the terrible; Caṇḍī, the violent; Gamunda, the mistress of death; Śītalā, the goddess of plague; Koṛṛavei, the victorious; Kālī, the Black.

KĀLIDĀSA: (AD 5th century): Hindu dramatist and instinctive poet; often called "the Shakespeare of India; love between princes and maidens and between a king and a heavenly nymph are the subjects of his three great plays: *Abhijñānaśākuntala* (q.v.) or *Śakuntalā* (considered his masterpiece), *Mālavikāgnimtra* (q.v.), and *Vikramorvaśī* (q.v.).

KALI YUGA: the fourth or present age of the world according to Hindu cosmology; the dark, miserable, evil age; the last and worst of the four World Ages (q.v.) of the present cycle of time; the end of our age,

the Kali Yuga, according to many epic passages, is marked by confusion of classes, the overthrow of eastablished standards, the cessation of all religious rites, and the rule of cruel and infamous despots; soon after this is the world is to be destroyed by flood and fire.

KALKIN: the incarnation of Viṣṇu (q.v.) yet to come; at the end of this dark age (Kali-Yuga, q.v.) Viṣṇu will appear in the form of a man with a flaming sword in hand, mounted on a white horse, and will restore the age of gold; *see avatāra, supra.*

KALPA: cycle of time; period of created being after which all beings in the universe depart from their bodies into a state of suspended being; after a period of absolute nullity and repose (pralaya) the world again comes into being and another kalpa proceeds to its inevitable end, with history generally repeating itself; all orthodox schools of Indian thought adhere to the theory of world eras.

KALPA SŪTRA: a Jain text by Bhadrabāhu (AD 5th century).

KĀMA: "desire;" the fulfillment of aesthetic and physical love; one of the four aims of Hindu life which is required for virtuous fulfillment of life's obligations; the Sanskrit noun denotes the entire range of possible experience within the sphere of love, sex, sensual gratification, and delight; the kāma lore of India is vast and dates back to antiquity when a number of Hindu handbooks of the art of love were composed for those who were dedicated to the work of continuing creation; early treatment of the subject was profoundly inspired by a sense of the holy mystery of life and is poignantly described in the sixth book of the *Chāndogya Upaniṣad* (q.v.), and in Part VI, Chapter IV, of the *Bṛhadāraṇyaka Upaniṣad* (q.v.); but the richness of the topic as it was understood in Vedic times, was considerably watered down and made one of expediency in the highly technical later handbooks such as the *Kāma Sūtra* (q.v.) of Vātsyāyana (AD 3rd or 4th century).

KĀMA DEVA: the Hindu God of Love and the first-born of the gods; depicted as a brilliant youth who carries a bow decorated with flowers, and five arrows the points of which are fragrant blossoms; he carries also a hook to drag the victim near and a noose or lasso (pāśa) with which to catch and bind the victim; these four instruments of the Love God—the arrow, bow, noose, and hook—are associated symbolically in the rituals of the medieval Tāntric schools; his glamorous mate is Ratī, "Lust and Sensual Delight," and he is honored at the Holī (q.v.) festival.

KĀMALOKA: the realm (loka) of desire and fulfillment (kāma); the paradise of the god of love, Kāma Deva (q.v.), where men and animals still dwell spellbound by the objects of the senses; and thus bound, remain fixed to the universal wheel of the rounds of time, doomed to be born again.

KĀMA MĀRA: the god of Desire and Death, the master magician of the world illusion, who approached Gautama Buddha as he sat on the Immovable Spot beneath the Bo Tree (q.v.) and tempted him, seeking to distract him from his state of concentration; but the future Buddha was not moved.

KĀMANDAKA (AD 5th century): Hindu publicist; author of *Nītisāra* (q.v.), a treatise on polity.

KAMAṆḌALU: the begging bowl.

KĀMARŪPA: "love-form'; *1* triangle with apex downward, according to Hindu tradition, is the symbol of the yoni; found in the center of the red lotus with four petals making up the mūlādhāra cakra (q.v.), where Kuṇḍalinī sleeps; *2* name for Assam, the tāntric country par excellence, where the great Goddess Durgā (q.v.) is thought to exist in actual presence.

KĀMA SŪTRA: 4th century handbook on the Hindu art of lovemaking, composed by the Brāhmaṇ Vātsyāyana; the principal surviving classic of India's kāma (q.v.) teaching; a condensed version of the earlier kāma tradition; a practical step by step accounting of lovemaking; a textbook devoted to the art of pleasure.

KAṆABHAKṢA: another name for Kaṇāda, legendary founder of the Vaiśeṣika (q.v.) school of Hindu philosophy.

KAṆABHUJ: "atom eater"; a name for Kaṇāda, legendary founder of the Vaiśeṣika (q.v.) school of Hindu philosophy.

KAṆĀDA (3rd or 4th cent. BC): *aka* Kaṇabhakṣa, Kanabhuj, Kāśyapa; legendary founder of the Vaiśeṣika (q.v.) school of Hindu philosophy; author of the *Vaiśeṣika Sūtra.*

KANDARPA: *aka* Kāma Deva (q.v.), the Hindu God of Love.

KANIṢKA (AD 78-123): emperor of the Kuṣāṇa Mongolian nomads; conqueror of the Punjab; turned Buddhist and assembled the great "Fourth Buddhist Council" held, according to some reports at Jalandhar in eastern Punjab, and according to others, at Kuṇḍalavana in Kāśmīra.

KĀNPHAṬĀ YOGIS: an order of yogins founded by Gorakhnāth (AD 11th or 12th century) who called their particular discipline Haṭha Yoga (ha = sun, ṭha-moon; the union of sun and moon forming yoga).

KAṆṬHAKA: the faithful horse of Prince Siddārtha (the Buddha) who died of a broken heart upon parting with the Prince at his Great Renunciation, and who, according to Hindu mythology, was reborn into the Heaven of the Thirty-three Gods as the god, Kaṇṭhaka; *metaphysically, the horse is a symbol of the bodily vehicle, and the rider is the Spirit; when the latter has come to the end of its incarnations, the saddle is vacant, and the vehicle necessarily dies; the Bodhisattva's renunciation is a kind of death* (A.K. Coomaraswamy).

KAPILA (*c.* 4th cent. BC.): *1* reputed to be the founder of the Sāṅkhya (q.v.) system of Hindu philosophy; no works of his are in existence; there is no evidence to show that the *Sāṁkhya Pravacana Sūtra*, which is attributed to him was written by him; an almost legendary figure, said by some to be the son of Brahmā (q.v.), by others to be an incarnation of Viṣṇu (q.v.) or of Agni (q.v.); *2* "The Red One;" an epithet of the Sun as well as of Viṣṇu.

KĀRAṆA BRAHMĀ: the causal God.

"KĀRAṆḌAVYŪHA": an amusing allegorical tale in Buddhist sūtra,

represents Cloud (a winged steed supposed to be the Mahāyāna savior Avalokiteśvara) as manifesting himself to a company of shipwrecked merchants who had fallen in with certain alluring women on an enchanted island who seemed to receive them cordially and allowed them to make love, but finally proved to be man-eating monsters only waiting to devour them; at once alluring and devouring, they represent allegorically the enticing, destructive character of the sensual world.

KANARESE ŚAIVISM: the Liṅgāta or Vīra Śaiva sect under Basava (AD 12th century) in the district of Kanara of Mysore, Southern India.

KARMA: *1* action in general; the Vedas (q.v.) use the word chiefly to denote ritualistic worship and humanitarian action; according to *Brāhmaṇism*: karma as mere action does not bind to the wheel of saṁsāra (rebirth); it is the personal desire for the fruits or rewards of action that binds; *2* in *Vaiśeṣika*: karma as movement in an irreducible element of the universe, and in this sense is not voluntary action or the law of moral causation; the *Vaiśeṣika Sūtra* (q.v.) defines karma or activity as that which resides only in one substance, is devoid of qualities, and is the direct and immediate cause of conjunction and disjunction (i. 1. 7); *3* in *Jainism*: the doctrine of karma is interpreted as a sort of dust which, in consequence of one's deeds, is literally deposited in and on the jīva (q.v.) as dust to a body anointed with oil; or it pervades and tinges the jīva as heat to a red-hot iron ball; they enumerate 8 kinds of karma with 148 subdivisions; the cause of jīva's embodiment in the presence of karmic matter brought about by the disturbing media of passions, emotions which cause the inflow of matter and prevent the jīva from exercising its natural function in full measure; *4* in *Buddhism*: the idea of karma is not regarded as the life-ignorance of the individual reaping the continuity of one specific causal chain; karma is, rather, the fruit of a "seed" in the repository consciousness (q.v.); the universal "seed" of which all action is the fruit; an imaginary "seed" fertilizing the unstained womb of the ālaya-vijñāna (ideation-store) causing it to bring forth imaginary individuals, imaginary universes—phenomenal phantasms like the figures of a dream; the Buddhist way is a discipline of psychological control; so there will be found no theories about either the subtle karmic influx or the subtle imperishable crystal of the life-monad (q.v.); *see Karma, the Law of cf*; *vāsanā, infra.*

KARMA COLORS: see colors, karmic, supra.

KARMAKĀṆDA: section of the Veda (q.v.) that deals with rituals and sacrifices.

KARMA, LAW OF: the law of cause and effect; the consequences of the act are in the act; a man at any time is the sum total of the results of his previous thoughts and acts, and at every moment he is the builder of his future; the law that one's thoughts, words, and deeds have an ethical consequence fixing one's lot in future existences.

KARMA MĀRGA: "the way of ritual," the "path of sacrifice;" the Brāhmanical way of access to salvation by virtue of the magic of elaborate sacrificial rites and offerings.

KARMA MĪMĀṀSĀ: the same as Pūrva Mīmāṁsā, or simply Mīmāṁsā (q.v.); the study of Brāhmanic liturgical life.

KARMA-PHALA-TYĀGA: abandonment (tyāga) of the fruits (phala) of action (karma).

KARMA YOGA: the "way of action;" the renunciation of the fruits of action is the basic formula for Karma Yoga; all actions are to be performed in accord with one's dharma (innate plan) enacted as the role of an actor on the stage of life; they belong to the play (līlā), not to the actor's real Self (Ātman); the way of release through action has its classic statement in the *Bhagavad Gītā* (q.v.): "Therefore, always do without attachment the work you have to do; for a man who does his work without attachment attains the supreme" (3.19).

KĀRTTIKEYA: the God of War and keeper of the celestial armies in Hindu mythology; he is widely worshipped in South India where he is better known as Subrahmaṇya; his vahan (charger) is the peacock; *aka* Skanda.

KARUṆĀ: Pure compassion; in *Mahāyāna Buddhism* (q.v.): the essence of the Bodhisattva and is identical with his right perception of the Void (q.v.), and pure reflex of the Void (which is his essential being) is compassion; because of karuṇā the Bodhisattva assumes the various forms in which he appears for the salvation of beings in the phenomenal realm; he assumes, for example, the divine form of Viṣṇu (q.v.) for those who worship Viṣṇu and the form of Śiva (q.v.) for those who worship Śiva; it is by virtue of compassion that Buddhas come into the world; Buddhism teaches that within the hearts of all creatures compassion is present as the sign of their potential Bodhisattvahood, for all things are Śūnyatā, the Void, and pure reflex of this Void (which is essential being) is compassion; karuṇā, indeed, is the force that holds things in manifestation, just as it withholds the Bodhisattva from Nirvāṅa (q.v.); the entire universe, therefore, is karuṇā or compassion or Śunyatā.

KĀŚĪ: name of one of the holy places in India, identified with modern Benāres.

KĀŚMĪRA ŚAIVISM: the Pratyabhijñā System (q.v.).

KĀŚYAPA: (6th century BC): Buddhist monk; proposed the first great Buddhist Diet (Saṅgīti) after the death of Lord Buddha, in order to establish the precepts of the departed Master; the Council was held at Rājagṛiha; *Kāśyapa*: the same as Kaṇāda (3rd century BC) author of the *Vaiśeṣika Sūtra* (q.v.).

"*KAS TVAM ASI*": Who art Thou?;" famous Vedic aphorisn, assiduous contemplation of which leads to Self-Realization (q.v.); *see aphorism*(s), *supra*.

KATHĀKALI: drama in dance form; takes its name from kathā (history) and kali (a game); its subject-matter is usually taken from episodes chosen from the *Rāmāyaṇa* (q.v.) or the *Mahābhārata* (q.v.), and its theme depicts the struggle between good and evil; like most Indian clas-

sical dances, it is considered the interpretation of the gods.

KATHĀ-SARIT SĀGARA: "The Ocean of Streams of Story;" magnificent AD 11th century volume of myths authored by Somadeva, the stories symbolically portraying their application to the Truth of the philosophical concepts of Vedānta (q.v.); compiled in Kāśmīra, the best available picture of the life of the time.

KAṬHA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); gets its name from a school of the *Black Yajur Veda* (q.v.); the Knowledge of the Self is herein described; contains: the dialogue between Naciketa and Yama (the God of Death) on the immortality of the self in which Naciketas chooses Knowledge above all worldly boons; the theory of the good over the pleasant; the view that the Ātman (q.v.) cannot be known by the senses, by reason, or by book learning, but only by intuitive insight or direct realization; and the doctrine of the body as the chariot of the Self, which are among the important features of this Upaniṣad; it is considered to be the most philosophical of the Upaniṣads.

KATHĀVĀTTHU: a Buddhist Pāli text; a subdivision of the *Vinaya Piṭaka* (*c.* 3rd century BC); deals with ethics, metaphysics, and philosophy.

KĀTYĀYANA (4th cent. BC): Hindu grammarian; author of the *Vārttika*, "Critical Gloss," on Pāṇini's Sanskrit Grammar.

KAURAVAS: enemy cousins of Arjuna (the leader of the Pāṇḍavas) who fought him in the famous battle of Kurukṣetra (q.v.) as depicted in the Hindu epic, the *Mahābhārata* (q.v.).

KAUṢĪTAKĪ UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); sage Kauṣītakī is the philosopher of this Upaniṣad which excellently depicts Prāṇa, the Breathing Spirit, as the Prime Mover of the Universe.

KAUṬILYA ARTHA ŚĀSTRA: "Treatise on the Science of Economics and Politics;" a systematic and encyclopedic work on the art of obtaining wealth and power; named after and traditionally attributed to Cāṅakya Kauṭilya (4th cent. BC), legendary chancellor of Candragupta Maurya.

KAUṬILYA, CĀṆAKYA (4th cent. BC): a Hindu; the traditional Chancellor of Candragupta Maurya; founder of the empire of the Mauryas (northeastern provinces of India); author of the political handbook, *Kauṭilya Artha Śāstra* (q.v.).

KENA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); its date is *c.* 8th or 7th century BC; so called because it begins with the word *Kena* (By Whom?); *aka* the *Talavakāra Upaniṣad* because it forms the 9th chapter of the *Talavakāra Brāhmaṇa* of the *Sāma Veda* (q.v.); its aim, like all other Upaniṣads, is to teach the knowledge of the oneness of Ātman-Brahman (q.v.); it asks the question, "By Whom?;" that is, who is the real power behind the functions of the universe, external in nature and internal in man; and in reply gives an account of a single, unitary reality—the Ātman is the inspirer of the functions of both man and universe.

KEŚAVA: "having fine hair;" a name for Lord Kṛṣṇa (q.v.).

KESHAB CHANDRA SEN (1838-1884): Hindu reformer; founder of the

liberal Brāhma Samāj of India (1865), as distinguished from the orthodox Brāhma Samāj of Roy and Tagore.

KEŚVAKĀSMĪRIN (AD 11th century): a devotee of Viṣṇu (q.v.); wrote a commentary on the *Bhagavad Gītā* called *Tattvaprakāśika* in defense of Nimbārka's general views, as well as a commentary on the *Brahma Sūtra*.

KEVALA: "isolated, "alone," unmingled and at the same time whole, absolute and perfect; in *Jainism*: it implies omniscience and release from earthly bondage, corresponding to the "enlightenment" (bodhi) of the Buddha; *see kaivalya; kevalin.*

KEVALA-JÑĀNA: "isolated knowledge;" in *Jainism*: a term used for the highest spiritual knowledge.

KEVALIN: one who is isolated, detached yet is whole, entire, perfect; a term used specifically to denote the Jain saint or Tīrthaṅkara (q.v.); cleansed of karmic matter and thereby detached from bondage, this perfected one ascends in complete isolation to the highest sphere of the universe.

KHAKKHARA: the staff of the Buddhist monk; so called because it is provided with a set of rings that produce a monotonous clattering (khak), which announces the approach of the otherwise silent mendicant as he walks along the road or approaches a house with the begging bowl for his daily meal.

KHĀLSĀ, THE: "the Pure;" a group of 18th century Sikhs under the leadership of Guru Gobind Singh (q.v.) who were baptized into the order of Singhs or Lions (q.v.) and were required to repeat the war-cry of the Sikhs, "The Pure are of God, and the Victory is to God;" hence the name Khālsā or Pure; *see Khanda di-Pahul, infra.*

KHANDA DI-PAHUL: "Baptism of the Sword;" initiated by Guru Gobind Singh (AD 1675-1708); a rite that transformed a Sikh into a singh or lion and established practices that are followed to this present day; the story is related that one day after adequately testing the sincerity of five followers, Gobind Singh poured water into an iron basin, stirred it with a sword, mixing in an Indian sweetmeat the while; he then gave each of the group five palmsful of the sweetened water to drink and sprinkled the water five times on each one's hair and eyes; thus baptized into a new order of life, they were required to repeat what became the war-cry of the Sikhs: "Śrī wahguru ji ka Khalsa, Śrī wahguru ji ki fatah"—"The Pure are of God, and the Victory is to God;" these men formed the group of the Khālsā (q.v.) and bore the name of Singhs or Lions.

KHECARĪMUDRĀ: "arrest of semen;" a Tāntric practice; through the ability to arrest the semen so that it does not flow out during sexual intercourse the adept gains immortality.

KHUDDAKA NIKĀYA: a Buddhist Pāli text; a division of the *Sutta Piṭaka* containing the *Dhammapada* (Verses on Virtue), the *Theragāthā* (Hymns of the Elder Monks and Nuns), and the *Tātaka*, a collection of over 500 poems, briefly relating folk tales and other stories which were originally

intended to be told in the words of the narrator.

KHYĀTI: knowledge; the power of distinguishing objects by appropriate names.

KINDRED SAYINGS, BOOK OF: Grouped Suttas; from the Buddhist Pāli canon, *Saṁyutta Nikāya* (q.v.), one of the five Nikāyas of the *Sutta-Piṭaka* (q.v.).

KLEŚA: *fr.* kliś, "to torment;" pain, distress, hindrances; in *Yoga*: anything which, adhering to man's nature, restricts or impairs its manifestation of its true essence; the kleśas are of two categories: (1) kleśas of the intellect—views, errors, aberrations: belief in the ego, etc.; (2) kleśas of the emotions—aversions and desires.

KNOWING SILENCE: the moment of Self-Realization (q.v.) when words are no longer adequate; the reverberation after uttering the "M" in AUM (q.v.); *see maunavyākhyāprakaṭitāparabrahmatattva, infra.*

KNOWLEDGE: (with cap), in its metaphysical connotation in the spiritual beliefs of the Indian darśanas, is not mere information or acquaintance with the multitudinous facts of experience, but an insight into their interrelatedness and their significance in the context of eternal or cosmic whole; *see Self-Knowledge*; *Self-Realization, infra.*

KNOWLEDGE, THEORIES OF: *see epistemology, supra.*

KOŚAS: "sheaths" that make up the non-Self; *1* in *Vedānta*: the bodily frames enveloping the jīva (q.v.); *see five sheaths, supra*; *2* in *Jainism*: a theory is propounded of various kinds of karmas that accumulate on the life-monad during this and previous births like layers or incrustations of foreign substance that may form as many as five sheaths and must be thrown off by the jīva's activity before release is possible.

KRAMAMUKTI: "gradual liberation;" liberation in stages; those who worship Saguṇa Brahman (the Personal God) with whole-souled devotion, meditating on their identity with him, proceed after death to Brahmaloka, the plane of Brahmā, where they dwell absorbed in contemplation of Saguṇa Brahman (q.v.), and do not return to earth or to any lower plane, but attain final liberation at the end of the cycle when Hiraṇyagarbha (Brahmā) himself merges in the Absolute.

KRISHNAMURTI, JIDDU (1895—): famous Theosophist; born in Madanapalle, near Madras, of a Brahmin family; adopted at the age of 14 by Annie Besant (q.v.), he was sent to Oxford for education and subsequently was carried by her about the world exhibiting him as the new "Messiah," the latest in a line of divine "teachers," previously including Jesus Christ, Buddha, Thoth, and Zoroaster; at age 33 while heading the World Order of the Star of the East which Annie Besant had founded around him, he broke with the Order and renounced his messiahship, and decided to live a simple life giving away all of his holdings except the Ojai ranch (U.S.A.) left to him by Dr. Besant; *Teachings*: Krishnamurti maintains that men may be set free only by recognizing that their minds are filled with preconditioned thoughts, ideas, memories, and beliefs based on past experiences, notions of authority, insecurity, environment,

and education, resulting in a perpetual state of conflict preventing one from seeing true reality; in this case we never escape our own ego which attaches itself to all we see; by circumventing the ego we become one with the universe; he insists upon our asking the question "Who am I?" and systematically reducing the "clutter" from the mind by becoming "choicelessly aware" until the pristine Self stands out in unpredicated relief, this, he calls "probing the thought beyond the thought" until the observer becomes the observed, the thinker the thought; this is the state of ultimate victory—oneness with all that is, a state in which we need make no effort whatsoever—we are simply perpetually aware that what is, is; he eschews religious authority, sectarianism, personality cults, and ceremonial trappings, which serve, he maintains, only as wavering crutches and mind stupifiers; Krishnamurti finds little spiritual value in writings and declares that he has never read any of India's sacred literature for fear of contaminating his mind; despite his prejudice against the written word, Krishnamurti has authored numerous books that are still sold widely throughout the world; his lectures, like his books, are all variations of his central theme: the current world crisis is psychological—the basic problem is how to achieve the right relationship between human beings—the answer being, "to see things as they really are, unclouded by deceptions of self-concern"; the most read of his many books is *Commentaries on Living*, edited from his note-books by D.Rajagopal, in three volumes, issued by Krishnamurti Writings, Inc., in 1956, 1958 and 1960.

KRIYĀ: "action;" doing good to others.

KRIYĀYOGA: "yogic action;" according to *Tantra* yoga: nothing can be gained without acting (kriyā) and without practicing asceticism (tapas); however, action does not mean agitation, effort at any cost; action must not be exaggerated so as not to disturb the physiological equilibrium; action must not be performed in view of attaining its "fruits;" it must not arise from the human desire to satisfy appetites and ambitions, but from a calm desire to pass beyond the "human."

KṚṢṆA, LORD: avatara (incarnation) of Viṣṇu (q.v.); symbolized in the *Bhagavad Gītā* (q.v.) as the saviour of man in his role of advisor to his kingly human friend, Arjuna, in the significant battle of Kurukśetra (q.v.); among the numerous names used for Kṛṣṇa are: Acyuta (immovable); Arisūdana (slayer of enemies); Govinda (herdsman or giver of enlightenment); Hṛṣīkeśa (lord of the senses); Janārdana (liberator of men); Keśava (having fine hair); Mādhava (husband of Lakṣmī); Madhusūdana (slayer of the demon Madhu); Maheśvara (the Great Lord); Parameśvara (Lord Transcendent); Vāsudeva (son of Vasudeva); Yādava (descendent of Yadu); Yogeśvara (Lord of Yoga); his holiday is Janmāṣtamī (q.v.); *more at Bhagavad Gītā, supra.*

KṚṢṆA DEVAKĪPUTRA: a prince of ancient India; *aka* Vāsudeva (q.v.).

KṚṢṆA MIŚRA (AD 11th century): a sannyāsin, playwright, and author of *Prabodha Candrodaya* (q.v.).



Lord Kṛṣṇa

KṚTA YUGA: the "holy" world age in the cycle of time; the first of the four world ages of the present world cycle, according to Hinduism; perfect "four quartered" yuga where men and women are born virtuous; goodness slowly vanishes as the second of the world ages (q.v.), Tretā Yuga, takes over.

KṢAṆIKAVĀDA: "momentariness theory" propounded by the Buddhists—that everything exists only momentarily, hence continuous change.

KṢATRAS: "men of power;" Kṣatriyas (q.v.).

KṢATRIYA: the noble caste, kings, feudal chieftains, and warriors of ancient India; the second of the three upper castes, ranking just below the Brāhmaṇa (priests); members of the royal military caste frequently mentioned in the Upaniṣads (q.v.); a number of the ṛṣis (legendary sages) were of the kṣatriya, and the brāhmaṇs, eager to acquire their knowledge, accepted discipleship under them, in accordance with the Hindu maxim that a superior knowledge may be learned even from a person of inferior rank.

KṢEMENDRA OF KĀŚMĪRA: (AD 12th century): a polymath who flourished at the close of the Yādava rule in India, who showed accomplishment in many diverse subjects such as art, poetry, astronomy, architecture, philosophy, medicine, music and painting.

KṢITIGARBHA: Buddhist saviour; Bodhisattva of Mahāyāna sacred cult and legend who; with his khakkhara (staff) wanders eternally through the spheres of hell giving comfort to its sufferers, rescuing them from darkness and transporting them to heaven.

KULĀRṆAVA TANTRA: a Tāntric scripture which emphasizes sexual union as the only means to union with God; it is the essential principle

of the Tāntric idea that man must rise through and by means of nature, not by the rejection of nature; "as one falls onto the ground," the *Kulārṇava Tantra* states, "so one must lift oneself by the aid of the ground;" a right method cannot exclude the body, for the body is the visible form of Brahman.

KULĪNISM : *fr. kulīna*, Brāhmaṇ subcaste; hypergamous matrimonial system in Bengal; by tradition it was imposed by the Bengal king Vallāla Sena (AD 12th century), but it is probably a survival from much earlier times.

KUMĀRAJĪVA (AD 5th century): Buddhist commentator and translator; translated the *Mahāprajñāpāramitā Śāstra* of Nāgārjuna (q.v.) into Chinese.

KUMĀRILA BHAṬṬA (AD 590-650): great champion of Hinduism; said to be a Brāhmaṇa of Bihār converted from Buddhism to Hinduism; philosopher of the Mīmāṁsā school (q.v.); the more famous of his works are: *Ślokavārttika* (q.v.); *Tantravārttika; Ṭuptīkā* (q.v.).

KUṀKUṀ: a Hindi word for the distinctive mark on the forehead made with kuṁkuṁ (red tumeric powder), worn for religious and cosmetic reasons.

KUṆḌALINĪ YOGA: Tantra Yoga; the discipline which awakens the sleeping divine power coiled like a serpent at the base of the spine, known as the Kuṇḍalinī (from the verb-root *kund*=to burn); when properly prepared man can awaken in himself this cosmic power which is called Kuṇḍalinī Śakti (serpent power), and when awakened according to specific rites and meditations proceeds upward through the six cakras or mystic centers of man's being and makes them dynamic with various powers; the awakening of the kuṇḍalinī arouses intense heat and its progress through the cakras is manifested by the lower or passed parts of the body becoming inert and extremely cold, while the part through which the kuṇḍalinī is passing is burning hot; the spiritual current (Mahāvāyu) thus brought up reaches at last the top of the head (uṣṇīṣa-kamala) or "lotus of the head" and culminates in samādhi (q.v.) uniting the devotee with the Divine or Lord Śiva (q.v.); the kuṇḍalinī brings into activity all the Divine Powers latent in man; the union brings wisdom, power, and joy.

KUNTHU: the 17th of the 24 legendary Jain saviours, whose sign is the goat; he is said to have lived for 95,000 years; *see Tīrthaṅkaras, infra.*

KUNTĪ: a wife of King Pāndu; *aka* Pṛthā; character in the *Mahābhārata* (q.v.).

KURU: *1* a section of northern India comprising Delhi; *1a* a prince of that country; *1b* the epithet "chief of the Kurus" is applied to Arjuna in the *Mahābhārata* (q.v.); *1c* an epithet of Dhṛtarāṣṭra and Duryodhana; *1d* Kuru was a common ancestor of them all.

KURUKṢETRA: the battlefield on which the great war between cousins, the Kurus and the Pāṇḍavas, takes place as related in the epic poem, the *Bhagavad Gītā* (q.v.), ostensibly for the control of a kingdom; but allegor-

ically it represents the true practice of bhakti (q.v.), and the yoga of selfless action (karma yoga), in Arjuna's obedience and self-surrender to Kṛṣṇa, the Lord in disguise, in pursuing the battle despite his repugnance in pitting brother against brother; the joining in battle of the two great armies represents for the Hindu the Vedānta nondualistic teaching of the realization of the One in all; although the *Bhagavad Gītā* in which the battle of Kurukśetra is depicted was written *c.* 5th century BC, the battle itself, historians believe, took place sometime in 3,000 BC.

KURUS: the evil-minded of the two Bhārata families, the other being the virtuous Pāṇḍavas, as depicted in the great Indian epic, the *Mahābhārata* (q.v.).

KUŚINAGARA: town in the Gorakhpur district of the Uttar Pradesh (India) where the Buddha is said to have died.

KUSUMĀÑJALI: "Hindu Proof of the Existence of a Supreme Being"; a Nyāya work by Udayana Ācārya (*c.* 950 AD); an attempt to prove the existence of "that Being whom all men alike worship"; embraces the theology of the Nyāya (q.v.) and Vaiśeṣika (q.v.) schools of Indian philosophy.

L

LAKṢAṆA: secondary quality.

LAKṢMAṆA: loyal brother of Rāma, hero of the *Rāmāyaṇa*, who followed the latter into exile into the forest of Daṇḍaka and remained with Rāma until his return to Ayodhyā where Rāma regained the throne.

LAKṢMĪ: "Fortune;" Hindu goddess of spiritual wealth and material prosperity; consort of Viṣṇu (q.v.); often called "Śrī;" generally worshipped as the energy of the Supreme Being; she is represented as a devoted wife sitting at the feet of Viṣṇu in his repose on the serpent Ananta (q.v.), or as flying with him on his vāhana, Garuḍa (q.v.); because of her mature and surpassing beauty, the goddess is also called Padmā (lotus); she is especially worshipped during Dīpāli, the Festival of Lights.

LAKṢMĪDHARA (AD 11th century): Advaita Vedānta teacher and commentator; his *Advaitamakaranda* is considered an important work of that school.

LĀLĀ LAJPAT RĀI: follower of Swāmī Dayānanda Sarasvatī (q.v.) who carried on the latter's work in the Ārya Samāj (q v.) after the Swāmī's death in 1883.

LĀLĀ HANSRĀJ: follower of Swāmī Dayānanda Sarasvatī (q.v.) who carried on the latter's work in the Ārya Samāj after the Swāmī's death in 1883.

LALITAVISTARA: a Sanskrit scripture (*c.* 200 AD) of Mahāyāna (q.v.) Buddhism; gives detailed account of the artless and natural acts in the

Buddha's life.

LĀMĀ: *fr. blama* [Tib]: a Tibetan monk; *see Lāmaism, infra.*

LĀMAISM: Tibetan Buddhism; a derivative of Tantra (q.v.) and Mahāyāna (q.v.) Buddhism, and presided over by the Dalai-Lāmā, with political powers, together with the Tashi-Lāmā, the spiritual head; took firm root in Tibet *circa* AD 8th century under the Indian Buddhist monk, Padma Sambhava, a Buddhist missionary, who came from the Buddhist monastery of Nālandā in Bihār, to Tibet to convert it to the faith; this form of Buddhism is known as the Kālacakra or Wheel of Time and also the Way of Spells (the Marayāna, q.v.) which places great emphasis on mantras, rituals, and the worship of deities, as well as providing the various Buddhas and Bodhisattvas (and even the primordial Ādi-Buddha himself) with spouses and consorts; the tāntric forms never replaced the earlier Mahāyāna forms but rather worked side by side with it.

LĀMA-YIDAM-KANDROMA: the triology of Tibetan Buddhism; the Three Precious Ones—spiritual preceptor, tutelary divinity, and mystic partner, conceived of as embodied in Padma Sambhava (q.v.), the Tibetan second Buddha.

LAMP: *1* Hindu metaphor of: "Just as a lamp sheltered from the wind does not flicker . . . . Such is the yogī who has subdued his mind, yoking himself in the yoga exercise of concentration on the Self" (*BG*, 6.19); *2* Buddhist metaphore of: likens Nirvāṇa to the "blowing out" of the flame of a lamp; used to illustrate the blowing out of the fire of desire which, for want of fuel, is quenched and pacified; the goal is a deathless state, the final end of craving, the one and final extinction of passion, of wrath, of stupidity.

LANGUAGE OF THE GODS: Sanskrit, the language in which the truth embodied in the Vedas is revealed; the Hindu does not think of Sanskrit, the holy language of the Veda, as an historical tongue born of convention, but, rather, as an emanation of Being in sound (śabda), hence the power of the sacred mantra (q.v.) and of the Vedic hymns to disclose eternal truths, and so to work magic; *more at Saṁskṛta, infra.*

LAṄKĀ: Ceylon.

LAṄKĀVATĀRA SŪTRA: a Sanskrit scripture (AD 4th cent.) of Mahāyāna Buddhism (q.v.), said to belong to the Yogācāra (q.v.) sect; teaches that everything is mind or consciousness, but maintains that even this conception is meant only for the lower intellect since "universal consciousness" is in itself ineffable, and Holy Knowledge is to be realized within one's self; adepts of this Noble Wisdom are, according to Mahāyāna usage termed Bodhisattvas (q.v.).

LAUGĀKṢI BHĀSKARA (AD 17th cent.): Mīmāṁsā philosopher; author of the popular work *Arthasaṅgraha*, also the *Tarkakaumudī.*

LAW BOOKS: the dharma literature of the Hindus; *see Dharma Śāstras.*

LAW, PHILOSOPHY OF: *see Polity.*

LAWS OF MANU: same as *Code of Manu* (q.v.); *Mānava Dharma Śrāsta*

(q.v.); *see also Manu.*

LEFT HAND TANTRA: "impure" ritual; the orgiastic and primitive form of the worship of the generative force; *see Vāmacāra; cf Right Hand Tantra.*

LESSER VEHICLE: Hīnayāna Buddhism (q.v.); called "lesser" because it is for the few and emphasizes individual nirvāṇa (q.v.) rather than universal enlightenment; *cf Greater Vehicle.*

LEŚYĀ: *see colors; karma colors.*

LIBERATED MAN: *see jīvanmukta.*

LIBERATION: *see Mokśa; Nirvāṇa, Self-Realization.*

LIFE-MONAD: ātman; in *Sāṅkhya-Yoga*: called puruṣa, the living entity concealed behind and within all the panorama of our life in bondage; in *Jainism*: one of the two principles of life, the other being ājīva or karmic matter—in terms of subtle chemistry, a material process in which the crystal of the life-monad is contaminated and tinged with the karmic substance; but in Sāṅkhya it is a psychological illusion and the life-monad remains pure and untouched by its connection with matter (prakṛti); as in Jainism, so also in Sāṅkhya, the life-monads are supposed to be infinite in number, and in their nature totally different from the lifeless matter in which they eventually become engrossed.

LIFE-STAGES: āśrama; the four stages of man's life according to Hindu dharma—student, householder, forest-dweller, wandering sage; *see four stages of life, supra.*

LĪLĀ: "sport;" the motive of creation according to the Vedānta school; the all comprehensive Divine Being in its cosmic aspect of "play" in the forms of the world; the idea that creation is a play of the Divine Consciousness existing for no other reason than for the sheer joy of it; the idea of play of the Godhead in its ecstatic creative bliss is fundamental to the Tāntric view, and is the Hindu counterpart of the Mahāyāna Buddhist Mahāsukha (q.v.).

LIṄGA CULT: cult of Śaivism (q.v.) who wear the liṅga symbol about the body; Vīra Śaivists (q.v.); Liṅgāyatas (q.v.); *see liṅga symbolism; Śiva-liṅga, infra.*

LIṄGA SYMBOLISM: a cylindrical shaft with a slight dome on top representing Śiva (q.v.) as both manifest and transcendental; a "thought-form" for Śiva; there is no phallus connotation here; modern Indian Śaivist scholars categorically reject the liṅga symbolism as that of the male sexual organ, considering it representative of a pillar of fire signifying the cosmic "energy" of the Lord Śiva; doubtless it was in its primitive meaning, a representation of the sacred Mt. Kailāsa which Hindus believe to be the dwelling place of the Lord; *see Śiva liṅga; liṅga worship, infra.*

LIṄGA WORSHIP: there is no evidence to support the view that liṅga (meaning "phallic") worship was ever practiced in the Ṛgvedic age or among the non-Vedic people; therefore, the question of the adoption of such a practice by later Hinduism does not arise; there is no contem-

porary record, such as that of Ptolemy or Marco Polo, stating that in India people were worshipping the phallus, such as was reported of Mediterranean countries; modern Indian scholars contend that the phallic idea in regard to Indian practices is due to ignorant and impure fancies of some Western and Eastern writers; Dr. S. Rādhākrishnan*, great contemporary Indian philosopher, has insisted that the phallus suggestion is blasphemous; **History of Philosophy, Eastern and Western*; *cf. Śiva-liṅga infra.*

LIṄGĀYATAS: "liṅgam bearers;" the best known order devoted to the worship of Lord Śiva (q v.), founded by Basava (AD 1150); *see liṅga cult, supra; Śaiva Siddhānta; Śaivism; Vīra Śaivism, infra.*

LION GURU: epithet of Govind Singh, the last of the gurus of Sikhism (q.v.).

LITERATURE OF INDIA: *1 Ancient*: the oldest Indian literary offering is the Vedic literature or sacred knowledge or lore—the four Vedas (q.v.), their *Brāhmaṇas* (q.v.), and *Āraṇyakas* (q.v.), and the Upaniṣads (q.v.); in their literary aspect many of these scriptures are of high merit, especially some hymns of the *Ṛgveda* (q.v.) and parts of the early Upaniṣads; these texts include hymns, liturgical instructions, and explanatory theological and philosophical discourses; the 1,028 hymns of the *Ṛgveda* are the work of many authors and show great variation of style and merit; and although their composition covered many centuries, even the earliest of these poems reflect long tradition and are composed according to a strict metrical scheme, and a particular literary style; the Vedas are the basis of orthodox Brāhmaṇism (q.v.) and are the statutory texts for all orthodox systems of Indian philosophy; the Upaniṣads and *Āraṇyaka* comprise the Vedānta, which marks the end of the Veda; the doctrines of the Upaniṣads are expounded in dialogue form, and exposition of their teachings is in both prose and verse, which often rise to a high literary level; all are spiritually vigorous and demonstrate a deep dedication to truth; the Sūtras (q.v.) are the last literary productions of the Vedic period and contain valuable information about early sources of Indian law and the oldest forms of Indian mathematics and other data, but they are mainly concerned with explaining the ritual sacrifices; they also describe rites performed by the laity, not the professional clergy; they deal, in addition, with the precepts of religious and secular laws, caste duties, and the four stages of life (q.v.) *2 Classical*: about the 6th century BC the Vedic doctrine became involved in controversies among various schools which saw the rise of Gautama Buddha and the Jains; at the same time Hinduism (q.v.) which had long been without definite character, began to systematize its vast traditional lore; Hindu literature originated during this age, although many of its great texts were not made into their final literary forms until the 1st century BC and thereafter; this early literature of a fundamentally Hindu character consists of two epics and of older treatises belonging to the folk tradition, as opposed to the divine tradition of the *Ṛgveda*; the two great

masterpieces of this period are the *Mahābhārata* (q.v.) and the *Rāmāyaṇa* (q.v.), and although deled and added to by a succession of priestly editors, they give clear evidence of the religious and social change of that time; the *Mahābhārata* sums up India's past and lays the foundation of her future; composed and completed between the 4th century BC and AD 2nd century, it is an anonymous work that engaged the genius and talents of many poets, although traditionally the work is ascribed to a legendary figure named Vyāsa; the *Rāmāyaṇa* is a later work and probably achieved its present form in AD 200; it has a sophisticated artistic unity with a style more elegant, and less archaic than the *Mahābhārata*, and it antedates court poetry which was to develop later; in its final form the *Rāmāyaṇa* no doubt had one author, the poet Vālmīki, which accounts for its unity; originally this epic was written in praise of the warrior class of princes, for, traditionally, Rāma was a warrior hero; but in the final version he becomes an incarnation of Viṣṇu (q.v.) demonstrating Brāhmaṇic revision and illustrating an aspect of Hindu theology; the *Purāṇas* (q.v.) belong to the Epic Period, dating from the Gupta times forward, and depict traditional and mythological folk tales, compendia of legends and religious instructions; authorship of many attributed to Vyāsa (AD 4th cent.); much later religious poetry is of small literary value, with the exception of the *Gīta Govinda*, a collection of religious songs by the 12th century AD Bengālī poet, Jayadeva (q.v.), and some medieval stotras or hymns of praise, notably those attributed to the theologian Śaṅkara (AD 8th-9th cent.) which have considerable literary merit.

LOGIC: in *Nyāya* ("analysis"): logic was forced into the scheme of salvation of this school by the contention that clear thinking and logical argument are essential means to the highest bliss; a religious basis was thus given to what is essentially a system of reasoning; according to the view of this school, logic is the theory of anumāna (q.v.) or inference, and a correct inference is established by syllogism (q.v.); in *Jainism*: propounds a logic which declares the relativity of knowledge—nothing can be absolutely predicated of anything, resulting in the Jaina view that there can be no predication even of reality, yet its theory of the "many-sidedness of reality" rests upon relative views which are no more than abstractions from which reality is regarded.

LOGICAL REALISM: said of the Nyāya school (q.v.) of Indian philosophy, in that it signifies the examination of phenomena by direct evidence and syllogistic reasoning.

LOGOTHERAPY: the Indian science of the Self in its application to existential problems; *see Existentialism, supra*.

LOKĀKĀŚA: the Universe (all except pure space).

LOKAPĀLAS: in Hindu mythology: the four guards of the cardinal and the four intermediate points of the world: Indra (East), Agni (Southeast), Yama (South), Sūrya (Southwest), Varuṇa (West), Vāyu (Northwest), Kubera (North), and Soma (Northeast).

LOKASAṄGRAHA: "the maintenance of the world;" the unity of the world, the interconnectedness of society; religious ethics must control social action if the decency and dignity of the common life is to be maintained; the *Bhagavad Gītā* (q.v.) cautions, "Thou shouldst do works. . .with a view to the maintenance of the world" (3.20).

LOKĀYATA: *lit.* "belonging to the world of sense;" the doctrine of the Cārvāka (materialist) school of philosophy; allows only perception as a means of knowledge and rejects inference; recognizes as the sole reality the four principal elements—earth, water, fire, air—and teaches that, when a body is formed by the combination of the elements, the spirit also comes into existence; with the death of the body the spirit returns to nothingness; *more at Cārvāka.*

LOKOTTARAVĀDINS: a subschool of the Mahāsaṅghika school of Buddhism (an offshoot of the Theravada, q.v.), which held that the Body of Buddha was not mundane but lokottara or supermundane, a development of the Mahāsaṅghika view that Buddhas pervade in all directions.

LONGER SERMONS OR DIALOGUES, THE: recorded of Gautama Buddha and preserved in the *Dīgha Nikāya* (q.v.), a portion of the Buddhist Pāli canon of Ceylon.

LOTUS (*PADMA*): *1* a commonly accepted emblem of the gods in Eastern mythology; in the myths of Viṣṇu (q.v.), the giant divine dreamer of the world who bears the universe in his belly, lets it flower as a lotus from his navel and takes it back again into his everlasting substance; the shining lotus is the flower of the world; *2* the *Vedic sage*: finds the Supreme Spirit as the Soul of our soul within the body which he speaks of as a nine-petalled (portalled) lotus; the *Chāndogya Upaniṣad* (q.v.) mentions the body as the "lotus-shaped mansion;" the *Atharva Veda* (q.v.) speaks:

"There is the nine-portalled lotus
  covered under three bands, in which
lives the Spirit with the Ātman within
  that the Veda-knowers know" (X.8.43);

this passage symbolizes the body and signifies its purity and beauty—the "nine-portalled lotus" is the beautiful body with its nine apertures; in the Hindu Pantheon (q.v.) Lakṣmī, the Mother-goddess is depicted as the lotus-goddess; she is lotus-born (Padmajā), lotus-eyed (Padmākṣī) and she carries a lotus in her hand; the lotus, signifying spiritual unfolding, has been handed down by the Veda as a most significant symbol; *3* in *Kuṇḍalinī Yoga* (Tantra): the psychic centers of the body are represented by various colored lotuses unfolding as the psychic energy rises in the practice of yoga; the yogī who sits in concentration without being distracted by the activities and cravings of the earthly life a likened, in Hindu thought, to the lotus leaf that remains unstained by the water on which it floats; it is a classic simile, just as the leaves of the lotus, which because of their smooth, oily surface are not affected by the water

in which they grow, so likewise the man established in the Universal Self, the waves of the world in which he dwells do not destroy him.

LOTUS BORN: *1* epithet of Śrī or Lakṣmī, Mother-goddess of the Hindu Pantheon (q.v.); *2* epithet of Padma Sambhava (AD 8th century), a Buddhist missionary.

LOTUS OF COMMAND: ājñā; a point between the eyebrows wherein the mind, completely free from the limitation of the senses, as a last point of subject-object consciousness; before duality vanishes, beholds the Divine; it is described in Kuṇḍalinī Yoga (q.v.) as a pure white lotus possessing two petals shining with the glory of perfected meditation, wherein the mind, completely free of the limitations of the senses, beholds immediately the seed-form of the Vedas, the seat of the Form of forms.

LOTUS SEAT: padmāsana; a posture in the practice of Haṭha Yoga; in sitting position the legs are folded at the knee, feet placed sole up on the opposite thigh; the body is kept erect and the hands placed between heels, one over the other.

LOVE: in *Hinduism*: personified as a god, Kāmadeva (q.v.); fundamentally, the doctrine and technique of love-making go back to primitive antiquity, charms of love being numerous, for example, in the text of the *Atharva Veda* (q.v.); the earliest kāma tradition includes recipes and rituals for begetting male children, keeping oneself youthful and healthy, becoming and remaining attractive, and making married love-life a success; *see also Kama Sūtra, supra.*

LUMBĪNĪGRĀMA: a town in Kapilavastu at the foothills of the Himālayas, north of the Basti district of the Uttar Pradesh in northern India; the site of the Buddha's nativity, marked by the celebrated Rummindeī Pillar of Aśoka Maurya.

LUMBINĪ GROVE: a grove of sāl trees near Kapilavastu where Gautama, the Buddha, was born.

LUMINOSITY: a phenomenal occurrence attendant to the psychic or "inner" heat obtained in the Yogic-Tāntric exercise by both holding the breath and by transmutation of the sexual energy; *cf karmic colors, supra.*

M

MADANA: Hindu God of Earthly Love.

MĀDHAVA: *1* the husband of Lakṣmī (q.v.); *2* a name for Kṛṣṇa (q.v.).

MĀDHAVA ĀCĀRYA: (AD 14th century): philosopher of the Advaita Vedānta (q.v.) school; his important works are: *Nyāyamālāvistara* (on Mīmāṁsā); *Śaṅkaradigvijaya* (a biographical account of Śaṅkara); *Sarvadarśanasaṅgraha* (Epitome of All Systems).

MADHUSŪDHANA: "Slayer of the Demon Madhu"; a name for Lord

Kṛṣṇa (q.v.).

MADHVA (AD 1197-1276): Madhvācārya; a Vaiṣṇava, born in South India; famous exponent of the dualistic or Dvaita School of Vedānta (q.v.); he holds that God, selves, and the world exist eternally, but the latter two are subordinate to God; that Brahman or God possesses all perfection and is identified with Viṣṇu (q.v.) who is endowed with a supernatural body and is transcendent to the world as well as imminent in it, since he is the inner ruler of all selves; his Dvaitavāda is noted for its doctrine of five fundamental differences: (1) between God and the individual self; (2) between God and matter; (3) between individual selves; (4) between selves and matter; (5) between material substances; in Madhva's system God cannot be approached directly but only through Vāyu (q.v.) who is the mediator and intercessor; the Divine Will is supreme and acts either to set men free or to cast them into bondage; salvation for Madhva consists in the perpetuation of the individual self in the condition of release, when the self takes delight in adoration and worship of God; he wrote thirty-seven treatises, the most important of which are: his *Brahma Sūtra Bhāṣya* (commentary on the *Brahma Sūtra*, q.v.); *Anuvyākhyāna*; *Bhāratatātparyanirṇaya;* a gloss on the *Bhāgavata Pūraṇa*; commentaries on the *Bhagavad Gītā* (q.v.) and the Upaniṣads (q.v.), and several *Prakaraṇas*.

MĀDHYAMIKA ŚĀSTRA or *MĀDHYAMIKA KĀRIKĀ*: "The Guide-Book to the School of the Middle Way"; so called because it avoids extremes of reality and unreality; textbook of the Mādhyamika School (q.v.) of Mahāyāna Buddhism (q.v.); authorship of the work and founding of the school attributed to Nāgārjuna (AD 2nd century).

MĀDHYAMIKA, SCHOOL OF: a sect of Mahāyāna Buddhism (q.v.); founded by Nāgārjuna in the 2nd century AD, based on an earlier work, the *Mahāyāna Sūtra* (q.v.); *aka* Śūnyavāda or School of Nihilism; it is, however, not true nihilism but a theory of relativity, inasmuch as it teaches a reality that is not describable by any concept, mental or material therefore, being devoid of phenomenal characteristics, it is called Śūnya, Void, or the indescribable real nature of things; it takes its point of departure from the teaching of Gautama Buddha that there is no self, but merely a loose grouping of ever changing skandas (q.v.) that we mistake for ego; this analysis of human personality holds good for all objects or existents whatever—anything at all is a loose collection of pulsating, transitory "elements"; these elements (dharmas) are moments in a continuous series, and when closely examined, are found to be no more than mental phenomena, fictions of ignorance, clouded minds; Nāgārjuna points out that in reality the external world is "empty" of characteristics and does not really exist as experienced; and, since internal states are dependent upon external objects, there are no objective relations discoverable; the theme of this school is "The Middle Way," named for its teaching that the highest goal can neither be called void nor not void; it is the "middle path" because it avoids extremes of reality and unreality—

a radiant from the ethical teaching of Buddha which he called the middle-way (madhyama) and repudiated the two extremes of habitual asceticism and habitual sensuality; and condemned all extreme positions such as that everything exists or that nothing exists; Nāgārjuna's *Mādhyamika Śāstra* (q.v.) is the authoritative text of this school; *see Śūnyavāda, infra.*

MADYA: wine; one of the five M's (q.v.) of certain Tāntric rites.

MAHĀBHĀRATA, THE: famous epic of India; of approximately 215,000 lines, divided into 18 books, with a supplement called *Harivaṁśa*; writing attributed to Vyāsa (q.v.); a collection of poetry composed over a period of 800 years (400 BC to AD 400), consisting of legendary philosophical material worked in and around a central heroic narrative which records the conflict between two Bhārata families, the evil-minded Kurus and the virtuous Pāṇḍavas, directed by the hero-god Kṛṣṇa; reflects the culture of the age of the story and symbolizes the struggle between the forces of good and evil; in a spirit of accommodation it admits the beliefs and teachings of the various tribes and cultures in an attempt to make itself a work attractive to all people of India; it has by this posture become a miscellany of history and mythology, of politics and law, of philosophy and theology, and the main principles of the Āryan culture are the basic premises; a portion of the epic is the *Bhagavad Gītā* (q.v.) or "The Lord's Holy Song," an immortal scripture containing 18 chapters, the spiritual law of action as revealed by Kṛṣṇa, an avatāra (incarnation) of Viṣṇu, to Arjuna, in the battle of Kurukṣetra (q.v.).

MAHĀDEVA: "The Great God"; a name for Śiva (q.v.).

MAHADEVA VEDĀNTIN (AD 18th cent.): Sāṅkhya commentator; wrote the *Vṛtti-sāra* (q.v.).

MAHAH: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition, constitute the universe; one of the 7 upper, an intermediary region between Brahmaloka and three other worlds, namely, Bhuh, Bhuvaḥ, and Svaḥ.

MAHĀKĀLA: *1* the Absolute; *2* a name for Śiva (q.v.).

MAHĀKĀLĪ: the "Great Black One"; a name for the Divine Mother (q.v.); the creative principle, the consort and śakti of Śiva, whose union brings forth all the variety of the world; when there was neither the creation nor the world nor the universe, and when darkness was enveloped in darkness, the Mother, the Formless One, Mahākāli, the Great Power, was one with Mahākāla (masculine), the Absolute.

MAHĀKĀŚYAPA (*c.* 500 BC): intuitive disciple of Lord Buddha, who, when the Enlightened one silently held up a flower before his disciples, was the only one who understood and smiled at the Buddha in recognition of the Truth he was silently teaching; Mahākāśyapa passed this inexpressible spiritual treasure on to a line of patriarchs one of whom was Bodhidharma (q.v.) who systematized the Mahāyāna (q.v.) and carried it into China.

MAHĀMĀYĀ: the "Great Illusion"; a title of the Divine Mother (q.v.).

MAHĀNĀRĀYAṆA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); declares either Viṣṇu or Śiva to be the Supreme Lord of the universe, and insists on the path of devotion (Bhakti Mārga, q.v.); and is chiefly occupied in reconciling the conflicting tenets of Sāṅkhya, Yoga, and Vedānta philosophies; belongs to a period prior to the formulation of these systems.

MAHĀNIDĀNA SUTTA: on causation; a portion of the *Dīgha Nikāya* (q.v.) of the Buddhist Pāli canon.

MAHĀNIRVAṆA TANTRA: Tāntric text of "The Great Liberation."

MAHĀPADĀNA SUTTA: a Hīnayāna Pāli treatise; Discourse No. 14 of *Dīgha Nikāya*; the earliest account of the life of Buddha (q.v.); it is said to contain an autobiography of Gautama.

MAHĀPARANIBBĀNA SUTTA: Pāli title for the *Mahāparinirvāṇa Sūtra* (q.v.).

MAHĀPARINIRVĀṆA SŪTRA: the "Paradise Sūtra;" a Sanskrit scripture of Mahāyāna Buddhism (q.v.); tells of nirvāṇa (q.v.) and the Bodhisattva's virtues, and speaks of the last days of the Buddha; and, according to Kumārajīva (q.v.), preaches the True Way; one of the 34 Suttas to be found in the *Dīgha Nikāya* (q.v.).

MAHĀPURUṢA: Great self; Soul; Cosmic Man; said of Superman.

MAHĀSAṄGHIKA: school of Buddhism; a tangent of Hīnayāna (q.v.); after their separation from the Theravādins (a subcult of Hīnayāna) it does not seem to have formed any philosophical doctrine of importance; in the *Kathāvatthu* (q.v.) we read that this school propounds the theory that Buddhas pervade in all directions; it seems to be liberal in its practices, permitting the receiving of gifts in silver, eating and drinking from brass vessels, etc.; but many of the subschools that branched out of this school made important contributions to the development of the Mahāyāna; *see especially Lokottara, supra.*

MAHĀSUKHA: "Great Delight"; Mahāyāna Buddhist sect; requires the sexual act as a ritual—the "great delight" being the divine male and female in embrace (Tibetan Yab-Yum); the primitive idea behind this act is that of the female as activating principle, who, through her allure, stirs the dormant male element from its lethargy, and the two in sexual embrace display the anthropomorphic form of the Compassionate Void.

MAHĀSUKHAPRAKĀŚA: "The Exposition of the Doctrine of the Great Delight"; an AD 12th century work by a Bengālī expositor, Advayavajra; a treatise on the Mahāyāna Buddhist doctrine of Mahāsukha (q.v.).

MAHAT: the great principle or primary substance; respresents the Sāṅkhya (q.v.) conception of the cosmic aspects of intellect, while buddhi (q.v.) represents the individual aspects of the intellect; the first product of the evolution of prakṛti (q.v.); often interchangeable with buddhi in the Sāṅkhya school.

MAHAT: Saguṇa Brahman, which, according to Sāṅkhya (q.v.), is the first effect of Absolute Consciousness; the first product of prakṛti (q.v.); can be traced to the derivation of the World Soul, Hiraṇyagarbha or Brah-

mā, from the unmanifested impersonal Brahman in the *Kaṭha Upaniṣad* (III. 11); Īśvara-Mahat is the unity at the start in which the two different tendencies (spiritual and material), puruṣa and prakṛti, are fused into one; "It is," the *Viṣṇu Purāṇa* (I.2) states, "the effect of the supreme Lord and the cause of the nature of universe."

MAHĀTALA: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition, constitute the universe; one of the 7 nether, the others being. Atala, Vitala, Sutala, Rasātala, Talātala, and the lowest, Pātāla.

MAHĀTMAN: "great self"; *1* a great soul; a magnanimous, exceedingly wise man; a title of high respect given to the noblest of devotees of the spirit; the super individual; *2* the Transcendental Self, or the Absolute (q.v.).

MAHĀTMĀ GĀNDHĪ: (1869-1948): political saint of India who instituted a campaign of satyāgraha or "insistence on truth," one aspect of which was the nonviolent disobedience to unjust laws; *more at Gāndhī, supra.*

MAHĀVAGGA: a Buddhist work in Pāli; a subdivision of the *Vinaya Piṭaka* (q.v.); speaks especially of the transitoriness of things.

MAHĀVĀYU: "great breath"; spiritual current; the kuṇḍalinī; *see Kuṇḍalinī Yoga, supra.*

MAHĀVĪRA: (599-527 BC): *aka* Nataputta Vardhamāna; the great saint of the Jainas to whom Western historians have contributed the founding of Jainism (q.v.); the Jainas themselves, however, regard Mahāvīra, not as the first but, as the 24th and last of their long series of Tīrthaṅkaras (founders of the path; *lit.* "Makers of the River-Crossing"); he is said to have been seven cubits in height and to have lived 600 years; his sign is the lion and his color is golden.

MAHĀYĀNASAMPARIGRAHA: "Mahāyāna Manual;" authored by Asaṅga (AD 4th century).

MAHĀYĀNA, SCHOOL OF: "Great Vehicle;" form of Buddhism; called "greater" vehicle because its central theme is, that Buddhahood means devotion to the salvation of others; *i.e.*, it stresses universal enlightenment as opposed to the Hīnayāna (q.v.), the "Lesser Vehicle," which stresses individual nirvāṇa; the Mahāyāna, which seemed to have matured in the 1st or 2nd century AD, produced a positive philosophy that propounds the reality of an Absolute (Bhūtatathatā) as the essence of existence, which is the dharmakāya (embodied law)—the phenomenal world is an expression of absolute reality—and Buddha, himself, is a personification of the law; its metaphysical beliefs and precepts have their origin in the Pāli writings, but their texts are generally in Sanskrit, a more popular language; Mahāyāna Buddhism prevails in Northern India, Tibet, China, Korea, and Japan in slightly altered forms; apart from absorbing beliefs of a primitive strain, it has also evolved metaphysical and epistemological systems such as Śūnyavāda (q.v.) and Vijñānavāda (q.v.); chief among the philosophical schools stemming from the Mahāyāna are the Yogācāra (q.v.) and the Mādhyamika; the best known commentators of this school are Vasubandhu of the 4th century AD and Nāgārjuna of the 2nd century AD, the latter being the one legend has

named as founder of the Mahāyāna sect; some of this school's important Sanskrit works are: *Amitāyurdhyāna Sūtra; Aṣṭasāhasrikāprajñāpāramitā; Avataṁsaka Sūtra; Brahmajāla Sūtra; Buddhacarita; Daśabhūmīśvara; Gaṇḍavyūha; Karaṇḍavyūha; Kumārajīva; Lalitavistara; Laṅkāvatāra Sūtra; Mādhyamika Sūtra; Mahāparinirvāṇa Sūtra; Mahāyānaśraddhotpāda Śāstra; Mahāyāna Sūtra Prajñāpāramitā Sūtra; Saddharma Puṇḍarīka, Samādhirāja; Śrīmaladevī Sūtra; Sukhāvatīvyūha, Suraṅgamasamādhi, Suvarṇaprabhāṣa; Tathāgataguhyaka; Vajracchedikā; Vajraśekhara Sūtra; Vimalakīrti Nirdeśa; all of which see.*

MAHĀYĀNAŚRADDHOTPĀDA ŚĀSTRA: known in translation as "The Awakening of Faith"; a synthesis of the essence of Mahāyāna (q.v.), generally ascribed to Aśvaghoṣa AD 1st or 2nd cent.); the earliest work of importance available of Mahāyāna Buddhism; embodies the idea of Bhūtatathatā (q.v.) as the source and essence of the world.

MAHĀYĀNA SŪTRA: a basic text of the Mahāyāna School of Buddhism; attributed to Nāgārjuna (AD 2nd century); an abridged edition of the *Prajñāpāramitā* (q.v.),; dealing with the highest prajñā or wisdom, and the knowledge of the doctrine of Śūnya (q.v.).

MAHĀYĀNA VIMŚAKA: or "Twenty Verses on the Great Vehicle"; text of Mahāyāna Buddhism; authorship attributed to Nāgārjuna (AD 2nd century).

MAHEŚVARA: *lit*., the "Great Lord"; the Lord of all Īśvaras, or Governors of the innumerable Brahmāṇḍas or world systems; a name for Saguṇa Brahman (q.v.); a name for Śiva (q.v.).

**MAHINDA* (3rd cent. BC): Buddhist missionary; son of Aśoka Maurya (q.v.) the great Buddhist Emperor of India; Mahinda headed a mission to Ceylon, sent there by his famous father, and is credited with having introduced Buddhism into that country 236 years after the death of the Buddha (q.v.); *Mahendra in Sanskrit.

MAITHUNA: sexual intercourse; one of the five m's, or the *five forbidden things* (q.v.) of Tāntracism.

MAITREYA: Hīnayāna bodhisattva (q.v.) and next historical Buddha; Hīnayāna scriptures recognize only two beings of this kind—Gautama before his enlightenment and Maitreya.

MAITREYANĀTHA (date uncertain, but earlier than AD 2nd cent.); legendary founder of Vijñānavāda or Yogācāra (q.v.) school of Buddhism.

MAITREYĪ: wife of Yājñavalkya one of the greatest of the Upaniṣadic sages; famous philosophical conversation between the two concerning the Universal Self may be found in the *Bṛhadāraṇyaka Upaniṣad*, II. iv. 1-14.

MAITRĪ UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); named for the sage Maitrī; important for its clear discussion of the two forms of Ātman, the phenomenal self and the Absolute Self, or the Ātman and the bhūtātman; the latter reaps the fruit of good and bad deeds, while the former abides "in its owm greatness."

MAKERS OF THE RIVER CROSSING: *see Crossing Makers; Tīrthaṅkaras, infra.*

MALAVĪKĀGNIMITRA: famous play written by the great Indian dramatist, Kālidāsa (AD 5th cent.); it is thought to be his first play; a touching story of an age-old theme where two lovers (a princess and a king) are united as lovers when they are strangers without knowing each other's rank; they fall in love at first sight and do not know until later that they are rulers.

MALLI: the 19th Jaina saviour, born 1,000 crores of years after Ara, the 18th saviour; he is said to have lived for 55,000 years; the sex of this personage is disputed, the Śvetāmbaras (q.v.), claiming that this Tīrthaṅkara (q.v.) was a woman; whereas, the Digambaras (q.v.), who deny that woman can obtain liberation, maintain Malli to have been a man; his emblem is the kumbhaka (water jar), his colour is blue.

MALLIṢEṆA: (AD 13th cent.): Jain philosopher and commentator; his *Syādvādamañjarī* (q.v.) is a celebrated work on Jaina metaphysics and logic.

MĀṀSA: meat; one of the *five m's* (q.v.) of certain Tāntric rites.

MANANA: "reflection"; meditation, cogitation; a continuous uninterrupted meditation on Brahman; through a sustained and resolute centering of the mind on the Vedānta teaching, the seeker of liberation saturates his being with the attitudes and ideas required for the realization of the Self; in *Tāntric Yoga*: a ceremonial step "remembering the woman's beauty when she is absent," which is an interiorization of the ritual.

MANAS: the faculty of doubt and volition; sometimes translated as "mind," the thinking principle in general; the inner organ which shapes into ideas the impressions carried by the sense-organs; often applied to one of four inner organs: one of which is the cause of doubt and volition, the other three being the buddhi (intellect), citta (mind-stuff), and ahaṅkāra (ego-consciousness).

MĀNAVA DHARMA ŚĀSTRA: "Laws of Manu" or *Manusmṛti*: the traditional law book of ancient India; a metrical work of 2,685 verses, composing 12 books dealing with creation, transmigration, liberation, and giving detailed instructions to cover the whole context of orthodox Hindu life; supposedly composed by Manu, exact date unknown; probably between 500 BC and 300 BC; some scholars place the date of this work between 200 BC and AD 200; *see also Code of Manu*; *Manu, infra.*

MĀṆḌALA: "circle" or "sphere"; a Hindu or Buddhist graphic symbol of the universe; circle enclosing a square with a deity on each side; in the context of *Buddhism*: an arrangement showing a buddha at each point of the compass; circumscribed area which is rendered safe from hostile influence, inasmuch as the devotee operates through his divinity, and represents the area into which the divinity is summoned; it is thus the center of power; with the equating of divinity and sovereignty it comes to be identified with the sovereign's palace and develops into the palace of the divinity, conventionally represented with gates to the four points

of the compass; as *political geometry*: the science of the maṇḍala is discussed in Kauṭilya's *Artha Śāstra* (q.v.); the principal Hindu formula for the arrangement of foreign alliances is based on a maṇḍala of concentric rings of natural enemies and allies surrounding a central circle representing the location of each king's realm; such a mutual encirclement is cast, carefully weighed for its strategic importance, and then used as a basis for action—aggression or defense.

MĀṆḌŪKYA KĀRIKĀ: commentary on the *Māṇḍūkya Upaniṣad* (q.v.) by Gauḍapāda (AD 6th or 8th cent.), Vedānta thinker; traditionally it is known as the *Āgamaśāstra*: *Gauḍapāda Kārikā*; or merely, the *Kārikā*.

MĀṆḌŪKYA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); named for the sage-teacher Māṇḍūkya; forms part of the *Artha Veda* (q.v.); shortest of the major Upaniṣads containing only twelve verses; it has given to Indian thought the famous theory of the four states of consciousness, namely, waking, dreaming, deep sleep, and the fourth—Turīya (q.v.), which alone is real; here these states are explained in relation to the mystic syllable *AUM* (q.v.) through which the mystery of Brahman is gathered to a point; this Upaniṣad has come to be regarded as the epitome of the teaching of the entire corpus of 108 Upaniṣads.

MAṆIPŪRA: the city (pūra) of the lustrous gem (maṇi), so called because it is the seat of the element fire; a center (cakra) of the body, the epigastric plexus or the navel, as described in Kuṇḍalinī Yoga (q.v.); it is pictured as a blue-black lotus of ten petals and the letters ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph; in the center of the lotus is a red triangle and on the triangle the god Mahārudra, seated on a bull with Lākinī Śakti (blue in color) beside him; this cakra is related not only to the element fire but also to the sun, to rajas (menstrual fluid), the samāna (q.v.), breath, and to the sense of sight.

MANOMAYAKOŚA: the sheath of mind (manas) according to Hinduism; one of the five kośas (q.v.); the mind and the organs of perception together constitute this sheath; it is finer than the sheath of prāṇa (q.v.); *see sheaths, infra.*

MANTRA: a word or phrase of vibrant power; an instrument of thought; may be a sacred text or speech, a prayer or a song of praise to the gods or to God; all Vedic hymns are considered to be mantras, as vehicles of spiritual realization for others, and as words of power for attaining one's desires; any word or phrase that carries the Spiritual Truth has the creative power and the force to light the spiritual fire within.

MANTRA: one of the two sections of each of the four Vedas (q.v.) *viz.* *Mantra* and *Brāhmaṇa*; Mantra is also called *Saṁhitā* (*sam*=together, *hita*=to put), *lit.*, a collection of hymns or mantras used in the sacrifices.

MANTRAYĀNA: the "Way of Spells"; a Tāntric form of Buddhism; so called because it is by the use of spells that the ritual is characterized throughout; *aka* Vajrayāna (q.v.); the Adamantine Way (q.v.); *see mantra.*

MANU: the celebrated law-giver of ancient India; fl. between 500 BC and 300 BC; supposed author of the *Manusaṁhitā*, the *Code of Manu*; the latter mentions fourteen Manus who were fourteen successive progenitors or sovereigns of the earth; the seventh Manu, called Vaivasvata, is regarded as the representative Man and the father of the human race.

MANUSAṀHITĀ: "Institutes of Manu"; *Code of Manu*; held to be a later (*c.* 500-300 BC) rendition of the ancient *Code* which is dated *c.* 1000 BC; *see also Mānava Dharma Śāstra*; *Manu*, *supra.*

MĀNUSHĪ BUDDHAS: saviours who, like Gautama the Buddha, have appeared on earth in the past as human beings, experienced enlightenment, instructed men in the true way of life, and with duty accomplished, entered Nirvāṇa (q.v.).

MANUSMṚTI: *Laws of Manu* (q.v.).

MANVANTARA: a period or age of a Manu; according to Hindu cosmology there are within each kalpa (cosmic age) 14 manvantaras, or secondary cycles, each lasting 306,720,000 years, with long intervals between during which the world is recreated and a new Manu appears as the progenitor of the human race; it is used generally to imply a period of manifested life.

MĀRA: "death," *fr mri*=to die; killing; destroying; at times it is applied to the whole worldly existence as opposed to nirvāṇa (q.v.).

MĀRA: *lit.*, "he who kills or makes die (*mar*)"; Hindu-Buddhist God of Death, the personification of Death; the Lord of Death (*g Shin-rje* in Tibetan) is depicted as clasping a circle in his teeth and between his arms and legs, the circle representing all phenomenal existence, and is held by Death, for all that lives must die, and live, and die again; it is deliverance from the circle that Buddhism offers release; around the circle are twelve inset pictures representing the twelve-fold causal nexus which binds living beings to the misery of the inner circle; to attain enlightenment the sage is required to first work back through the series, beginning with the idea of death; for, if a man were free of death, he would automatically be free of the entire circle.

MARDANA (AD 15th century): a wandering Muslim minstrel who was a close and devoted friend of Guru Nānak (q.v.).

MĀRGA: path.

MARRIAGE: *1* there were eight forms of marriage recognized in ancient India as set forth in Book III, Chapter 2 of Kauṭilya's *Artha Śāstra* (q.v.): (1) "the giving in marriage of a maiden well-adorned is called *brāhma*-marriage (2) the joint performance of sacred duties by a man and woman is known as *prājāpatya* marriage; (3) the giving of a maiden in marriage for 2 cows is called *ārṣa*; (4) the giving in marriage of a maiden to an officiating priest in a sacrifice is called *daiva*; (5) the voluntary union of a maiden with her lover is called *gāndharva*; (6) giving a maiden after receiving plenty of wealth is called *āsura*; (7) the abduction of a maiden while she is asleep is called *paiśāca*; (8) the abduction of a maiden is called *rākṣasa* . . . any kind of marriage is

approvable provided it pleases all those concerned in it"; *2* the second life-stage (gṛhastha, or householder) of the Hindu; *3* gods and goddesses of the Hindu Pantheon (q.v.) are always married.

MARUTS: storm-gods mentioned in the *Ṛgveda* (q.v.).

MASKARIN GOSĀLA (6th cent. BC): wandering Jain ascetic who left the Jainas and formed his own philosophical modes—the Ājīvikas (q.v.); *more at Gosāla, supra.*

MAT: "knowledge"; "judgment"; resolution: determination; intention; purpose; design; esteem; counsel; remembrance; a synonym for buddhi (q.v.).

MĀTARIŚVAN: a divine being described in the *Ṛgveda* (I.60.1) as bringing Agni (q.v.) to Bhṛgu, an ancient ṛṣi or sage.

MATERIALISM, SCHOOL OF: *see Cārvāka*; *Lokāyata.*

MATHEMATICS: Indians early evolved a simple system of geometry from the need to lay out sites for sacrifice; practical mathematics were developed in the Gupta era to a stage more advanced than that reached by any other nation of the time; their indigenous metaphysics gave the Indian the ability to conceive of abstract number as distinct from numerical quantity of objects or spatial extension; "while Greek mathematical science was largely based on mensuration and geometry, India transcended these conceptions and with the aid of a simple numeral notation, devised a rudimentary algebra which allowed more complicated calculations than were possible to the Greek, and led to the study of number for its own sake"; the world is indebted to India for the decimal system of numerals, which has long been thought to have been invented by the Arabs; the Arabs themselves called mathematics "the Indian art," and it is now thought that they came in contact with the decimal system and other mathematical lore through their conquest of Sind in AD 712; in Medieval India such mathematicians as Brahmagupta (7th cent.), Mahāvīra (9th cent.), and Bhāskara (12th cent.) made discoveries which were not known in Europe until the Renaissance, or later, regarding positive and negative quantities, the extracting of square and cube roots, and the solving of quadratic and certain types of indeterminate equations; (Āryabhaṭa (AD 5th cent.) discovered the usual modern approximate value of π (*pi*) as 3.1416 expressed in the form of a fraction $\frac{62832}{20000}$, which was much more accurate than that of the Greeks, and was brought out to nine places of decimals by later Indian mathematicians; some advance was made in trigonometry and calculus, chiefly in connection with astronomy; and Bhāskara proved the relationship of zero to infinity with his equation

$$\frac{0^\circ}{X}=0^\circ;$$

excerpted and condensed *from*: Basham, *The Wonder That Was India*, pp. 495, 496.

MATSYA: fish; one of the *five m's* (q.v.) of certain Tāntric rites.

MATTER, THEORIES OF: *1* in *Jainism*: ajīva=all that is not jīva (life-monad); pudgala=matter composed of minute atoms (paramāṇu), and imbued with odor, color, taste, and tangibility; for the Jain thinker

matter exists in six degrees of density from solidity to the thinnest sort of being beyond the reach of the senses; in the former case it is heavy and gross; in the latter it is light and volatile; matter is eternal and consists of atoms which may cluster into any shape or quality such as earth, water, wind, sound, colors, and sentient bodies of all sorts including senses and sensations; the subtlest mode of matter is karma-matter; *2* in *Sāṅkhya-Yoga*: the same philosophical dichotomy is propounded under the categories of puruṣa (q.v.) and prakṛti, the latter being the matter of the universe, the psychic-and-physical material that enwraps puruṣa; the main conceptions of this dual system are: the universe is founded on an irresolute dichotomy of puruṣa and lifeless matter or prakṛti, which, while uncompounded, manifests itself, nonetheless, under three distinctly different aspects—the three guṇas (q.v.); and that every one of the life-monads associated with matter is involved in the bondage of an endless round of rebirths (saṁsāra); *3* in *Vedānta*: matter (prakṛti) is materialized energy (prāṇa; śakti), which, in turn, is the temporal manifestation of that incorporeal, eternal essence which is the innermost Self (ātman) of all things; in other words: all things in their aspects are but reflexes of that one eternal Self, Ātman-Brahman, which, in essence, is beyond all definition, name and form.

MAUNAVYĀKHYĀPRAKAṬITĀPARABRAHMATATTVAM: (*mauna*= silence; *vyākhyā*=exposition; *prakaṭitā*=made evident; *para*=the farthest; *brahma-tattvam*=the nature of reality); knowing silence; the moment of Self-Realization; that which can be known but which words cannot describe nor intellect grasp; used to denote Nirguṇa Brahman (q.v.) inasmuch as nothing can be predicated of It—That "from whence all speech with the mind, turns away, unable to reach It" (*Tai Up*, II.4.1); *cf. Lao Tzu, infra,* Vol II.

MĀYĀ: a metaphysical concept employed by Indian philosophers as the basic and common explanation of "Appearance" and "Reality"; the cosmic illusion on account of which the One appears as the many, the Absolute as the relative; it is possessed of a two-fold power—that of concealing and that of projecting; in the first instance, there are two ways of looking at māyā—from the collective or cosmic (samaṣṭi) aspect it is one, from the individual (vyaṣṭi) aspect it is many; in a number of Sanskrit manuals may be found the illustration of a forest which from the collective standpoint can be regarded as one, a forest, but from the individual standpoint it can be said to be a collection of trees; as to the two-fold power (concealing and projecting) of māyā, it may be referred to as a "two-edged sword"; while concealing the true reality of Self or Brahman, māyā, through the power of projecting and expanding, a spectacle of illusory phenomenological entities is produced "as if by enchantment they see the false as true" (*Mai. Up.*, VII. 10); the entire aggregate of experience, external and internal, shows us merely how things appear to us, not how they are in themselves; the Upaniṣads declare the world is only māyā and that empirical knowledge does not

give true Knowledge (vidyā) but belongs to the realm of ignorance (avidyā); the objectification of māyā, however, is only a logical possibility arising out of the infinity of the Absolute, and has no real existence of its own, and must be likened to ignorance or darkness as against Brahman taken on the principle of Knowledge and Light; all in all, whatever the aspects or powers of māyā, it, too, disappears and is seen not to exist at the level of Brahman (the view of Śaṅkara, q.v.); the other two main Vedānta interpreters, Rāmānuja and Madhva, have taken serious exception to the concept of māyā as propounded by Advaita and the relevancy of associating māyā with Brahman; some of the major works of these two thinkers contain drastic criticism of Advaita Vedānta (q.v.) metaphysics relating to this problem; in *Sāṅkhya*: māyā is identified with prakṛti (nature); in *Śaivism*: māyā is one of the four snares which entangle the soul; in *Vaiṣṇavism*: it is one of the nine śaktīs or powers of Viṣṇu (q.v.); *cf. ajñāna; avidyā, supra.*

MĀYĀ: a princess of Devadaha, a small town in the Nepāl Tarai; wife of Śuddhodana, a noble of Kapilavastu, to whom she gave a son, Siddārtha, who was destined to become the historical Buddha; Māyā died in childbirth and little Siddārtha was brought up by his aunt and stepmother; P(r)ajāpati Gautamī.

MEḌHRĀDHĀRA CAKRA: *fr. meḍhra*=penis; the region at the base of the male genital organ (sacral plexus) designated in Kuṇḍalinī Yoga (q.v.) as a lotus with six vermillion petals with a half-moon in its center, mystically related to Varuṇa (q.v.).

MEDICINE: the one branch of science in which the Hindus have done exceptionally well; Vedic physicians used delicate surgical instruments, employed plastic surgery; ancient Indian surgeons were expert at the repair of noses, ears, and lips lost or injured in battle or by judicial fiat; they could counteract the effects of poison gas, performed Caesarean section and brain surgery, and were skilled in the administration of drugs; Hippocrates (*c.* 4th cent. BC) took much of his *materia medica* from Hindu sources; Hindu medical treatises are called *Āyurveda* which is considered an Upaveda (auxiliary Veda) of the *Atharva Veda* (q.v.); looked upon as a divine science, many of the herbs and plants recommended for various ailments are implored as deities; the Āyurvedic lore is a treasury of charms and incantations of great antiquity, but the flowery phrases and mystical incantations surrounding its medical treatments do not lessen the efficacy of the healing herbs and drugs propounded in the Āyurvedic texts; the remedies offered are the classic ones of all ages—medical treatment in the form of herbs, plants, and philters; some of the so-called "charms" are simple household remedies; it is important to note that the Āyurvedic system is practiced by the ayurvedic physician of today and compares favorably with the modern allopathic system; in addition to interior medicine, the Āyurvedic treatises spell out eugenics, mental and emotional hygiene, attunement, and adjustment—the archaic archetype of the modern consulting psychoanalyst and the family doctor;

while the Vedas show a very primitive stage of medical lore, the basic textbooks of Indian medicine—the compendia of Caraka (AD 1st-2nd centuries), notably the *Caraka Saṁhitā*, and Suśruta (AD 4th century)—are products of a fully evolved system which resembles and in some respects supercedes those of Hippocrates and Galen; there are no Indian medical texts in the intervening period; but there is little doubt that the growth of physiological knowledge through Yoga and Buddhism served to encourage medical knowledge; the basic concept of Indian medicine was the maintenance of an even balance of the three vital fluids of the body—wind, gall and mucus which were connected with the operation of the three guṇas (q.v.) and associated with virtue, passion, and dullness, respectively; the pharmacopeia of ancient India was extensive, comprising animal, vegetable, and mineral products; many of its drugs were known and used long before their introduction into Europe, notably the oil of the cāulmugrā tree, traditionally prescribed as a specific for leprosy, and is still used as a modern treatment of the disease as well as other skin diseases; veterinary medicine was also practiced; the Indian's innate compassion for animals and the doctrine of nonviolence (ahiṁsā) resulted in the endowment of hospitals and refuges for sick and aged animals, which are still maintained in many cities in India; texts on veterinary science survive from the Middle Ages; *see also psychoanalysis*; *psychology*, *infra*.

MEIKAṆTA DEVA (AD 13th century): important philosopher of Śaiva Siddhānta (q.v.); author of *Śivajñānabodha Sūtras* which sets out clearly the position of the Siddhānta school in regard to its concepts of the nature of God, Soul, and Universe and the relation between them in the bond and liberated states; *aka* Meykaṇḍer.

MEIKAṆTA ŚĀSTRAS: 14 exegetic works of Śaiva Siddhānta (q.v.) by various authors of the 13th and 14th centuries AD.

MENANDER (*c.* 125-95 BC): Greek king in India; the same as Milinda of *The Questions of Milinda* (q.v.) fame.

MEYKAṆḌER (AD 13th century): the same as Meikaṇta Deva (q.v.); author of *Śivajñānabodha Sūtras* (q.v.), and of the important Śiva Siddhānta work *Śivajñānasiddhiyar* (q.v.).

MIDDLE PATH: the "Noble Eightfold Path" (q.v.) taught by Gautama Buddha; called "middle path" because it avoids extremes between outright pursuit of worldly desires on the one hand, and severe ascetic bodily disciplines of such contemporaries of the Buddha, as the Jaina, on the other, whose austerities are designed to annihilate the physical frame; it denies, also, another pair of extremes—that of sketicism, discarding the possibility of transcendental knowledge, and the adamant assertion of undemonstrable metaphysical doctrine; *cf Middle Way*, *infra*; *Middle Path School*, Vol II, *infra*.

MIDDLE WAY: the theme of the Mādhyamika sub-school of Mahāyāna Buddhism (q.v.); the teaching of this school that the highest goal can neither be called void nor not void; it is the Middle Way because it

avoids extremes of reality and unreality; *cf. Middle Path, supra.*

MILINDA: (Menander, *c.* 125-95 BC): Greek king in India who put religious questions to Nāgasena (q.v.); *see Milindapañha, infra.*

MILINDAPAÑHA: the *Milinda Questions*; famous Buddhist Pāli noncanonical scripture which recounts the religious conversations of King Menander (*c.* 125-95 BC) with the Buddhist monk, Nāgasena; *translations of this work may be found in Sacred Books of the East*, Vols. xxxv-xxxvi, and H.C. Warren, *Buddhism in Translation.*

MILKY OCEAN OF IMMORTAL LIFE: Viṣṇu (q.v.), who is represented in Hindu myth as the Milky Ocean out of which the transient universe arises and back into which it again dissolves; *see Cosmic Ocean.*

MĪMĀṀSĀ, SCHOOL OF: one of the six orthodox schools of Indian philosophy, supposedly founded by Jaimini (*c.* 400 BC); called the Pūrva (earlier) Mīmāṁsā or first exposition of the Vedas (q.v.); *aka* Karma Mīmāṁsā, the investigation into actions; a kind of scholastic, priestly science which defines a rational investigation and pragmatic application of the Vedic rituals; it is the least philosophical of the six orthodox systems, clinging with consistency to its doctrine of the literal and extremely rationalistic interpretation of the Vedas; in addition to supporting the infallibility of the Vedas, and the laying bare the nature of dharma (q.v.), it propounds a theory inherent in sound; the *Mīmāṁsā Sūtra* (q.v.) is the authoritative text of this school; *cf. Uttara Mīmāṁsā, infra.*

MĪMĀṀSĀ SŪTRA: same as *Pūrva Mīmāṁsā sūtra*; authoritative text of the Mīmaṁsā school (q.v.) of Indian philosophy; authored by Jaimini (*c.* 400 BC) supposed founder of the school.

MIND-STUFF: intellect; consciousness; mind; the first effects of prakṛti (q.v.) according to the Yoga School (q.v.) of philosophy; what Sāṅkhya calls *mahat* or *buddhi*, Yoga calls *mind-stuff.*

MITRA: God of Light in the *Ṛgveda* (q.v.).

MODIFIED MONISM: *see Idealism, supra.*

MOGGALLĀNA (f. 6th cent. BC): famous disciple of Gautama Buddha.

MOHANDAS KARAMCHAND GĀNDHĪ: (1869-1948): Indian leader; *see under Gāndhī, supra.*

MOHANĪYA-KARMA: "confusion-karma"; that which disturbs the right attitude of the jīva and causes delusions; one of the eight kinds of karma described by the Jaina.

MOKṢA: *1* in *Hinduism*: salvation or Self-Realization; identification of oneself as the Ultimate Reality – eternal, changeless, bliss; a state of complete indifference either with or without loss of consciousness; that is, beyond good and evil, pleasure and pain; freedom from the spell of ignorance and the shadows of the phenomenal world; freedom from the bondage of the pull of opposites; pure, unmovable spiritual equilibrium in or out of the body; release from saṁsāra (rebirths) through the Knowledge of Brahman (nondualism) or of the Personal God (dualism); *2* desire for mokṣa: one of the four aims laid down by the Vedic seers which serve the ends of human pursuit; *3* possession of intense yearning for

liberation (mokṣa) is one of the qualifications of the pupil entitled to study Vedānta (q.v.), demanded by later Vedānta teachers.

MONISM: *1* only one ultimate reality; the doctrine of nonduality, that reality is one unitary organic whole with no independent parts; in *Hinduism*: all is the Absolute, pure impersonal Cosmic Consciousness; *1a neutral monism*: the doctrine that regards neither mind nor matter as ultimates, as in Advaita Vedānta (q.v.); *1b pure monism*: the sinking of oneself in the Universal Consciousness, making oneself co-extensive with all that is; *cf pantheism, infra*.

MONISTIC IDEALISM: *see Idealism, supra*.

MOTHER WORSHIP: the consort or śakti of Śiva (q.v.) elevated to the position of Primal Mother from whom everything proceeds, and is worshipped as the Divine Mother (q.v.); as the Supreme Being she is also spoken of as having been worshipped by Brahmā (q.v.), Viṣṇu (q.v.), and Śiva (q.v.).

MOUNTAINS, SACRED: thought by the Hindu sages to be the highest form or aspect of the earth, arising out of the lotus of Brahmā (q.v.), saturated with the life-sap of the lotus: the *Himālayas*; the mountain *Sumeru* or *Meru*, the central peak of the world, the main pin of the universe, the vertical axis; *Mount Kailāsa*, the favourite resort of the Lord Śiva (q.v.); the *Vindhya* mountain which separates the North-Indian plain from the highlands of the Deccan, is the summit over which the sun rises to begin its daily trek through the firmament; all these peaks are the abodes of gods and celestial beings who bestow their graces upon the pious; the water flowing down these mountains filled with the filaments of the lotus are considered the elixir of immortal life and the rivers into which they flow are the holy goals of pilgrimage.

MUCALINDA: the serpent-king who protected the Buddha with his hood from a mighty thunderhead out of season, a cold wind and rain, while the Saviour was experiencing the bliss of enlightenment under a tree later called the Mucalinda Tree; this story may be found in the *Mahāvagga*, subdivision of the *Vinaya Piṭaka* (q.v.).

MUDRĀ: parched grain; one of the *five m's* (q.v.) of certain Tāntric rites; may also be translated as gestures (mudrās) or positions of the body as in Yoga.

MUKTI: deliverance; the same as mokṣa (q.v.); a jīvanmukta is an enlightened being who continues to live on earth although freed from ignorance and its accompanying restrictions.

MŪLĀDHĀRA CAKRA: (mūla=root); the region situated at the base of the spinal column between the anal orifice and the genital organs (sacrococcygeal plexus), designated in Kuṇḍalinī Yoga (q.v.) as a red lotus with four petals with a yellow square center, emblem of the element earth; at the center of the square is a triangle with its apex downward, symbol of the yoni (q.v.).

MŪLAMADHYAMAKA KĀRIKĀ: a Mahāyāna Sanskrit work by Nāgārjuna (AD 2nd century); sets forth his own interpretation of the funda-

mental thought of Buddhism as he views it from the Mahāyāna standpoint; written in versified form, terse, and abstract, the Kārikā is more suitable to the scholar than to the layman.

MÜLLER, FRIEDRICH MAX (1823-1900) : German Sanskritist; editor of the great series of authoritative, annotated translations, *Sacred Books of the East*; professor of Comparative Philology at Oxford.

MUMUKṢUTVAM: longing for mokṣa (liberation); one of the four qualifications for the student of Vedānta.

MUṆḌAKA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); belongs to the *Atharvaveda* (q.v.) and is called a Mantra Upaniṣad because it is written in verse, but it is not, like the mantra section of the Veda, intended to be used in sacrifices or rituals; the most political of the Upaniṣads; the philosophy expressed is mostly eclectic and, generally speaking, the subject-matter is that which is common to all the Upaniṣads—the Knowledge of Brahman; special mention should be made, however, of its theory of two kinds of knowledge, a higher (parā) and a lower (aparā); "Muṇḍaka" connotes "shaven," and presumably was given to this Upaniṣad because it emphasizes the life of sannyāsa (austerity) as contrasted to the life of sacrifice and work (the sannyasin is shaved of ignorance and concern for action and religious practices).

MUNI: an ascetic; a sage given to meditation and contemplation.

MUSIC: the atmosphere surrounding Indian music is centuries old, caste-calcified, and ruled by traditions jealously guarded which permits of minimal innovation and alteration; this unalterable form has preserved for India a unique character in music unappropriated by any other nation; therefore, music *per se* in India has only relative value; the important factor which makes it alive and inspiring is the manner in which it is performed—the traditional explication of divinity; for music is related to śabda or "sound" which not only creates the world and its modes but expresses the intentions of divine beings; thus, a concert in India is more than a cultural demonstration; it is a highly refined psychological and shared experience; the difference between Western and Indian music is that the latter attaches more importance to melody than to harmony; the rāga or mood or melody-mode of a piece has no counterpart in Western culture; there are six basic modes called Janaka Rāgas or parent rāgas, and a score more being rāginīs, personified as the wives of the masculine rāgas, the sons of whom (putras) make up a family of 216 members; all these rāgas, rāginīs, and putras are derived from the heptatonic octave scale: *Sa, Ri, Ga, Ma, Pa, Dha, Ni, Sa,* elaborated with half-tones and quarter-tones, making up 72 Thathas or parent scales; the six original rāgas are variously given, the oldest list, that of Bharata (q.v.) being:

Bhairva: C, D^b, E, F, G, A^b, B, C
Kauśika: C, E^b, F, A^b, B^b, C
Hindola: C, E, F#, A, B, C
Dīpaka: C, D^b, E, F#, A, B, C
Śrīrāga: C, D^b, E, F#, G, A^b, B, C

Megha : C, D, F, G, A, C;

each rāga has its own emotive character, and the main duty of every Indian musician is to preserve the tonal expression of the rāga he has chosen for the piece he is playing; the rāgas are classified according to the time of day or night, the month and season, and every important day in the year for which they are appropriate; and to use a rāga out of context risks divine punishment; the law of the rāga is still scrupulously observed, and constitutes the spiritual and technical basis for Indian music.

MUYALAKA: a Tamil name meaning heedlessness or forgetfulness; the name of a demon upon whose prostrate form Śiva-Natarāja dances in the icon; *aka* Apasmāra Purusa (q.v. *for more*).

MYTHS AND METAPHORS: as vehicle for popular religious instruction: the imagery of the Hindu myth, allegory, and metaphor expresses and communicates knowledge gained in moments of semantic-transcending insight that can not be understood if explained in logical verbal thought; the ṛṣis of old recognized the varying capacities of the different minds and the inability of many to understand the abstract notion of the Absolute as Nirguṇa, Unconditioned, Pure Consciousness; that there are those who need to be kept in touch with the metaphysical subtleties in a defined and concrete manner; that novices with their untutored and unformed minds need something other than abstractions in order to reflect fruitfully, if not comprehensively on the Supreme; myths and metaphors, therefore, were employed as substitutes for the ineffable experience, the wise use of which, led the student to the point where he could, on his own, grasp the intuitive Knowledge and the translogical reality of the Abstract Brahman.

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NĀBHIṢṬHĀNA CAKRA: a place in the body (nābhi=umbilicus) in the lumbar region at the level of the navel, designated by Kuṇḍalinī Yoga (q.v.) with a blue lotus of ten petals; *same as maṇipūra, supra.*

NACIKETAS: famous character in the *Kaṭha Upaniṣad* (q.v.), who, in a dialogue between him and Yama (the god of the world of departed spirits) on the immortality of the self, chooses Knowledge above all worldly blessings.

NĀGĀRJUNA (fl. AD 200): Buddhist philosopher of the Sātavāhana period; founder of the Mādhyamika School (q.v.) of Buddhism, which is the supreme statement of the Māhāyana view; he is described in a biography dated AD 405 as a brāhmaṇ of southern India, but who later mastered the entire Buddhist Pāli canon, and in later life spread the final Buddhist teaching of "The Great Ferryboat" (Mahāyāna) thro-

ughout India; the foundation of Mahāyāna is, in legend, ascribed to this thinker; Nāgārjuna demonstrated by subtle dialectic that cosmic flux (a theory propounded by almost all Buddhist sects) is unreal as is the consciousness that perceives it, and which is itself part of the flux; therefore, saṁsāra, the long process of rebirth does not really exist; if the world of change is unreal, he argues, nirvāṅa (q.v.) also is unreal; therefore, there is no difference between saṁsāra and nirvāṇa which are one and the same in their nonentity; in final analysis, if all things are equally unreal, then they are one and the same: the One Thing which alone has real existence can have no predicate, it is, therefore, called "Emptiness" or Śūnyāta, the Void, by Nāgārjuna; the *Mādhyamika Kārikā* (q.v.) authored by Nāgārjuna, is the basic text of the Mādhyamika School.

NĀGAS : serpent-like water gods in Hindu Mythology.

NĀGASĀHVAYANAGARA, or *NĀGASĀHVAYAPURA*: *lit*; "City of the Elephant"; another name for Hastināpura, ancient city of the Āryans.

NĀGASENA (fl. 2nd century BC): Buddhist monk to whom Greek King "Milinda" (Menander, *c.* 125-95 BC) put religious questions; their conversations are immortalized in one of the most celebrated noncanonical Buddhist Pāli scriptures called *Milindapañha* (q.v.)—*The Questions of Milinda.*

NAIYĀYIKAS: the followers of Nyāya philosophy.

NĀMADEVA (*c.* first half of AD 15th cent.): Hindu poet-reformer who preached the religion of devotion (Bhakti Mārga) in Mahārāṣṭra, and believed that salvation could be attained only through the love of God.

NĀMA-KARMA: that which establishes the specific qualities of the individual; one of the eight kinds of karma (q.v.) described by the Jainas.

NĀMA-RŪPA: "name and form"; mind and matter; according to a Vedānta concept: māyā (q.v.), through its nāma and rūpa manifests objects of the relative world; Brahman (q.v.) stamped, as it were, by name and form, appears as the many.

NAMASKĀRA : "to do reverence"; internal and external obeisance and reverence; represents the surrender of all the faculties to the Divine Will-Force, so that, free from internal opposition, the soul may enjoy peace and light in a divine life on earth; a greeting phrase in India.

NAMASTE: "honor unto thee"; a greeting phrase in India.

NĀMDEV (fl. AD 15th century): Hindu poet-reformer; same as Nāmadeva (q.v.).

NAMI: the 21st of the 24 legendary Jaina saviours; born 6 lakhs (600,000) years after the 20th saviour, Suvrata; he is said to have lived 10,000 years; his sign is the blue lotus; *see Tīrthaṅkara, infra.*

NĀNAK, GURU (AD 1469-1538?): the first of the ten gurus of Sikhism (q.v.) and its founder; born of Hindu parents in the village of Talwandī near Lahore, the capital of the Punjab in the northwestern part of India; reviver of the pure monistic doctrine of the Upaniṣads (q.v.); founded a new faith, that of the Sikhs, designed to incorporate the best doctrines of Hinduism and Islām; spent his entire life preaching his gospel of univer-

sal toleration, the unity of the Godhead and in condemning the formalism of both Hinduism and Islām.

NĀNAKPANTHIS: those who follow the path of Nānak (q.v.), a quietistic group of Sikhs lesser in number than the more prevalent militaristic sect known as Singhs or Lions (q.v.).

NANDI: the bull; venerated by Hindus as the vahan (charger) of Śiva (q.v.).



Nandi

NĀRADA (fl, AD 4th cent.): famous Hindu law-giver; author of a dharmasmṛti or law book.

NĀRĀYAṆA: *1* the Godhead in humanity; the Incarnate Divinity; nāra=man, yaṇa=path, or going, implies the Divinity that becomes manifest in man; *1a* an epithet of Viṣṇu (q.v.) who, as God in man is constantly associated in a dual unity with Nāra, the human being; sādhus (holy men) in India address each other "Namo Nārāyaṇāya"="Honor to the God in man."

NĀRĀYAṆA (AD 12th or 14th century): a lucid and witty Bengālī writer; authored *Hitopadeśa* (q.v.).

NĀSTIKAS: nonbelievers of the Vedas (q.v.)

NĀSTIKA SCHOOLS: systems of Indian thought; called nāstika by orthodox Hindus because they repudiate or ignore the authority of the Vedas; namely, Cārvāka, Buddhism, and Jainism.

NATAPUTTA VARDHAMĀNA: the same as Māhāvīra (q.v.).

NAṬARĀJA: "Lord of Dancers," or "King of Actors"; greatest of the names of Śiva (q.v.); *see Dance of Śiva, supra.*

NĀṬYAŚĀSTRA: an ancient handbook (date unknown) on the "Science of Dancing"; traditionally, supposed to have been conceived by Brahmā, himself, who transmitted his inspiration to its author, the sage Bharata; namely devoted to poetics, acting, and summaries for professionals, of

the techniques of dancing, pantomime, singing, and drama, and reflecting a highly developed psychology of the emotions; it conveys meticulous directions for positions of the body, head, and arms, hands, and feet; directions for the use of eyes, eyebrows to express the subtlest shades of meaning; the eternal poses of Śiva, Pārvatī, and Apsaras (the nymphs) are never varied, and it is the skill of the artist which gives life and meaning to each stylized gesture.

NAVARĀTRA: "nine nights"; Hindu festival, begins on the first night of Āsvina (September-October) and lasts for nine nights; each day is sacred to one of the manifestations of Durgā (q.v.), and the goddess is worshipped in the form of an unmarried girl; a period of fasting during which the devotee takes only one meal a day; the fast of Navarātra is said to be observed to commemorate a similar fast Rāma (q.v.) observed to propitiate Durgā when he was fighting the battle of Laṅkā.

NAYA: "aspects" or "standpoints" from which statements about things are made; a Jaina doctrine represented in the theory of syādvāda (conditional predication) and saptabhaṅgī (seven modes) upon which the Jaina metaphysical doctrine of the "many-sidedness" of reality rests; naya give us knowledge of a thing from particular standpoints and these relative views are abstractions from which reality is regarded.

NĀYAṆĀRS: Tamil Śaivite hymnodists (from AD 7th to 10th centuries); composers of the eleven sacred books (Tirumuṛai) of the Tamil Śaivites; anthologies of hymns.

NEGATION: a method of Vedānta: by negating the upādhis (limitations) through the help of the great Vedic aphorism, "Neti, Neti," ("It is not this nor is It that"); that is, negating of Brahman all such upādhis as name, form, action, class, attribute, and division, one comes to realize the oneness of the individual ātman and the Supreme Ātman.

NEHRU, JAWAHARLAL (1889-1964): disciple of Gāndhī, and first Prime Minister of free India; a great patriot and statesman; born into an old, illustrious Brāhmaṇ family that originated in Kāśmīr; educated at Harrow School and Cambridge University in England, then became a faithful and militant follower of Gāndhī; however, he rejected the consequences of Gāndhī's religious beliefs on the economic level, and accepted the modern Western industrial civilization, while Gāndhī, in the main, rejected it; he wished to make India a republic in the Western meaning of the word; religion would be separated from politics and all religious groups would be free to practice their beliefs, and religious leaders were to have no political power; it was this belief that led to Nehru's intransigence on the question of Kāśmīra-Moslems were a religions group and as such must be free; but Kāśmīra was Indian; Pandit Jawaharlal Nehru was thus a unique Indian, a man of genius, understanding his countrymen in depth, who was a Western intellectual and at the same time an Indian patriot and a Hindu.

NEMINĀTHA: the 22nd legendary Jaina Tīrthaṅkara (q.v.) of the present so-called descending phase of the universal cycle of cosmic time; *aka*

Ariṣṭanemi.

NESCIENCE : ignorance; unreal cognition; egoism; attachment; aversion; love of life—all carry nescience with them and cannot exist without it; they, too, are, therefore unreal cognitions; for this reason they are destroyed with the destruction of nescience; *of Yoga Sūtra*, II. 3,4.

"*NETI, NETI*": "Not this; Not this"; the Vedānta negative method of describing the Ultimate Reality; the famous doctrine of the indescribability of the Absolute, to be found in the *Bṛhadāraṇyaka Upaniṣad*, II. iii. 6; one of the four great Vedic aphorisms (q.v.).

NEUTRAL MONISM: the doctrine that regards neither mind nor matter as ultimates, as in Advaita Vedānta (q.v.).

NIBBĀNA: Pāli for nirvāṇa (q.v.)

NIDIDHYĀSANA: defined in the *Vedāntasāra* 192 as "a flow or stream of ideas which are all of the same kind as those of the one-without-a-second; a flow of ideas devoid of all such thoughts as those of the body, a mind, an ego, etc."; an intense focusing on a one-pointed inner vision; putting the mind to rest because all of its energies have been brought to a single stable point; a discipline prescribed by Vedānta in order to realize Brahman directly and not merely understood intellectually.

NĪKHILĀNANDA, SWĀMĪ (1895-1973): a monk of the Rāmakrishna Order; born in West Bengal (in now what is Bangladesh); studied four years in college before joining the Rāmakrishna Order (q.v.) in 1920; a disciple of Śrī Sāradā Devī, wife and spiritual companion of Srī Rāmakrishna (q.v.); was ordained a monk of the Order in 1924, taking the vow of celibacy, poverty, and renunciation of all worldly ties; spent about eight years at the Mayavati Advaita Ashram, a monastery of the Rāmakrishna Order in the Himālayas, meditating and studying Hinduism and other systems of religion and philosophy; was sent to America in 1931 to preach the universal ideas of Hinduism, as embodied in Vedānta and experienced by Rāmakrishna; his first assignment was at the Vedānta Society of Providence, Rhode Island; in 1933 Swāmī Nīkhilānanda founded the Rāmakrishna-Vivekānanda Center of New York where he remained as spiritual leader until his parinirvāṇa in July 1973; a highly intellectual, compassionate, and spiritually perfected jīvanmukta he left his spiritual imprint on thousands of lives through his numerous lecture courses, articles and books, and personal contacts.

NĪLAMAṆI MUKHYOPĀDHYĀYA (AD n.d.): author of *Pañcatattvavicāra* (q.v.) a tāntric work.

NIMBĀRKA (d. AD 1162): a Telugu Brāhmin of the Vaiṣṇava faith; adopts the doctrine of Dvaitādvaita (dualistic nondualism), holding that the soul, the world, and God are different from each other, yet the existence and activity of the soul and the world depend upon the will of God, namely Viṣṇu (q.v.) who replaces Brahman (q.v.); founder of the Rādhākṛṣṇa sect who worship the boy Kṛṣṇa and Rādhā, his beloved; wrote a commentary on the *Brahma Sūtra* (q.v.) called *Vedāntapārijātasaurabha*; his other great work is *Daśaślokī*, ten verses explaining his view of the dis-

tinctness of Jīva (soul), Īśvara (God), and Jagat (world).

NINE GATES, CITY OF: the body, which has nine openings: the two eyes, two nostrils, two ears, the mouth, and the organs of generation and evacuation; mentioned in the *Bhagavad Gītā*, V.xiii: "The embodied soul who has subdued his senses, having renounced all actions with a discerning mind, dwells happily in the city of nine gates . . . ."

NIRGRANTHAS: "free from fetters"; a sect founded by Mahāvīra (6th cent. BC); the same as Digambaras (q.v.); known in later times as Jainas or followers of the Jina (conquerer).

NIRGUṆA BRAHMAN: the attributeless Absolute having no qualifying characteristics (nirviśeṣa), called Para Brahman (Supreme Brahman); Brahman in Its aspect of pure and undifferentiated consciousness; *cf. Saguṇa Brahman, infra.*

NIRJARĀ: "shedding"; the elimination of karmic matter by means of cleansing austerities, burning it out with the heat of ascetic practices; one of the seven tattvas or principles laid down by the Jainas for the acquisition of release from bondage (q.v.).

NIRUPĀDHIKA: "devoid of upādhis" or limiting adjuncts; unconditioned; said of Nirguṇa Brahman (q.v.).

NIRVĀṆA: a specifically Buddhist term—release from the universal law of causation; the simile of a lamp being extinguished is often used to illustrate it; its aspiration is the final end of craving, the one and final extinction of passion, of wrath, of stupidity, and ego; Liberation characterized by freedom and bliss; in what way the Buddhist nirvāṇa distinguishes itself from the Vedānta mokṣa (q.v.) has never been satisfactorily delineated.

NIRVIKALPA SAMĀDHI: "nondual absorption"; the highest state of samādhi in which the aspirant realizes his total oneness as Brahman.

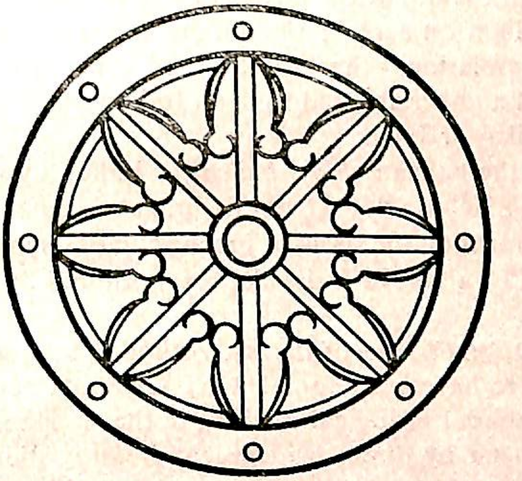
NIRYAMA: the "particular discipline" as described in the *Vedāntasāra* (q.v.), required of the candidate aspiring to the state of samādhi; consists of the constant practice of (1) śauca—cleanliness of body and purity of mind; (2) santoṣa—contentment, satisfaction with what comes, oblivious to comfort or discomfort; (3) tapas—austerity, ignoring of grievances of the body so that they may no longer distract the introverted mind from its realization of the Self; (4) svādhyāya—study, committing to memory the sacred texts, and meditating on the meanings of holy formulae, such as the mystical syllable AUM (q.v.); (5) Īśvara-praṇidhāna—the practice of devotion (bhakti) to the personal aspect of the Divine Being; consult the *Vedāntasāra*, 200-208.

NĪTISĀRA: "The Extract, Juice, or Essence (sāra) of Government, or Proper Conduct (nīti)"; an *Arthaśāstra*; a treatise on polity attributed to Kāmandaka (sometime between 200 BC and AD 400); same as *Kāmandakīya Nītisāra.*

NITYA-KĀLĪ: "The Everlasting Black One"; the Divine Mother (q.v.) the consort and Śakti of Śiva (q.v.) whose union brings forth the variety of the world.

NIVṚTTI or *NIRVṚTTI:* "release"; tranquility, completion, liberation from worldly existence; satisfaction; happiness; bliss; discontinuance of worldly acts or emotions; quietism; repose; all of which dictionary terms taken together suggest something of the highest end of man—mokṣa—as conceived by the Indian sage.

NOBLE EIGHTFOLD PATH: the path that leads to no-desire, together with the Four Noble Truths (q.v.) is the basic teaching of Gautama Buddha; the way of salvation prescribed by the Fourth Noble Truth, is eightfold, namely, (1) Right View; (2) Right Aspiration; (3) Right Speech; (4) Right Conduct; (5) Right Means of Livelihood; (6) Right Effort; (7) Right Recollection; (8) Right Contemplation; the Noble Eightfold Path is often called the Middle Path, not alone because it avoids extremes between asceticism and sensuality, but because it denies another pair of extremes—skepticism, denying the possibility of transcendental knowledge and the assertion of undemonstrable metaphysical speculations.



Wheel of the Law (Buddhism)

NONAPPREHENSION: absence of cognition (akhyāti); a concept of error worked uniquely into the epistemology of Mīmāṁsā (q.v.) as a valid means of knowledge—the notion of the nonexistence of a thing is a positive object of knowledge; *see akhyātivāda, supra.*

NONDUAL, THE: refers to Brahman being One without a second; being of the nature of homogeneous Consciousness, it does not admit of any difference arising from the diversity of Its component parts; differs from monism inasmuch as monism would *limit* It.

NONDUALISM: the Vedic tradition that all opposites are to be regarded as phenomenal; according to Brāhmanical formula, the universe is a manifestation of a transcendent, nondual, transdual, yet immanent principle, which gives forth names and forms (nāma-rūpa) and acts as its animating principle; Advaita Vedānta nondualism teaches the ultimate oneness of Brahman, embodied souls (jīvas), and the universe (jagat), and the unreality of the latter two apart from Brahman; *cf. monism, supra.*

NON-DUALISM : or Advaita; a school of Vedānta philosophy; teaches the oneness of Brahman, jīva (self) and universe; its chief exponents are Gauḍapāda (AD 6th or 8th century), and Śaṅkarācārya (AD 8th cent.); *see Advaita Vedānta, supra.*

NONVIOLENCE: first principle in the dharma (q.v.) of a saint or sage; usually ahiṁsā (q.v.); *see Gāndhī; Jainism, supra.*

"NOT THIS, NOT THIS": famous Upaniṣadic aphorism; a negative description of the indescribable Absolute; *see "Neti, Neti," supra.*

NUMBERS : the number *6* in India signifies the Cosmos and the cosmic element "ether"; the number *6* is illustrated as related to *3* in the diagram of contact—approach and intersection of male (ascending) and female (descending) triangle, forming a six-pointed star; points of the triangle in contact symbolize the act of juncture, of creation; *6* is the numerical sign of union; the number *1* (one) is the number of the Absolute, the Perfect, the Unknowable, as illustrated by the dot or parm on the forehead of the Buddha, and in the dot at the center of a circle, universal symbol of the sun, "the one light on earth"; the number *9* expresses completeness, the "totality of a revelation," the "totality" of time and space; the number *84* is a mystical number attested to in all Indian traditions whether Hindu, Buddhist, Ājīvika, or Jaina.

NYAGRODHA : the banyan (*Ficus indica*) or Indian fig tree, the secondary roots of which, reaching down from its branches, cause a forest to spring from one tree, forming the basis of much religious symbolism.

NYĀYAKANDALĪ : a Nyāya-Vaiśeṣika text authored by Śrīdhara (AD 10th century).

NYĀYA, SCHOOL OF: one of the six orthodox schools of Indian philosophy; thought to have been founded by Gautama between AD 200 and 450; called the school of logical realism, in that it signifies the examination of phenomena by direct evidence and syllogistic reasoning; represents the analytic type of philosophy and upholds common sense and science, and thus connotes the science of right reasoning; "Nyāya" means, literally, "that by which the mind is led to conclusion"—the science of demonstration of correct knowledge (pramāṇa-śāstra); it is also called tarka śāstra or the science of reasoning and hetuvidyā, the science of critical study; its collation of principles for critical and scientific investigation is the greatest contribution of this school to Hindu philosophical thought; its faith in the method of ordinary common sense for solving the problems of religion and philosophy is a methodology accepted by other systems, although with slight modifications; the *Nyāya Sūtra* composed by Gautama is the basic scripture of this school; *see syllogism.*

NYĀYASUDHĀ: Vaiṣṇava literature; an important commentary on Madhva's *Sūtrabhāṣya,* authored by Jayatīrtha (AD 13th century).

NYĀYASŪTRA: basic scripture of the Nyāya School (q.v.) of Indian philosophy; authored by Gautama (between AD 200 and AD 450), supposed founder of the school; a critical application, in five parts to facets of physical and metaphysical phenomena; Book I sets forth the curriculum

to be discussed in the treatise; Book II examines doubt; Book III discusses the self, body, senses, and mind; Book IV treats of volition, transmigration, pain, and liberation, and the theory of error; Book V deals with fallacious opposition.

O

OCEAN-CHURNING: refers to the Hindu myth according to which the gods and the demons churned the primeval ocean of milk; Viṣṇu (q.v.) became a great tortoise and dived to the bottom of the cosmic ocean (q.v.); on his back the gods placed Mount Meru and, twining the divine snake, Vāsuki around the mountain, churned the ocean in the manner in which an Indian dairyman churns butter, twirling the mountain by pulling the snake; from the churned ocean emerged the amṛta (ambrosia, or nectar) and various other precious treasures including the goddess Lakṣmī (q.v.).

OCEANS OF STREAMS OF STORY: *Kathā-Sarit-Sāgara* (q.v.); 11th century volume of Hindu myths authored by Somadeva; written in verse, the stories are told with simplicity and directness, and with touches of humor and pathos.

OLĀBĪBĪ: the Brāhmanic deity of cholera; thought to have been formerly a Yakṣa (q.v.).

OṀ: the most sacred syllable of the Hindus; conceived to have a mystic significance of great value; *same as* AUM (q.v.).

"*OMITI BRAHMA*": *Oṁ is the Brahman*; a Vedic aphorism.

OṀKĀROPĀSANĀ: meditation with the aid of OṀ (q.v.).

"*OṀ TAT SAT*": "That is the Real" or "Yes, It exists"; an ancient Vedic formula affirming the underlying basis of all Indian religion; one of the famous Vedic aphorisms that, when meditated upon, is said to lead one to Self-Realization (q.v.).

ONE-WITHOUT-A-SECOND: Brahman, the Vedānta Absolute; the Nondual One.

OÑKĀRA: the syllable OṀ (q.v.).

ORANGE-YELLOW ROBE: worn by the ascetic beggar in Eastern countries; garb of the sannyāsī (q.v.); funeral rites are often performed for the donner of the saffron robe who thus becomes an "abandoner" of the world.

ORGANS: according to Hinduism (q.v.) there are three sets of organs: the five organs of perception—eyes, ears, nose, tongue and skin; the five organs of action—hands, feet, speech, generation, evacuation; and four inner organs—manas or mind, buddhi or intellect, ahaṅkāra or I-consciousness, citta or mind-stuff; the organs are physical in nature and function when controlled by a deity who is a manifestation of Brahman or Pure Consciousness.

ORIGINATION, DEPENDENT: Buddhist theory of causality: *more at dependent origination, supra.*

ORTHODOX SCHOOLS: *aka* Āstika; the six schools of Indian philosophy that admit to the validity of the Vedas (q.v.); the philosophical thought of the ancient Hindus is ordered and summarized in six main systems: (1) Pūrva Mīmāṁsā ascribed to Jaimini (5th cent. BC); (2) Uttara Mīmāṃsā or Vedānta ascribed to Vyāsa (AD 4th cent.); (3) Sāṅkhya ascribed to Kapila (4th cent. BC); (4) Yoga ascribed to Patañjali (2nd cent BC); (5) Nyāya ascribed to Gautama (5th cent. BC); (6) Vaiśeṣika ascribed to Kaṇāda (3rd cent. BC); they are called "orthodox" systems because they derive their authority from the Vedas and maintain the existence of Ātman (or soul) as distinct from, and independent of, the body and mind.

OṢADHĪŚA: *lit.*, the "Lord of Herbs"; an epithet of the moon.

OUDH: Ayodhyā; an ancient kingdom mentioned in the *Rāmāyaṇa* (q.v.).

OVERMIND: a term coined by Aurobindo (q.v.) to describe mental Māyā or the secondary creative principle; Aurobindo explains that although Overmind has an overview of the totality of worlds, its purpose is to allow a particular principle or idea to develop its own specific potential without regard for other organizing principles or ideas; this accounts for divergent and seemingly conflicting worlds, planes, and thought-systems, and manyness; to the extent that conflict, and division arises, there is an element of ignorance (māyā) in the functioning of Overmind, even though it serves the purpose of fulfilling Being's creative joy (līlā) of endless self-differentiation; when speaking of Overmind as creatrix of the world, one is talking from the position of the Māyāvādin; in the perspective of Śrī Aurobindo, Overmind or mental Māyā is not the ultimate creative principle—it is only a secondary or subsidiary creative power; Supermind (q.v.) or Divine Māyā is the ultimate and real creatrix inherent in Brahman.

P

PADĀRTHADHARMASAṄGRAHA : an exposition of the Vaiśeṣika categories by Praśastapāda (AD 5th century).

PADMA: lotus (q.v.)

PADMĀ: the Lotus; name for the Hindu goddess Lakṣmī because of her surpassing loveliness; *aka* Padmāvatī.

PADMAPĀṆI: the "Lotus-handed"; a name for Avalokiteśvara, a Mahāyāna Bodhisattva; so-called because he is depicted carrying a red lotus in his left hand.

PADMAPRABHA : the 6th of the 24 legendary Jaina saviours whose sign is the red lotus; *see Tīrthaṅkaras, infra.*

PADMAS : lotuses or centers which are regarded as seats of the elements of

the body as described in Kuṇḍalinī Yoga (q.v.); *see cakras, supra.*

PADMA SAMBHAVA (AD 8th century): "The Lotus Born"; Indian Buddhist, native of Udyāna or Swat; vigorous teacher of the Tāntric corrupt Buddhism of northern India; migrated to Tibet in AD 747 and established there the Yogācārya (q.v.) Buddhism which later became the religion of Tibet and is known as Lāmaism (q.v.); it is said that he was accompanied by female consorts.

PADMĀVATĪ : the Hindu goddess Lakṣmī (q.v.); *aka* Padmā (q.v.).

PĀLI: early Indian language in which the canon of the Theravāda School (q.v.) of Buddhism is preserved; it is still the religious language of the Buddhists of Ceylon, Burma, and S.E. Asia and seems to look back to Vedic rather than to classical Sanskrit (q.v.).

PĀÑCARĀTRA : a Vaiṣṇavite sect; with its worship of Vāsudeva-Kṛṣṇa is a religion of the Bhāgavata (q.v.) system; its name appears to come from the *Padma Tantra* which says: "The five other great śāstras are like darkness in the presence of this, therefore it is currently known by the term Pāñcarātra" (I. 1. 69).

PĀÑCARĀTRA ĀGAMAS : the Vaiṣṇava Āgamas wherein Viṣṇu is worshipped; some of the more important are: *Bṛhad Brahma Saṁhitā, Īśvara Pauṣkara, Jñānāmṛtasāra Saṁhitā. Paramā, and Sattvatā.*

PAÑCAŚIKHA MAÑJUGHOṢA : *aka* Mañiuśrī; the foremost of Mahāyāna Bodhisattvas; antedate to Gautama, the Buddha; he is thought to have known in advance the utterances which the Lord Śākyamuni was about to pronounce.

PAÑCATANTRA : "The Five Looms"; "The Five Treatises"; special literature; a collection of fables (author unknown) of medieval India on the subject of artha (wealth, and power) wherein the field of enquiry is narrowed to the specific area of politics—that of the individual and that of kings; illustrated by beast fables that emphasize the ruthless, unsentimental science of survival.

PAÑCATATTVA : the "five good things"; the same as the five foıbidden things after being spiritualized in the Tāntric rite.

PAÑCATATTVA-VICĀRA: a Tāntric text on the Five M's (q.v.), by Nīlamaṇi Mukhyopādhyāya (AD n.d.).

PAÑCĀYATANA PŪJĀ: the worship of "five gods"; instituted by Śaṅkara (AD 8th cent.) to purify worship and to bring about the idea of unity of God.

PĀṆḌAVAS : rival faction of the Kauravas (q.v.) headed by Arjuna who fought the ancient battle of Kurukṣetra as depicted in the famous Hindu epic poem the *Bhagavad Gītā* (q.v.).

PĀṆḌU : character in the Hindu epic *Mahābhārata* (q.v.); younger brother of King Dhṛtarāṣṭra, and father of Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva.

PĀṆINI (4th cent BC): the illustrious Hindu grammarian; his grammar, the *Aṣṭādhyāyī* (q.v.) stabilized the Sanskrit language and presupposes the work of many earlier grammarians; his grammar is held to be the great-

est intellectual achievement of any ancient civilization.

PANTHEISM: *1* the doctrine that God is immanent in all things; *2* the world as a whole is God; *3* the doctrine that there is no God, but the combined forces and laws which are manifested in the existing universe are equated with God; *4* charged with pantheism by its modern critics is the theory of Brahman in Vedānta, especially the Śaṅkaran explanation that the world is a manifestation of Brahman through Saguṇa Brahman (q.v.), that It is the presupposition of the universe; *refutation*: the nondual teaching of Advaita negates the charge of pantheism, for pantheism presupposes that God is *in* all things, and denies transcendence; in the nondual concept there cannot be Brahman and "things" for It to be "in" which would pose a plurality rather than a nonduality; since Brahman is not a "thing" It cannot have spatial relations to anything else and is, therefore, nowhere; It is not a "cause," for that would be to introduce *relations*, and Brahman is spaceless and timeless; pantheism would say, "is a tree, is a stone, "or" like a tree, like a stone"; but Brahman has no genus, possesses no qualities, does not act, and is related to nothing else; It is devoid of everything of a like kind or of a different kind, and has no internal variety; in the words of Śaṅkara, "Realize that .... Brahman is neither subtle nor gross; neither short nor long; without birth and change; without form, qualities or colour" (ĀtmB, 60); the Upaniṣads (q.v.) declare that the universe is *in* Brahman, but never that the universe *is* Brahman; the Absolute cannot be confined to the narrow existence of the universe; It provides an explanation of the world which It has created through It's māyā (q.v.), but Brahman, being transcendent, is not the world; even the idea of the immanence of Brahman is, strictly speaking, untenable; indeed, for Brahman, the phenomenal universe is nonexistent; in a pantheistic explanation the divine is as much dependent on the mind-matter and cosmic consciousness as they are on it; but Nirguṇa Brahman, the supreme attributeless consciousness, is dependent on nothing; It would continue as It is even if all the forms of the universe ceased to exist.

PANTHEON: *1* the gods of a people, especially the officially recognized gods; *1a* of *Hinduism*: obviously the Absolute cannot be depicted or explained, and only a sage or a philosopher can intuit It, but simple souls need visual representations of divinities representative of Saguṇa Brahman, the Personal God, the first manifestation of the Nondual One; this accounts for the multitude of fantastic statues to be found in Indian temples, homes, and squares; Hindu doctrine does not officially recognize idolatry and regards such idols as mere representations of the Godhead; Brahmā, the Creator, Viṣṇu the Preserver, and Śiva the Destroyer make up the Trimūrti (Trinity). the most important members of the Hindu pantheon; each god has his consort or śakti (q.v.); Śiva and Pārvatī are the ideal couple among the gods; Brahmā has Sarasvatī, Viṣṇu has Lakṣmī; all in all, Hinduism recognizes about 330,C00,000 divinities who, in the last analysis, are solely expressions of the one and only Supreme

Being; *1b* in *Jainism*: strictly speaking, there is no room for devotion to a divinity in the Jaina system; although the Jainas do not admit to an entity distinct from the world called "God," still, in popular practice, the Jainas implore the usual Hindu gods for minor favours; all gods in Jainism had once been men before becoming gods, and must be reborn as human in order to obtain eternal release (q.v.); *1c* in *Buddhism*: although in the Buddha's scheme of salvation there is no place for God, popular Buddhism accepts the Hindu pantheon in its general outline; Indra, referred to by Buddhism as Sakkra, a name borrowed from Hinduism, is recognized as the king of the gods; Dharmarāja is Yama; Mahākāla and Mahākālī (Śiva and Pārvatī) are the gate-keepers of the Buddha, and Kubera is his body-guard; Kubera's wife, Hāritī, and Tārā are important deities in the Buddhistic pantheon; the gods and goddesses are generally subordinate to the Buddha; legend has it that, when the future Buddha had taken his place beneath the Bo Tree (q.v.) on the Immovable Spot (q.v.), the god whose name is both Māra (Death) and Kāma (Desire) tempted him seeking to move him from his state of concentration, but in vain.

PĀPA: "sinful action"; tendency impressed on the mind of man by his evil deeds.

PARA-BRAHMAN: "higher" Brahman; Brahman without attributes; Nirguṇa Brahman (q.v.).

PARADISE SŪTRA: Sanskrit scripture of Mahāyāna Buddhism (q.v.); the same as *Mahāparinirvāṇa Sūtra* (q.v.).

PARAMAHAMSA: a kind of extreme Tāntrism; represents an ancient, aboriginal, anti-Brāhmanic ascetic tradition and foreshadows certain "extremist" Yoga-Tantra schools; an order of sannyāsin monks, who may not remain more than a day and a night in any village, and who live on cow urine and dung, practice the cāndrāyaṇa fast, live under trees or in graveyards, go naked or wear a little clothing; in their view there is no good or evil, no holiness or wickedness, or similar polarities; indifferent to everything, absorbed in Ātman, they accept food from any caste (*from* Mircea Eliade, *Yoga*, p. 140).

PARAMĀTMAN: Brahman, the Nondual One that ensouls the forms and movements of the universe.

PĀRAMITĀS: "virtues"; Buddhist ideals of spiritual perfection that are to be the guide of the disciples on the path to Nirvāṇa (q.v.); they are to be considered in three stages: first, as ideals for a worldly life; secondly, for the mental life; and lastly, for the spiritual and unitive life; according to some there are six, and according to others there are ten; the six are: dāna (charity), śīla (morality), kṣānti (patience), vīrya (energy), dhyāna (meditation), and prajñā (wisdom); the other four are: upāya (expediency), praṇidhāna (vow), bala (strength), and jñāna (knowledge); of these prajñā is the most significant and is called prajñāpāramitā because it stands neither on this bank of saṁsāra nor on the far bank nor in the middle, for all the paths are the same for it; *see Prajñāpāramitā Sūtra*,

infra.

PARANTAPA: "oppressor of the enemy"; name for Arjuna (q.v.).

PARĀŚARA: (AD 4th century): famous Hindu law-giver and author of the *Parāśara Smṛtī* upon which an important commentary, the *Kālanirnaya*, was written by Mādhava of Vijayanagar between AD 1335-1360; father of Vyāsa, reputed author of the *Mahābhārata* (q.v.).

PARIAH: *fr.* Tamil *paraiyan*, *lit.*, drummer; an Indian subcaste of the śūdra (q.v.); among these are the drummers who play during funerals; certain domestic servants.

PARINIRVĀṆA: Pāli—Parinibbāna; complete liberation from phenomenal existence; the final or perfect nirvāṇa (q.v.) from which there is no return; often called Śūnyatā or Void, meaning the higher or inner reaches of Reality beyond human thought and expression.

PĀRSĪ(s): descendants of Persians professing Zoroastrianism (*see Vol. II, infra*), who emigrated to India after the conquest of Persia by the Arabs in the 8th century AD; they settled for the most part in the Bombay area; they are peaceful, benevolent, and charitable and their ideal is good thoughts, good words, and good deeds; they are revered for their sagacity, activity, and commercial enterprise; as a class the Parsis are wealthy, and have the reputation for being the most progressive community in India; they are famous for their many substantial benefactions; yet, in their dealings with non-Zoroastrians they preserve a certain ceremonial coldness, permitting no outsiders, however trusted, to share their sacred rites or gaze upon the holy fires burning in their fire-temples.

PĀRŚVA: the 23rd of the 24 legendary Jaina saviours; born 84,000 years after the 22nd saviour (Ariṣṭanemi); his sign is the serpent and his distinguishing color is blue; unlike his predecessors, Pārśva is an historical personage and the forerunner of Mahāvīra (q.v.); he is supposed to have attained liberation (q.v.) about 246 years before Vardhamāna Mahāvīra, which places his date at approx. 772 BC, *see Tīrthaṅkaras, infra.*

PĀRTHA: "son of Pṛthā"; usually applied to Arjuna, hero of the Indian epic, *Mahābhārata* (q.v.).

PĀRTHASĀRATHI MIŚRA (AD 1300): Karma Mīmāṁsā philosopher; author of *Nyāyaratnākara*, a commentary on the *Ślokavārttika* (q.v.); he also wrote the *Śāstradīpikā* (q.v.), a Mīmāṁsā manual.

PARTICULAR DISCIPLINE: prescribed by the *Vedāntasāra* (q.v.) for the student seriously aspiring to the state of samādhi (q.v.), *more at niryama*; *cf. general discipline, supra.*

PARTICULARITY: a concept of the Vaiśeṣika school (q.v.); the manifest nature of individual things as against the universal for that thing: *e.g.*, "jarness" is the universal, but if one uses "jarness" to distinguish the object from "chainness" it becomes a particularity of viśeṣa; yet one cannot exist without the other—the substratum of the universal is the individual and that of the individual, the parts composing it, a togetherness that could not exist without the universal—the result is "universal-particulars."

PĀRVATĪ: Hindu goddess; consort of Śiva; destroyer of the worlds; as Śiva's consort she is known by various names of which the most popular is Durgā; she is the energy of Śiva and the vanquisher of demons (evil); as Pārvatī she is the mother of the important god, Gaṇeśa (q.v.); the Śaktas (q.v.) elevate her to the position of Primal Mother from whom "everything proceeds, who pervades everything and is conterminous with the Supreme Being himself."



Pārvatī

PAŚU: "dark witted"; in Tāntric vocabulary: the personality endowed with a superabundance of rajas guṇa (dullness).

PĀŚUPATA: a main Śaiva cult; worshippers of Śiva (q.v.) as the Lord of Souls; NB: all Śaiva systems may be called "Pāśupata" because their chief categories are: *Pati* or Lord, *paśu* or the jīva, and pāśa or bond.

PĀTĀLA: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition, make up the universe; the lowest of the 7 nether which are regions where the wicked sojourn after death to reap the results of their unrighteous actions on earth; they too, in due course are born again on earth and take up the thread of spiritual evolution, for, according to Vedānta, no soul can be deprived of Ultimate Liberation, which is the birthright of all.

PATAÑJALI (2nd cent. BC): founder of the Yoga school (q.v.) of Indian philosophy and author of the *Yoga Sūtra*; little is known of this personage; he is both identified with and distinguished from the grammarian, also named Patañjali (2nd cent BC) who composed the *Mahābhāṣya* or "Great Commentary" on Pāṇini's great Sanskrit grammar, the *Aṣṭādhyāyī* (q.v.); he is regarded as the incarnation of the serpent king, Śeṣa (q.v.), who surrounds and supports the universe in the form of the Cosmic Ocean (q.v.); scholars have assigned him to the 2nd century BC, and yet this system (Yoga) that he is reputed to have founded, appears to have existed much before that time.

PATRIARCHAL DHYĀNA: a type of meditation introduced into China in AD 520 by Indian Buddhist Patriarch Bodhidharma; *see same heading*, Vol. II, *infra*.

PEEPAL TREE: the pipal tree (q.v.).

PERSONAL GOD, THE: Īśvara; Saguṇa Brahman (q.v.); the first manifestation of Nirguṇa Brahman (q.v.); without compulsion from outside, Brahman imposes upon Itself (no *action* is to be inferred) a limit, *as it were*, and thus becomes manifest as God; the activities of Saguṇa Brahman are creation, preservation, and destruction.

PHALLIC WORSHIP: contrary to what some Western and Eastern scholars may believe and write, there is no phallic worship in India; the artifact that appears to be the shape of the male sex organ and is erroneously held to be just that by the uninformed, is far distant from such an object; for more on this point *see liṅga symbolism*; *liṅga worship*; *Śivaliṅga, infra.*

PĪPAL TREE: Ficus religiosa; *aka* pippala or aśvattha; sacred tree of India; the Bo Tree (q.v.).

PIPPALĀDA: a sage appearing in the *Praśna Upaniṣad* (q.v.) whose answers to his questioners evolve in the end a systematic philosophy on creation, human personality, and the metaphysical principle in man.

PIPPALA TREE; or aśvattha; pīpal [Hindi], a fig tree of India, distinguished from the banyan by the absence of prop roots; under this tree at Bodh Gaya Prince Siddhārtha gained buddhahood; according to Buddhist tradition this is the center of the universe, the indestructible "Diamond Seat" which alone is to be preserved from universal destruction at the end of the world age (q.v.); just as from this point the universe will emerge anew, so the true doctrine will in due course be discovered and spread anew.

PIṬAKA: short for *Tripiṭaka,* "Three Baskets"; Buddhist orthodox Pāli canon.

PĪṬHA: places of pilgrimage in honor of the great Goddess Durgā (q.v.); the *Tantras* and the *Purāṇas* speak of four, representing the four cardinal points; popularly, however there are 108 pīṭhas, representing the 108 names of the Goddess.

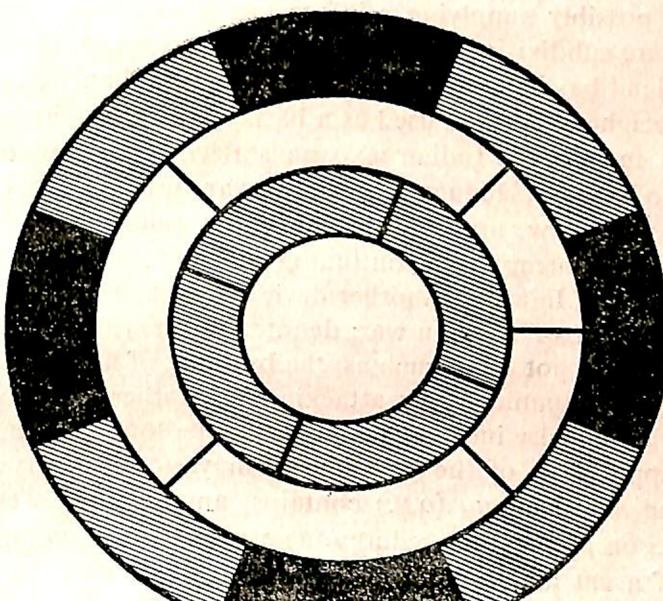
PITṚYĀNA: the "Way of the Fathers"; a path by which souls were believed to travel to the Pitṛloka (heaven of the ancestors) after death in ancient Āryan mythology.

PLANE OF THE MOON: Candraloka; the Aryan heaven.

PLANTS, SACRED: in India, the land of the most God-conscious people, Divine manifestation also extends into the plant world, taking shape even in the lowest and least important forms; the herb *darbha* is used in nearly all rites and ceremonies; it is regarded as one of the many manifestations of Viṣṇu (q.v.), and is believed to have healing powers of highest order, second only to those of cow dung; types of grass: *kuśa* (*Poa cynosuroides*) has been sacred from Vedic times onward; Durga grass (*Agrostis linearis*) is also considered sacred and forms part of the offerings made to gods in various forms of worship; the *soma* plant, personified as the god, Soma, in the *Ṛgveda*, is now all but forgotten; the *tulasī* plant (*Ocimum sanctum*) also receives veneration; it resembles basil and is regarded as the incarnation of Lakṣmī, the wife of Viṣṇu; Brāhmins grow the plant in

their houses and compounds and take religious care of it; its leaves are supposed to possess medicinal properties; among larger members of the vegetable kingdom are several sacred trees: the *margosa* tree is sacred to Śiva (q.v.); the *pippala* or *aśvattha* (q.v.), the sacred fig tree, is another incarnation of Viṣṇu, the sanctity of which spread to Buddhism; the Hindu scriptures contain lyrical praises of the aśvattha leaves which are so light that the slightest breeze shakes them giving off a rustling sound that the faithful regard as the sweet sounds of the vīṇā (q.v.); several other trees are more or less sacred, notably the *aśoka* (*Saraca indica*), a small tree bearing a mass of magnificent magenta or orange blossoms, which, it is said, will only flower if kicked by a beautiful woman; women pray for children to the aśoka tree; the *banyan* tree (*Ficus bengalensis*) is sacred to Viṣṇu; because of its longevity and propensity of dropping roots from its branches, it is considered immortal.

POLITICAL FESTIVALS: Indian political festivals are recent in origin dating from the independence of the new State (1947); the development



Political Maṇḍalas

of a strong national consciousness is shown by the growing enthusiasm for these celebrations; *Republic Day*, January 26th: on this day in 1929, the Indian National Congress pledged itself to work for the establishment of the sovereign republic which was declared exactly twenty-one years later on January 26, 1950; India celebrates the independence gained in 1947 on August 15; on this day the national flag is displayed and national heroes are accorded public honor at memorial celebrations; October 2nd, the birthday of Mahātma Gāndhī (q.v.) is commemorated by public

prayers after which spinning wheels are carried into the streets and people spin quietly for a time remembering that it was this wheel upon which every Indian learned to spin his own thread, the symbol of Gāndhīji's struggle against foreign domination; on February 20th, especially in Bengal, is celebrated the birthday of Rāmakrishna, the 19th century religious reformer; members of the mission which bears his name meet at his birthplace, the village of Kāmarpuram, and solemn services are held.

POLITY, PHILOSOPHY OF: *1* one of the basic principles of the Indian *Arthaśāstra*, the handbook of politics, diplomacy, and war, is that of the maṇḍala (q.v.), or political circle of neighbours; the principle Hindu formula for the arrangement of foreign alliances and coalitions is based on a pattern of concentric rings, in the center of which is the sovereign country; the first surrounding ring represents the enemy or prospective enemy (immediate neighbours alert to invade at an opportune time); the second ring is that of the State's natural friends, i.e., other sovereign countries just to the rear of the neighbours, who threaten them in turn through the expediency of being neighbours; beyond is a ring of remote danger as possibly supplying reinforcements to closer enemies; within each ring are subdivisions, mutual natural animosities, inasmuch as each sovereign land has its own maṇḍala; such a mutual encirclement must be carefully weighed and then used as a basis for either aggression or defence; *1a* in most of the Indian texts on statecraft we read of the "six instruments of policy (śāḍguṇya)": peace, war, waiting for the enemy to strike the first blow, attack, alliance, and "double policy" or making peace with one enemy and continuing war with another; *1b Indrajāla*: "the net (jāla) of Indra" is another device suggested in the *Arthaśāstras*; means stratagem or trick in war; denotes the creation of an appearance of things that do not exist, such as, the building of a line of fortification made only of dummies while attacking in another direction; it involves the spreading of false information, and may be looked upon as a special form of application of the principle of māyā (q.v.) to the techniques of war; *1c* the *Mahābhārata* (q.v.) contains, among other secular wisdom, suggestions on political procedure; one especially is demonstrated in the parable of a cat and mouse, an alliance between two natural enemies professing conflicting interests, yet presenting a united front, if such an arrangement suited the temporary interests of both; some typical maxims of the *Mahābhārata*, Book XII: "The last word of social wisdom is, never trust"; "As clouds change form from moment to moment, just so thine enemy of today becomes, even today, thy friend"; "Be a hero in calculating thine own advantage, as a lion when thou dost attack, a wolf when thou dost prey, a hare when thou takest flight."

PRABHĀKARA (AD 7th century) : student of Kumārila; philosopher in the school of Pūrva Mīmāṁsā (q.v.); his best known work is the *Bṛhatī*, a commentary on the *Bhāṣya* on Śabara (q.v.).

PRABODHA CANDRODAYA: "The Rise of the Moon of Intellect," a wellknown philosophic drama by a Hindu sannyāsī, Kṛṣṇa Miśra (AD

11th century), glorifying the materialist cause; its Nāndiśloka gives the most popular illustrations of the conception of māyā as those of the mirage and the snake-rope.

PRAJĀPATI: *1* "Lord of Creatures"; Lord of the Becoming; spoken of in the Veda (q.v.); the first being to be created by Brahmā (q.v.); *aka* Hiraṇyagarbha, Prāṇa, Sutrātmā, Virāj; *2* wife of Śuddhodana; aunt and step-mother of Lord Buddha.

PRAJÑĀ: "wisdom"; discernment; intelligence; the ability to see directly into the true nature of things beyond mere intellection.

PRĀJÑA: the jīvātmā or individual soul functioning in deep sleep; the witness of the general consciousness; whereas Viśva and Taijasa experience the particulars of the waking and dream states, Viśva, Taijasa, and Prājña are three names by which Turīya, or Pure Consciousness, is known while functioning in the three states of waking, dreaming, and deep sleep.

"*PRAJÑĀNAṀ BRAHMA*": "Brahman is Consciousness"; one of the four great Upaniṣadic aphorisms through the contemplation of which the mind is led from the world of names and forms to the Knowledge of Brahman.

PRAJÑĀPĀRAMITĀ SŪTRA: an important Sanskrit scripture of Mahāyāna Buddhism (q.v.) which deals with the highest Prajñā or wisdom, the emptiness of things (the doctrine of Śūnya); an abridged edition, the *Mahāyāna Sūtras*, is attributed to Nāgārjuna (AD 200).

PRAKĀŚA: "brightness," "splendor"; the light that comes from Knowledge and its assimilation.

PRĀKṚTA: Engl. "Prakrit"; the vernacular speech of the uneducated; an ancient language of ancient India; derived from *Pra-kṛ*, prakṛti, or matter (natural or vulgar); was the vernacular of the common people as late as the 3rd century BC; a few centuries later Sanskrit (q.v.) had taken precedence and Prākṛta became obsolete.

PRAKṚTI: primal virgin matter on which no change, transformation, or evolution has yet been brought to pass; pure potentiality; the material of which the embodiment of the jīva (q.v.) is composed; the primordial substance from which all material things in the universe are evolved; in *Vedānta*: māyā, as distinct from Brahman.

PRAKṚTI: Nature.

PRALAYA: a period of repose or reabsorption, especially applied to the destruction of the world when the guṇas (q.v.) are in exact equilibrium, at the end of the world-age or manvantara (q.v.).

PRAMĀṆA: "sources of knowledge"; accurate perception.

PRAMEYARATNĀVALI: a philosophical classic of the Vaiṣṇava sect, authored by Baladeva (AD 18th century); shows the influence of Rāmānuja (q.v.) and Madhva (q.v.) in its treatment of the five principles of God: souls; māyā; jñāna or knowledge; pure matter; and kāla or time.

PRĀṆA: the vital "breath"; the dynamic energy in man; the primal energy

or force, of which other physical forces are manifestations.

PRĀṆA: Cosmic Soul endowed with activity; the Prime Mover of the universe.

PRĀṆAMAYAKOŚA: the vital sheath; the vital force through which the Cosmic Soul (q.v.) functions; one of the five kośas (q.v.) or sheaths believed by Vedānta to compose the human entity.

PRAṆAVA: the syllable Oṁ, having a mystic significance in Hinduism; *see Aum, Supra.*

PRAṆAVAVĀDA: "The Theory of the AUM"; a dissertation on the syllable AUM (q.v.) attributed to Gārgyāyana, a thinker of the Upaniṣadic era; considered a highly philosophical work; a significant translation of this work is made by Babu Bhagavān Dās (q.v.).

PRĀṆĀYĀMA: "breath control"; a technique designed to master and curb the vital air (prāṇa) as taught in the Yoga texts; one of the numerous disciplines prescribed by Vedānta to be practiced by the aspirant to samādhi; *see niyama, supra; yama, infra.*

PRĀRABDHA-KARMA: "fruit-bearing" karma; that part of action done in a previous life which gives rise to and determines the nature of the present gross body; a Vedānta concept; *see karma, infra.*

PRASĀDA: "grace"; blessings in any form; does not refer to "providence," in its Hindu meaning; grace alone can illuminate—the secret and mysterious communication of Truth, mystical knowledge, from one who has acquired such Knowledge, such as a guru, priest, or god; in *Buddhism*: there is no reference to grace; it is only a question of self-development, by effort and strength one can gain virtue that renders him independent of all things; none can prevail against him who conquers himself.

PRASANNAPADĀ: a commentary on the *Akutobhayā* (q.v.) of Nāgārjuna; composed by Candrakīrti (AD 7th century).

PRAŚASTAPĀDA (AD 5th century): illustrious commentator on the *Vaiśeṣika Sūtras* (q.v.); his great work is *Padārthadharmasaṅgraha* (q.v.).

PRAŚNA UPANIṢAD: one of the 14 principal Upaniṣads (q.v.); belongs to the *Atharvaveda* (q.v.); deals with prāṇa, the symbol of Saguṇa or the Lower Brahman, and the goal of the lower knowledge; has its origin in the six questions which philosophers ask of the sage, Pippalāda; his answers, in the end, evolve quite a systematic philosophy on creation, human personality, and the metaphysical principle in man.

PRASTHĀNATRAYA: the three famous basic works of Vedānta: *Bhagavad Gītā, Brahma Sūtras*, and the Upaniṣads, *all of which see.*

PRATĪTYASAMUTPĀDA: "dependent on others" theory; the Buddha's theory of causation; the twelvefold chain of causes and effects is represented in Buddhism as: (1) ignorance; (2) action; (3) consciousness; (4) name and form; (5) the senses; (6) contact; (7) sensation; (8) craving; (9) attachment; (10) becoming; (11) birth; (12) old age, disease, and death; *see Dependent Origination, supra.*

PRATYABHIJÑĀ: aka Spanda; the philosophical system of Kāśmīri Śaivism; based on the Vedas (q.v.), Āgamas (q.v.) and the Siddhānta (q.v.),

and leans more toward Advaita (q.v.) than does the southern school of Śaivism; Śiva is the only reality, the Infinite Consciousness creating all by his Śakti or female aspect of power; Śiva, as God, makes the world appear in himself as if it were distinct from himself, although not really so, even as objects appear in a mirror; he is the infinite, pure self, the basis of the universe, whose activity (spanda or vibrations) is the cause of all the differences; pratyabhijñā (to recognize) signifies all that is needed for liberation (q.v.) is "recognition"; when the soul recognizes itself as God, it rests in the mystic bliss of Oneness with God; the works of this school collectively are called *Trika* for they are said to represent three distinct kinds of monistic idealism; they treat of the ultimates—God, souls, and matter; the most important of these works are: *Śiva Sūtra;* Bhāskara's *Vārttika*; Kṣemarāja's *Śiva Sūtravimarśinī*, and his *Spanda Sandoha*; Vasugupta's *Spanda Kārikā*; Kallaṭa's *Vṛtti;* Somānanda's *Śiva Dṛṣṭi*; Utpala's *Pratyabhijñā*; and Abhinavagupta's *Paramārthasāra, Pratyabhijñāvimarśinī*, and his *Tantrāloka*: *all of which see.*

PRATYEKA BUDDHA: the arhat or "enlightened one" who attains nirvāṇa (q.v.) for his own sake (*fr. prati*=toward, *eka*=one).

PRAVṚTTI: *fr. pra*=forth, *vṛt*=to turn; the out-going propensity of the mind; the unfolding or manifestation of what is within or latent; impulsion; movement.

PREMA: "ecstatic love"; chiefly an adulterous love.

PRESUMPTION: arthāpatti (q.v.); a source of right knowledge according to the Mīmāṁsā school (q.v.); Kumārila (AD 8th century), in his *Ślokavārtika* (q.v.) gives the example of looking for Devadatta, who is alive, but who is not in his house; this leads to the presumption that Devadatta is somewhere outside the house, therefore, this non-existence in the house from which is presumed the being outside is necessary and legitimate to the obtaining of the right knowledge that Devadatta is outside.

PRIMAL FEMALE: a concept of the universe in Jainism; *more at primal male, infra.*

PRIMAL MALE, or *PRIMAL FEMALE*: *is* the universe according to Jainism (q.v.); this school maintains there is no gestatory coming into existence, no myth of creation, for the universe has always been—it is an all-containing world-mother without a mate, or a lonely man-giant without female consort, and this primeval person is forever whole and alive.

PRIMAL MOTHER: *see Divine Mother, supra.*

PRINCE SIDDHĀRTHA (*c.* 563-483 BC): the given name of Lord Buddha before his enlightenment.

PROSTITUTION: in ancient India prostitution was an honorable profession; while there were many cheap prostitutes (veśyā, gaṇikā); the typical prostitute of literature and tradition was beautiful, accomplished, and wealthy, enjoying a position of fame and honor.

PṚTHĀ: a wife of King Pāṇḍu of the *Mahābhārata* (q.v.) epic; *aka* Kuntī.

PṚTHIVĪ: "earth"; one of the five elements of matter, according to Hindu

schools of thought.

PSYCHIC: a term used by Aurobindo (q.v.) in his philosophy of Integralism (q.v.) to mean the manifestation in the phenomenal world of the principle of creative delight in the nature of the Supreme Spirit; it is neither the soul understood as the substratum of the rational mind, nor the totality of conscious and unconscious phenomena; it is, rather, the inmost unifying and integrating principle (antarātman) of human existence, guiding man's evolution secretly from within toward the ultimate fruition of the Infinite in his final existence.

PSYCHOANALYSIS: it is common with Western and some Eastern writers to identify meditational practices of Yoga with the psychoanalysis procedures of the Freudian school of psychology; what they fail to take into account is, that in Yoga and other Hindu teachings, there is no "subconscious" state dependent upon, or ancillary to the conscious or waking state; Hinduism admits to only three states of consciousness, each of which is autonomous and independent—the waking state, the dream state, and that of deep sleep, and there is a Fourth or Turīyā, the Self that oversees the other three; it is the experience of the Fourth that is the fundamental aim of Yoga; actually, the only true consciousness for Yoga is Cosmic Consciousness or oneness *with* or *as* the Absolute, and any other so-called state of consciousness is totally unreal; it cannot be said, then, that our ordinary consciousness with which we operate in everyday life is the subconscious state of Cosmic Consciousness; nor can it be maintained there is a subliminal consciousness below waking consciousness whose dictates we, unknowingly, follow, as in the Freudian insistence that hidden sex impulses are the dominates controlling our dharmic actions; if this were the case, no one could follow his individual dharma which, itself, is mystically aloof from all propulsion; Yoga psychic training cannot be equated with the Freudian psychoanalysis which is based on the theory that abnormal or undesirable reactions are due to repression of desires consciously rejected but subconsciously persistent; Yoga teaches, rather, the *control* of desires and their recognition for what they are—the unreality that prevents the jīva from attaining to the final enstasis—Cosmic Bliss, a state that is empty of all polemic desires and other mind-disturbing contraries; hence it is useless to try to change states of consciousness (cittavṛtti) so long as the psychomental latencies (desires and aversions) have not first been controlled and mastered; this is what Yoga attempts to attain by the application of a series of techniques which aim at, not analyzing, but, annihilating or arresting the disturbing psychomental flux, enabling the jīva to enjoy the complete freedom of primordial Unity.

PSYCHOLOGY: *1* in *Vedānta*: the science of the jīva or embodied ātman, which treats of the prāṇas, the antaḥkaraṇa (inner organ, the three bodies (gross, subtle, and causal), the three states (waking, dreaming, deep sleep), the evolution of the sense-organs, eschatology, and similar subjects; *1a* in *Mahāyāna Buddhism*: by the bold and advertent living of life

and detachment from its fruits one attracts the bright karmic substance that cleans away the tamas guṇa (q.v.), and by performing virtuous acts while suppressing the ego, the Bodhisattva imbues himself with karmic luminosity until there is no space left within him for any darker, inauspicious karmic force; *see existentialism*; *psychoanalysis, supra.*

PŪJĀ: "worship"; "veneration"; whereas the basic rite of the Vedic religion was sacrifice (yajña), that of Hinduism (q.v.) is worship; pūjā is not so much an act of prayer as of homage.

PURĀṆAS: books of Hindu mythology; ancient legendary histories of India, many of which are attributed to Vyāsa (AD 4th century); eighteen in number, classified into three categories according to the aspect of God to which they give worship: (1) *Vaiṣṇava Purāṇas*, those in which Viṣṇu (q.v.) is honored–*Bhāgavata Purāṇa, Garuḍa Purāṇa, Padma Purāṇa, Viṣṇu Purāṇa, Nāradīya Purāṇa, Varāha Purāṇa*; (2) *Śiva Purāṇas*, those in which Śiva (q.v.) is honored—*Agni Purāṇa, Kūrma Purāṇa; Liṅga Purāṇa, Matsya Purāṇa, Śiva Purāṇa, Skanda Purāṇa*; (3) *Brāhmaṇa Purāṇas*, those in which Brahmā (q.v.), is honored—*Bhaviṣya Purāṇa, Brahmā Purāṇa, Brahmāṇḍa Purāṇa, Brahmāvaivarta Purāṇa, Markaṇḍeya Purāṇa, Vāmana Purāṇa*; there is, in addition, the *Vāyu Purāṇa* which is considered the oldest of the *Purāṇas*, and is at times substituted for the *Agni* or the *Śiva Purāṇa*; the *Viṣṇu* and the *Bhāgavata Purāṇa* are the most famous, the latter treating of the story of Kṛṣṇa (q.v.).

PURĀṆA KĀŚYAPA (4th cent. BC): the antinomian; follower of Gośāla Maskarīputra; one of the founders of the Ājīvika (q.v.) sect.

PURE CONSCIOUSNESS: Brahman, according to some Vedānta schools, especially Advaita Vedānta (q.v.).

PURE MONISM: universal consciousness according to S. Rādhākrishnan (q.v.).

PŪRṆĀDVAITA VEDĀNTA: "integral", "nondual"; a name for the philosophy of "Integralism" or "Integral Nondualism" of Śrī Aurobindo (q.v.).

PŪRṆA YOGA: "full"; "integral"; "total"; total union with the Divine; a system of discipline initiated by Śrī Aurobindo; it brings about not only Divine Union of all parts of man's nature but also a Divine Transfiguration of his entire being for a Divine life on earth.

PURŪRAVAS AND URVASĪ: play by Kālidāsa (AD 4th and 5th cent); the theme concerns the love of a heavenly nymph (Urvasī) for Purūravas, and earthly man, son of Iḍā; they marry and meet up with problems due to their differing statuses, until Purūravas succeeds in becoming a Gandharva (heavenly musician).

PURUṢA: "person"; the self-inactive consciousness; in *Sāṅkhya*: the conscious but passive principle by whose mere presence prakṛti (q.v.) evolves the diversified universe.

PURUṢA: the Supreme Being; the Soul of the universe; in *Vedānta*: the all-pervading Absolute; also the Spirit that dwells in the body of man; it is defined as "pure spirit" (caitanya) because it is nonmatter; but it in no

way resembles any Western concept of spirituality.

PURUṢĀRTHAS: "human pursuits" recognized as worthy ideals by the Vedic seers; they are: dharma (righteousness), artha (wealth), kāma (sense pleasure), and mokṣa (liberation); *more under Four Aims, supra.*

PURUṢA-YAJÑA: "Self-Sacrifice"; that great sacrifice in which the Soul gives itself to the Divine.

PŪRVA MĪMĀṀSĀ: "earlier investigation"; exposition of the first part of the Veda; or usually, simply Mīmāṁsā (q.v.).

PŪRVA MĪMĀṀSĀ SŪTRA: same as *Mīmāṁsā Sūtra* (q.v.).

PŪṢAN: "the nourisher"; he who nourishes through work; an epithet of the śudra caste (q.v.); *consult Bṛ. Up.* I. iv. 13.

PŪṢAN: "the nourisher"; a sun-god of the *Ṛgveda*.

Q

QUALIFIED MONISM: or Viśiṣṭādvaita; a school of Vedānta founded by Rāmānuja (AD 1017-d.?), according to which, although Ultimate Reality (Brahman) is nondual, self and nature are modes of Brahman; admits the distinctions of God, living beings, and nature.

QUALIFIED NONDUALISM: Rāmānuja's school of philosophy, known as Viśiṣṭādvaita (q.v.).

QUALITIES: guṇas (q.v.); the three constituents of the universe; an important doctrine of Sāṅkhya metaphysics; in its undeveloped state cosmic matter contains these three in equilibrium, but as the world evolves one of the three qualities becomes preponderate in different objects and beings, and accounts for the values of the universe.

QUESTIONS OF MILINDA: the *Milinda Pañha*, or "Questions of King Milinda" Pāli text; a dialogue between the Buddhist teacher, Nāgasena (2nd cent. BC) and Greek king Menander (125-95 BC).

R

RĀDHĀ: the favourite gopī (milkmaid) whom Kṛṣṇa (q.v.) loved above the others and with whom he engaged in mystic lovemaking; this myth gave rise to the Rādhā-Kṛṣṇa cult (q.v.) devoted to the spiritual interpretation of sex-worship.

RĀDHĀ-KṚṢṆA CULT: founded by Nimbārka (AD 12th century); symbolizes the spiritual union of Kṛṣṇa, the Lord, and Rādhā, the milk-maid consort; a finer form of sex-worship, sex-love is held as the symbol of the individual soul's yearning for union with the Universal Soul; the philosophy of the cult is identical with that of the Sūfī (*see Vol. II, this work*).

RĀDHĀKRISHNAN, SIR SARVEPALLI (1888-1975): Indian philosopher, moralist, and statesman; a representative 20th century Advaitin, but one who is not fully persuaded to the philosophical viewpoint of the great Śaṅkara (q.v.); although Rādhākrishnan is a follower of Śaṅkara, he does not hold strictly with the latter that the world is neither real nor unreal, and regards māyā (q.v.) not as "illusion", but as a concept of explanation; Rādhākrishnan regards the world as a combination of Being and Non-Being, *sat* and *asat*, rather than neither Being nor Non-Being as most Advaitins hold; this meliorating tendency is also evidenced in his treatment of the aspect of Brahman as God, the Creator of the world, a philosophical tendency that may be said to pursue a half-way point between the views of Śaṅkara and those of Rāmānuja (q.v.), maintaining that the Brahman of Śaṅkara is the Absolute and that of Rāmānuja is God; as a good Vedāntin, Rādhākrishnan appeals to the Upaniṣads (q.v.) for confirmation of his particular philosophical treatment—in essence, an absolute idealism, but in a form which, "instead of nullifying the great many facets of life and experience in terms of a wholly transcendent Absolute, recognizes the reality and meaning of the many aspects and grades of experience";* this viewpoint can best be described as "Advaita of Integral Experience" (q.v.);

*Radhakrishnan and Moore, *A Source Book of Indian Philosophy*, p. 610.

RĀHU: god of the eclipse; Hindu mythology relates that at the Churning of the Ocean (q.v.) a demon named Rāhu stole some of the amṛta (ambrosia), and Viṣṇu (q.v.) destroyed his body; but, inasmuch as the demon had tasted of the divine drink, he had become immortal, therefore his head and tail survive forever in the heavens as Rāhu and Ketu, the head causing eclipses by trying to swallow the planets, to which is attributed the ascending and descending nodes of the moon.

RĀHULA (6th cent. BC): son of Prince Siddhārtha who became the Buddha (q.v.).

RĀJAGṚHA: the Magadhan capital where the Great Council (Saṅgīti) of Buddhist monks was held after the death of Lord Buddha, to compile the *Dharma* (religious doctrine), and the *Vinaya Piṭaka* (monastic code) as recited by Upāli one of the chief disciples, as he recalled having heard the Buddha give them.

RAJAS: *lit*., "impurity"; in reference to the physiology of the female body—"menstruation", and more generally, "dust"; the principle of restlessness or activity; the guṇa (q.v.) that obscures the view, not only of the universe but of intellectual and moral understanding; the force of energy and motion in nature which translates itself into the qualities of passion, action, struggle, and the thirst of desire.

RĀJA ŚĀSTRA: Indian literature on polity (*c*. 324 BC to AD 320); an *Arthaśāstra* (q.v.).

RĀJA YOGA: a system of discipline for stilling the workings of the mind in order to unite with and to know that which is beyond mind; it is thought of as "Kingly Union" with God because of the power and wis-

dom attained.

RĀKHĪ PŪRṆIMĀ: an important Hindu festival celebrated on the day of the full moon of the Hindu month of Śrāvaṇa (July-August); the presiding deity of this auspicious day is Varuṇa, the sea-god; *aka* Narali Pūrṇimā (*lit.*, coconut full-moon), or in popular parlance "Coconut Day"; the brāhmaṇa renews his sacred thread on this day; and women who wish to honor their brothers tie colorful ribbons on their wrists; *see also Rakṣā Bandhanam, infra.*

RĀKṢA BANDHANAM: a Hindu festival held in summer and dedicated to the rakhi, a kind of silken amulet which the wife of Indra tied to her husband's wrist, thus assuring him of victory over the demons; on this occasion girls tie amulets or ribbons to their brothers' wrists, and may ask in return any favor or gift they desire; *see also Rākhī Pūrṇimā, supra.*

RAKṢĀ-KĀLĪ: the divine Mother (q.v.), the creative principle; as the consort or śakti (q.v.) of Śiva (q.v.) she brings forth all the manyness of the world; she is the protectress in times of famine, earthquake, drought, flood.

RĀKṢASA: *1* marriage by capture, in ancient India; *2* a class of demons.

RĀMA: a prince of Ayodhyā; hero of the Hindu epic *Rāmāyaṇa* (q.v.); regarded as the 7th avatar (incarnation) of Viṣṇu (q.v.); there are two phases of Rāma-worship: (1) reverential respect for Rāma as a hero who is an avatara of Viṣṇu, and (2) theistic worship as the Supreme Deity.



Rāma

RAMAKRISHNA PARAMAHAṄSA (1836-1886): "The Highest Swan"; saintly Tāntric Bengālī mystic, regarded by some as a Divine Incarnation; considered to be the perfect embodiment of the orthodox religious philosophy of India—the "voice of Hinduism"; his message first reached America through his disciple, Swami Vivekānanda (1863-1902), who spoke for India at the World's Parliament of Religions, held in Chicago, 1893; today the monks of the Rāmakrishna Order maintain spiritual centers and conduct courses in Hindu religions and philosophy in many of the principal cities of the world; twelve of these missions are located in the United States alone; *see Vivekānanda, infra.*

RAMAṆA MAHARṢI (1879-1950): the "Great Ṛṣi" of Tiruvannāmalai (a holy city in South India); taught no formal doctrine but, by insisting upon their asking themselves the piercing question "Who am I?", drove his disciples to Self-Realization (q.v.).

RĀMĀNANDA (AD 14th century): famous Hindu reformer; founder of a Vaiṣṇava sect; bornof a Brāhmin family, he travelled through the holy places of Northern India preaching the fundamental equality of all religions and castes and "liberation" from other accepted Hindu restrictions such as prohibition against meat-eating; he held that the dignity of man depended on his actions and not on his birth; "Let no man," he says, "ask a man's caste or sect; whoever adores God is God's own"; he was a worshipper of Rāma (q.v.) and taught the doctrine of Bhakti (q.v.) in Hindi to all classes and to both sexes; his apostolate of about twelve included a Brāhmin, a barber, a leather-worker, a Rajput, and a woman.

RĀMANAVAMĪ: an important Hindu festival commemorating the birthday of Rāma (q.v.); this festival falls on the 9th day of Caitra (March-April) according to the Vikrama era followed by the Hindus; during the 8 nights preceding, it is believed to be meritorious to listen to a recital of the *Rāmāyaṇa* (q.v.); for this purpose, pundits well-versed in sacred lore are invited to temples where they entertain the audience with kathā (*lit.*, story-telling).

RĀMĀNUJA (AD 11th century): Hindu saint and philosopher of South India; founder of the school of Viśiṣṭādvaita Vedānta (q.v.) or Qualified Nondualism, which poses three interdependent reals—God, souls, and matter, a complex whole which constitutes Brahman; in his "City of God" (q.v.) the souls are all of the same type, no distinctions of gods and men, plants and animals, and although numberless, souls do not repeat one another; the forms they assume are due to the pure matter through which the liberated souls manifest their thoughts; in the end, each individual soul will have become perfect and yet it will function as an adjective of the Absolute; Rāmānuja was a Vaiṣṇava (worshipper of Viṣṇu), and to maintain the doctrine of bhakti, or Love of God, in the face of the monism of other schools and māyā or "world-illusion" theory of the Advaita of Śaṅkara (q.v.), he composed a commentary on the *Brahma Sūtras* (q.v.), known as the *Śrī Bhāṣya*, and another on the *Bhagavad Gītā* (q.v.); other of his great works are: *Vedāntasāra*, *Vedārthasaṅgraha*, and *Vedānta Dīpa*.

RĀMĀNUJAS: followers of the teaching of Rāmānuja (q.v.); worshippers of Īśvara as the Supreme Being.

RĀMĀYAṆA: famous Hindu epic poem ascribed to Vālmīki (2nd or 1st cent. BC); consists of 24,000 couplets divided into seven books; deals with the conflict of the Āryans with the then natives of India and of the penetration of the Āryan culture; although the events related occurred at an earlier period, the composition of the epic belongs to the Epic Period (4th cent. BC to AD 200) in the history of India; it contains ethical and philosophical conclusions epitomized in the life and ex-

ploits of Prince Rāma and his wife Sītā; the traditional orthodox view is that Śrī Rāma is an avatara of Viṣṇu (q.v.); the object of the incarnation is for the repression of wrong and the inculcating of virtue on earth; the accomplishment of this end is symbolized in the destruction of the demon king, Rāvaṇa of Laṅkā (Ceylon), who had waged war against gods and the Āryans in many ways; Rāma is the ideal man of the Hindu epics and Sītā is the ideal woman; as the *Rāmāyaṇa* relates: Rāma's happy marriage to Sītā, a beautiful princess of the royal house of Mithilā, was followed by great trouble; the demon-king, Rāvaṇa, treacherously seized Sītā and carried her off to his island home; in great distress Rāma enlisted the aid of Hanuman, the monkey-king (the earliest detective in world literature, and now a Hindu god in his own right) who made an extensive search from the tree-tops and finally located Sītā; Rāma slew Rāvaṇa, and Sītā, after successfully passing through an ordeal of fire to prove her chastity, rejoined her husband.

RĀM DĀS, GURU: fourth Guru (1574-1581) of the ten Gurus of Sikhism (q.v.); initiated the work of the tank and temple at Amṛtsar in the Punjab, which was completed by Guru Arjan Dev, the fifth Guru; the temple is now popularly called Darbar Sahib or "Golden Temple" (q.v.).

RĀMMOHAN ROY, RĀJĀ (-d. 1833): a Bengālī; founder of the Brāhma Samāj (1828) resulting from a reform movement in India that preached the unity of God and assailed the prevailing Hindu belief in many gods and the veneration of their images with elaborate rituals; he tried to demonstrate that his views were in accordance with that ancient and true scriptures of the Hindus, and that the modern deviations from them are due to superstitions of a later age without any moral and religious sanction behind them; the basic principles of his political ideals were "love of freedom, amounting to the strongest passion of the soul," and a sincere belief that the people of India have the same capability for improvement as any other civilized people.

RĀMPRASĀD (AD 1718-1773) : Tāntric poet and yogī.

"*RĀM RĀM*": the twice repeating of the name of Rāma (as God); a form of greeting among equals in North India; while pronouncing this holy name, the right hand is brought to the breast twice and the head slightly bowed.

RASĀ: *1* a mythical river surrounding the world; *2* the essential element or "flavour" of a play; its pervasive mood.

RASĀTALA: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition, makes up the universe; one of the 7 nether, the others being: Atala, Mahātala, Pātāla (the lowest), Sutala, Talātala, Vitala.

RATNAKĪRTI (AD 11th century) : a member of the Yogācāra-Vijñānavāda Buddhist sect; some of his notable works are: *Apohasiddhi* containing a modified form of the *apoha* (negation of objects which are not other objects) doctrine; for him words denote neither positive objects nor negative ones; the positive meaning is not a consequence of the negation of other objects any more than the negative meaning is the consequence of the

positive denotation; the essence of meaning consists in the simultaneous cognition of the positive and negative sides; his *Kṣaṇabhaṅgasiddhi* or "Proof of Universal Momentariness"; and an interesting work *Saṁtā-nāntatadūṣaṇa*, his proof of solipsism from the standpoint of the highest truth (paramārtha), concluding that an external nonmental continuum is not possible.

RAURAVA ĀGAMA: scripture of Śaiva Siddhānta (q.v.).

RĀVAṆA: demon-king of Ceylon; mythical character in the Hindu epic, *Rāmāyaṇa* (q.v.), who forcibly abducted Sītā, the virtuous wife of Rāma; Rāvaṇa was subsequently slain by the hero Rāma—the episode depicting the victory of right over evil.

REALITY: for all schools of Indian thought, except Cārvāka (q.v.) reality is beyond phenomenality which at best is a pseudo-reality due to man's cosmic ignorance (avidyā) of the Real; Absolute Reality, backgrounding the cosmic illusion, woven by māyā, and beyond human experience as conditioned by karma is, for the Hindu, Pure Consciousness, the Absolute by whatever name it may be called—the Self (Ātmaṇ), Brahman, Nirvāṇa, the Void—and all his effort is toward the realization of that immortal indestructible Reality.

REBIRTH: a doctrine, in connection with karma (q.v.) accepted by Hinduism, Buddhism, and Jainism in all their branches; the logic of this belief is that man must be morally and spiritually perfected before he can attain salvation (release from the rounds of rebirth); and that this cannot be effected in the short span of one life; justice is the law of moral life, and karma and rebirth are the instrumentalities by which the moral order of the universe is worked out in the life of man; unlike the Judeo-Christian culture that demands of man perfection in this, his one life, his only chance to earn eternal beatitude, the Indian believes that all the good and evil that comes to man during one lifetime cannot be explained if we confine our attention to this life alone as a terminal point of existence; in the narrow span of one life one cannot possibly reap the fruits of all that we do; it is reasonable, therefore, to admit the probability of some type of metempsychosis in order to substantiate the general belief in moral requital; while condoning rebirth in general, none of the Indian *philosophical* systems can be discovered explaining rebirth in the frame of the popular notion of the entity called "soul" progressing from a dead body and entering *in toto* into another living body; in *Vedānta*: it is the *seeds* of destiny already stored as a result of former acts which generate in time to form a new biography; in *Nyāya*: it is the atomic mind of the jīva (q.v.) that passes from life to life; it is the mind in which the saṁskaras (q.v.) and vāsanā are stored that enters the sperm of the father and creates the bhogāyatana (body, the receptacle of the pleasure) of particular jīva associated with it; *Sāṅkhya* psychology poses the presence of a subtle matter constituting an inner organ or subtle body which assumes all the forms presented to it by the senses that tend to leave on it an impression or "memory" more or less permanent; the subtle body is that which trans-

lates from birth to birth as the basis of the reincarnated personality; *Jainism* explains rebirth as the enlivening of the embryo through the descent of a karma encrusted life-monad (q.v.) into its material body; *Buddhism*: while accepting the twin theories of karma and rebirth, denies the passing of an individual from life to life, holding that at death of the physical organism, which is the basis for the psychical life, the psychical life also comes to an end; it is not the dead man who comes to life in rebirth—it is the "character" that continues; these characteristics, hardened into a sort of rigidity, are passed over to the soft wax of a new entity in a new womb, impressing thereupon the characteristics of the former entity in a manner that a seal is impressed upon wax.

RECOLLECTION, RIGHT: the seventh element of the Noble Eightfold Path (q.v.) of the Buddha's system of salvation; one aspect of a monk's mental discipline—to continually be aware of what he is doing; every act must be done in full consciousness, distractions, carelessness, and lack of consideration being serious faults.

REDUCTION DIET: a Yoga concept in which the devotee can burn the seeds of future unenlightened existences in the "fire of asceticism"; these seeds that have accumulated as a result of both voluntary and involuntary actions during this and past lives, if not destroyed, will sprout new growths of entanglement and produce another life of dimmed understanding and illusory performances; with the impairments (kleśa) removed, illumination takes over and the mind realizes that it is identical with light; thus, with the reduction diet, the personality is systematically starved to death, the basic unconscious plant and animal tendencies of one's character are eradicated, leaving sattva (q.v.), alone, to reflect the true nature of one's being.

REINCARNATION: *see rebirth, supra; saṁsāra, infra.*

RELEASE: as taught in all systems of Indian philosophy (except Cārvāka, q.v.) is freedom from the endless cycle of births and deaths (saṁsāra), each darśana advancing its own prescription for attaining this end; the recovery of the self's natural nonduality; complete mental poise and freedom from the disturbing polarities and uncertainties, sorrows, and sufferings of life; mokṣa; nirvāṇa.

RELIGION, PHILOSOPHY OF: the fundamental goal of all Indian religions is insight into Reality; unlike Western religions who owe their inspiration to the personal insights of their prophet founders, Hindu religions (sanātana-dharma) in its pure form is not a founded religion, nor does it center around any historical character or event; its distinctive characteristic is its insistence on the inward life of the spirit and its realization of the supreme truth—beyond mind, life, and body there is a Spirit and Self surpassing all that is relative, a supreme Absolute originating, supporting, and destroying all that is phenomenal—a universal original Essence, Consciousness, Force, and Bliss, the fount and continent and inhabitant of all things; soul, nature, life are only a manifestation or partial phenomenon of this self-aware Eternity and this conscious Eternal (fr. Śrī

Aurobindo, *The Foundations of Indian Culture*); in *Mahāyāna Buddhism*: religion stems from the veneration and/or deification of Lord Buddha, and his teachings.

RENUNCIATION: the surrender of the fruits of action; the basic formula of Karma Yoga (q.v.) for the attainment of liberation (mokṣa), has its classic statement in the *Bhagavad Gītā* (q.v.):"...always do without attachment the work you have to do; for a man who does his work without attachment attains the supreme" (3.19); used synonymously with "detachment," a requisite for the Bodhisattva (q.v.) in Buddhism.

REPOSITORY CONSCIOUSNESS: or ālaya-vijñāna (q.v.); thought in and by itself; thought without the thing that is thought; thought, therefore, that is "void" (śūnya), beyond all conception and imagination, yet, is, at the same time, the potentiality of all possible thought; a concept of Yogācāra (q.v.).

REYNA, RUTH (1904): American philosopher and Orientalist, lecturer, and writer; born in Ohio of British-American parents, family name of Abbott, grand-niece of Sir Lyman Abbott, British author; moved to California in 1947; graduate of University of Southern California with *B.A.* degree in philosophy and *Phi Beta Kappa*; took the *M.A.* degree in philosophy at Florida State University in 1958; studied law at Florida University, Gainesville, but, after passing first year law examinations migrated to India early in 1959 to study philosophy at the British Commonwealth University of Poona; received Doctor of Philosophy degree in Indian philosophy and the philosophy of science from that university in September 1961, producing a doctoral thesis on the subject: "The Concept of Maya in the Frame of Causal and Probabalistic Interpretation of Matter"; remained in India the entire following decade before returning to California in February 1969; appointed Senior Fellow to Poona University in 1962; served as Associate Editor under Professor D.D. Vadekar, Chief Editor, of the *Marathi Encyclopaedia of Philosophy*, a Government of India, State of Maharashtra Research Project, from 1962 to 1977: Lecturer in Indian Philosophy, Post-Graduate Division of Panjab University at Chandigarh from 1965 to 1969; authored numerous scholarly books on Indian and other oriental subjects, one of which, *Concept of Maya from the Vedas to the 20th Century*, was adopted by the Central Government of India Education Ministry for use in its Sanskrit Colleges; authored a novel, numerous short stories, and more than 400 articles and monographs on oriental subjects, most of which, including books, have been translated into foreign languages and published in countries throughout the world; authored, collated, and edited the present work: *Aum Dictionary of Oriental Philosophy*, in two volumes.

ṚGVEDA: *lit.*, "the Veda of stanzas of praise"; the most celebrated and oldest of the four Vedas; consists of 1,017 illuminating hymns of wisdom called mantras or sūktas, composed of ṛcaḥ (ṛc, or ṛg=verse), divided into ten books and represents the earliest phase of the evolution of religious consciousness where there is not so much commandments of priests

as the outpourings of poetic minds; the dates of the composition of the hymns are unknown, but there is historical evidence that they were known approximately 2000 BC somewhat in the arrangement that we have them now; it is believed that a considerable period of time elapsed between the composition of the hymns and their compilation, a fact that accounts for both their heterogeneity and for the variety of thought which marks development from polytheistic religion to monistic philosophy; *see Vedas, infra.*

RIGHT HAND TANTRA: the Dakṣiṇācāra (q.v.); a form of Śaktaism; pure ritual (as opposed to impure ritual of Left Hand Tantra (q.v.); centers its attention on the benign side of Śakti (q.v.) under the symbol of the Mother Goddess (q.v.) combining in one concept both life and death.

RIN-PO-CH'E [Tib]: "The Precious Guru"; Tibetan name for Padma Sambhava, Indian Buddhist who visited Tibet in AD 8th century.

RIVERS, SACRED: the mythology of India is rich in personification of the life-giving power of the waters which, circulating through the universe, sustaining all living creatures, are the counterpart on earth of the liguor of heaven—Amṛta,* the drink of the gods; the vessel of this immortal fluid is the moon, and the most beneficent of its manifestations on earth are the mighty rivers, particularly the Ganges, Jumna, Sarasvatī—each represented by a goddess; **etymologically related to the Greek word, ambrosia.*

ṚṢABHA: the first Jaina saviour; one of the three Tīrthaṅkaras (Founders of the Path) of ancient date, mentioned in the *Yajurveda* (q.v.); his emblem is the bull.

ṚṢI: *1* holy sage, inspired poet of Vedic hymns; *1a* seer of Truth to whom the wisdom of the Veda was revealed.

ṚṢI: Manu (q.v.); the first man at the beginning of each new race of beings.

ṚTA: law; unity; one of the special forms in which the Hindu doctrine of the unity of reality appeared was in recognition of a universal and eternal law, mentioned in the *Ṛgveda*: "Firm seated are Eternal Laws [Ṛta] foundations....." (Iv.23.9); the "course of things," the orderliness of the universe; serves as the origin of the same principle (dharma) in human conduct.

RUDRA: *1* Vedic god, born of Brahmā (the Lord of Beings) and Uṣas (the Dawn); probably a pre-Āryan god appropriated by the Indo-Āryans; from the Sanskrit verb *rud*=to weep, when he wept because he had no name; *2* used as a synonym for Śiva (q.v.).

RUDRA-ŚIVA: Śiva's terrible aspect of destruction (*rud*=to weep); Śiva's beneficent aspect is emphasized more in South India, and his destructive or Rudra aspect is accentuated in the North.

S

ŚABARA (1st cent. BC): chief commentator on the *Mīmāṁsā Sūtra* of

Jaimini (q.v.); his important work is *Śabara Bhāṣya.*

ŚĀBARA BHĀṢYA: commentary on the *Mīmāṁsā Sūtra* (q.v.), authored by Śabāra (1st cent. BC.)

ŚABDA: "sound"; the Mīmāṁsā (q.v.) supports a theory of meaning and power inherent in sound; *see also word, infra.*

ŚABDA-BRAHMAN: *1* the Word-Brahman; Brahman as the primal sound-energy (śabd-to-sound); *2* the Vedas (q.v.) are also known as Śabda-Brahman (reference is to the words in which Knowledge is embodied in the Vedas).

ŚABARASVĀMIN (AD 6th century): a great Mīmāṁsā scholar; had much to say on law.

SACCIDĀNANDA: *see Sat-Cit-Ānanda, infra.*

SACRED CORD: *see sacred thread, infra.*

SACRED THREAD: *1* symbolically, the spiritual umbilical cord with which the student of the Vedas is solemnly invested that links him to the guru as the one and only human embodiment and source (for him) of superhuman spiritual nourishment; *2* in Indian society: members of the three upper castes are the "twice-born" (dvija), denoted by the ritual investiture with the sacred thread, performed at puberty.

ṢAḌAKṢARĀ: "Six Syllables"; "*Oṁ maṇi padme hūṃ*—"Ah ! the jewel is indeed in the lotus !"; a formula of Tāntric Buddhism repeated thousands of times daily in Tibet; thought to be sexual in significance, mystically repeating the divine coitus of the heavenly Buddha and Prajñāpāramitā, and of Avalokiteśvara and his Tārā.

SADĀNANDA (AD 15th century): Vedānta philosopher; author of *Vedāntasāra* (q.v.), or "The Essence of Vedānta," a small treatise for beginners in the study of the Vedas (q.v.).

ṢAḌ DARŚANA: "Six Visions" or philosophical schools; the six orthodox schools of Indian philosophy—Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, Vedānta; *all of which, see.*

SADDHARMA: the "Good Law"; a word applied by Max Müller (q.v.) to the teachings of Lord Buddha—his Dharmakāya (q.v.).

SADDHARMAPUṆḌARĪKA: "The Lotus of the True Law"; an important Sanskrit scripture of Mahāyāna Buddhism dated approx. AD 250; describes Buddha as a god above gods, an immeasureably exalted being who has lived for countless ages and will live forever; directs that every man can become a Buddha who has heard his preaching and has performed meritorious acts; it insists upon the truth of the oneness of reality and of yāna or vehicle; the Tendai and the Nichiren sects of Japan (q.v., Vol II, *infra*) regard this work as their chief texts; Kumārajīva (AD 5th century) relates that the *Saddharmapuṇḍarīka* which reveals the ultimate truth, the *Mahāparinirvāṇa* which preaches the True Way, and the *Prajñāpāramitā* which exterminates false view, are the *Gates of Liberation* (q.v.).

SĀDHAKA: the Tāntric student; sādhikā=feminine form.

SĀDHANĀ: "religious discipline" leading to Self-Realization.

SĀDHANĀCATUṢTAYA: "four instruments of religious discipline"; in

Vedānta: four instruments of spiritual knowledge—viveka (discrimination), vairāgya (renunciation), satsamāpatti (the six treasures), mumukṣutvam (longing for liberation); *see Four Qualities of the Student, supra.*

SĀDHĀRAN BRĀHMA SAMĀJ: formed in May, 1878, by progressive dissidents of Keshab Chandra Sen's *Brāhma Samāj of India* (q.v.); fortified spirit of the Brāhma movement to which almost all of the provincial Samājas are now affiliated; follows the path of constitutionalism and upholds an advanced program of social reform; some of its reforms are: removal of caste-rigidity, removal of the Purdah system, introduction of widow-remarriage, abolition of polygamy and early marriage, and provision for higher education, and abolition of images, all of which except the latter, has been adopted by modern Hindu society.

SĀDHIKĀ: feminine form of sādhaka; tāntric student.

SĀDHU: holy-man; fr. *sādh*=to go straight to the goal; Hindu mendicant.

SĀDHYAS: a class of celestial beings of the *Ṛgveda* (q.v.), whose world is said to be above the sphere of the gods; they are described as having been created after the gods, with a nature exquisitely refined; in the *Purāṇas* their number is variously named as twelve or seventeen.

SĀGARADATTA: Jaina sage; said to be the preceptor in a former life of Pārśva the 23rd Tīrthaṅkara (q.v.) of the 24 Jaina saviours.

SAGUṆA BRAHMAN: the Absolute with attributes; conceived of in Hinduism as the Creator, Preserver, and Destroyer (Brahmā, Viṣṇu, and Śiva, respectively) forming the Trimūrti (q.v.) of the Hindu Pantheon; corresponds to Īśvara, the Personal God; called the Inferior (Apara) Brahman; it is to be noted that the attributeless (Nirguṇa) Brahman and Brahman with attributes (Saguṇa) are not two different beings, because māyā, which makes the apparent difference, inheres in Brahman and has no existence of its own; *aka* Hiraṇyagarbha, Prāṇa, Sutrātmā, and Vāyu.

SAHAJA: "emptiness"; the state of nonconditioned existence, of pure spontaneity; the quintessence of all; one "realizes" the state of sahaja by transcending the dualities.

SAHAJA KĀMA: "inborn desire"; the instinctive urge to satisfy the primal needs of life.

SAHAJA KARMA: work to which one is born; the duty incumbent on one through birth, caste, or profession.

SAHAJĀNANDA: "the bliss of emptiness" (sahaja).

SAHAJA SAMĀDHI: the state of "emptiness" or absolute nonduality; the unconditioned.

SAHASRĀRA CAKRA: one of the loci in Kuṇḍalinī Yoga (q.v.) situated at the top of the head, represented under the form of a thousand-petalled lotus (sahasrā=thousand), head down; also called brahmasthāna, brāhmarandhra, or nirvāṇa cakra; the petals bear all the possible articulations of the Sanskrit alphabet, which has 50×20 letters; in the center of the lotus is the full moon enclosing a triangle; it is here that the final union (unmanī) of Śiva and Śakti, the final goal of tāntric sādhanā (religious discipline) is realized, and here the kuṇḍalinī ends its journey after trav-

ersing the six cakras; sahasrāra no longer belongs to the plane of the body—it already designates the plane of transcendence, and that is why writers usually speak of the "doctrine of the six cakras".

ŚAIVA ĀGAMAS: manuals of worship for the Śaivas, who worship Śiva (q.v.); the chief works are: *Kāmika Āgama* and the *Śākta Āgamas*, another name for the *Tantras*, wherein Śakti or Devī (female energy of God) is worshipped.

ŚAIVA SIDDHĀNTA: the philosophy of South India Śaivism; systematized and re-stated logically by Meikanta Deva (AD 13th century); regards Śiva as the efficient cause and not the material cause of the world, and the union in mukti is *merger* and not identity; its most distinguishing aspect is that it regards God as love and inseparable, and its social concern is to establish the realization of Śiva's five acts of: creation, sustenance, dissolution, obscuration, and plenary grace as the manifestation of his love; the theistic Upaniṣads such as the *Śvetāśvatara Upaniṣad* (q.v.), and the *Śivajñāna Bōdha Sūtras* are the basic texts.

ŚAIVISM: a religious philosophy that regards Śiva (q.v.) as the Supreme Reality, beginningless, uncaused, free from defects, the all-doer, the all-knower, who frees the individual soul from the bonds which fetter it; the world has Śiva for its efficient cause, śakti for its instrumental cause, and māyā for the material cause; as a philosophy Śaivism presents the best picture of force which rules the universe as it is, which reproduces and destroys, and in performing one of these acts necessarily performs the other, inasmuch as both are but aspects of change; however, the active destroying function of Śiva is usually assigned to his wife, Kāli, or the "Mother of Time and Death"; the religion is considered of Dravidian origin; the main cults are: Pāśaputa; Kāpāla and Kālamukha; Kāṣmīra Śaivism with two branches, the Spanda and the Pratyabhijñā schools; Vīra Śaivism or Lingayat sect; and Śaiva Siddhānta; *all of which, see*; the Āgamas are the manuals of worship for the Śaivas, which are a class of scriptures dealing with the worship of particular aspects of God.

SAKṚDĀGĀMI MĀRGA: "destiny not yet fulfilled"; one of the three mārgas or stages of the career of a Hīnayāna Buddhist saint toward arhatship, that of returning once again; the other two stages are: śrotāpatti mārga (q.v.), and anāgāmi mārga (q.v.).

ŚĀKTA ĀGAMAS: another name for the *Tantras*, wherein Śakti or Devī (female energy of God) is worshipped.

ŚĀKTAS: followers of the *Tantra* (q.v.).

ŚĀKTI: the Divine energy; the Divine Mother (q.v.); the latent power of Śiva (q.v.); the formative energy of consciousness; the union of Śiva and Śakti causes creation, while in reality they are One; Śiva is omnipresent inactive consciousness, while Śakti is active personal being including all individual souls; in *Vedānta*: *māyā* (q.v.).

ŚĀKTISM: Tantrism; the veneration of Śiva's consorts, conceived as forms of his śakti or power displayed under the female personification as wife of Śiva or the Divine Mother (q.v.); Śāktism (also spelled Śāktaism) con-

siders that man, alone, of all creatures has the power of awakening the macrocosmic energy which is latent in himself; this potential power is called Kuṇḍalinī Śakti; *see Kuṇḍalinī Yoga, supra*; *Tantra, infra.*

ŚAKUNTALĀ: truncated title of *Abhijñānaśākuntala* (q.v.), or "The Recognition of Śakuntalā"; a celebrated drama by Kālidāsa (AD 4th to 5th century), considered to be his masterpiece; a play in seven acts depicting the mythological birth of Bharata, the ancestor of the clans of the *Mahābhārata* (q.v.).

ŚAKYAMUNI: "sage (muni) of the Śākya clan"; a designation of the Buddha.

SALVATION: see release, infra.

ŚAMA: "mental quietness," "pacification of the passions"; self-control; calmness; the attitude or mode of behaviour that keeps the mind from being troubled by sense objects; one of the six treasures practiced by the student of Vedānta (q.v.) in his search for Self-Knowledge (q.v.); *see śatsamāpatti, infra.*

SAMĀDHĀNA: "constant concentration"; complete concentration; one of the six treasures practiced by the student of Vedānta (q.v.) in his search for Self-Knowledge (q.v.); *see śatsamāpatti, infra.*

SAMĀDHI: "absorption"; concentrated attention and mental realization; the last stage of mental concentration in the practice of Yoga; the state in which the aspirant is so fully absorbed in Self-awareness as to be altogether oblivious of the external world; *see nirvikalpa samādhi, supra*; *savikalpa samādhi, infra.*

SAMĀDHIRĀJA: "the King of Meditations"; a Mahāyāna Buddhist Sanskrit scripture dated *c.* AD 400; a dialogue describing the various stages of contemplation through which a bodhisattva (q.v.) can attain the highest enlightenment.

SAMĀNA: the "equalizing breath"; a modification of the vital breath (prāna) by which action, nutrition is carried to all parts of the body; one of the five functions of breath according to Yoga.

SĀMAÑÑAPHALA SUTTA: part of the Buddhist Pāli canon; a division of the *Dīgha Nikāya* (q.v.); lectures on the rewards of asceticism.

SĀMĀNYA: "generality"; the highest universal, or "generality" as taught by the Vaiśeṣika School (q.v.); an independent category, eternal, one, inherent in the many; but if it is perceived as distinguishing these objects from the others it is viśeṣa or particularity; for example, "jarness" is the universal, but if "jarness" is used to distinguish the object from "chairness," it becomes a particularity; yet, according to Vaiśeṣika thinkers, one cannot exist without the other—the substratum of the universal is the individual and that of the individual the parts composing it, a togetherness that could not exist without the universal; the result is universal-particulars, an incongruity arising out of the school's claim that universals are eternal and particulars are noneternal, which is never logically resolved by the Vaiśeṣikas.

SAMĀPATTI(S): transcendental "powers"; faculties; graces; in *Yoga*: four

spiritual exercises or "attainments" which prepare the ascetic for the final enstasis or nirvikalpa samādhi (q.v.).

SAMAVĀYA: "inherence"; the intimate relationship that unites substance with its attributes and is itself an attribute of the substance; a concept in the Vaiśeṣika system of physics and metaphysics.

SĀMAVEDA: the third of the four Vedas (q.v.); scripture of harmonious, joyful chants or Sāmans to be sung to certain melodies; a recast of the *Ṛgveda* (q.v.) broken up into parts and arranged for purposes of being chanted at the Soma sacrifice; the *Saṁhitā* (q.v.).

ŚAMBHAVA: the third of the 24 legendary Jaina saviours, whose emblem is the horse; *see Tīrthaṅkaras, infra.*

ŚAMBHAVA DARŚANA: "philosophy centering on Durgā"; the basis of Śaktism (q.v.), or the Tāntric religion.

SAMBHOGA KĀYA: "Body of Bliss"; "Body of Reciprocal Enjoyment" in which the various Buddhas manifest themselves when they teach the *Mahāyāna Sūtras* (q.v.) to a select audience of Bodhisattvas.

ŚAMBHU: "Source of Welfare"; a name for Śiva (q.v.).

SAṀHITĀ: "put together"; fr. *sam*=together, *hita*=put; the mantra part of the Veda.

SAMMEDA HILL: Mount Sammeda; the "Hill of Pārśvanātha" upon which Pārśva, the 23rd Jaina Tīrthaṅkara (saviour) attained his liberation.

SAMMOHANA TANTRA: a Tāntric text; deals with the metaphysical meanings of the physiology of the body; a text of "mystical physiology."

SAMPRAJÑĀTA SAMĀDHI: enstasis with "full knowledge of duality"; enstasis with support; that is, when samādhi is experienced with the help of an object or an idea, such as fixing one's thoughts on a point in space or on an idea; *cf. asamprajñāta samādhi, supra.*

SAṀSĀRA: "round of being"; succession of births; the continued "becoming" in recurring cycles of embodied life, as contrasted with Nirvāṇa which is "Being" and freedom from all limited existence; the relative world; *see rebirth, supra.*

SAṀSĀRA CAKRA: the "Wheel of Existence or Rebirth," containing the twelve fetters (spokes) or links in the chain of karmic causation, as taught by Gautama Buddha in his theory of Dependent Origination (q.v.).

SAṀSKĀRA (S): "latent impressions"; predispositions from impressions during past lives; the instincts triggered by internally impressed tendencies; agreeable and disagreeable mental effects which good and evil deeds, respectively, produce; one of the five skandhas (q.v.).

SAṀSKṚTA [Sanskrit]: *lit.*, "perfected"; an ancient Indic language dating from the 20th century BC; the classical and sacred language of India; the language of much of the holy literature, philosophy, and religion; its development falls into two periods: Vedic Sanskrit dating from about 1500 BC, which was gradually freed from archaisms until it reached the Classical period, when it was codified by grammarians, of whom Pāṇini (4th cent. BC) is the most famous; it has remained static from the 4th

century BC to the present time; in Hindu mythology, Goddess Sarasvatī was supposed to have invented the language and the Devanāgarī alphabet with which it is written; Sanskrit is accepted in India as a vehicle of divine revelation, and its very utterance is considered to be a mantra (q.v.); it derives much of its efficacy from the fact that it is a pure language not diluted by borrowings from other languages such as the West has, where the greater number of philosophical terms have been purloined from the Greek and Latin and stand detached from actual life; in addition, Sanskrit has a fundamental simplicity in its meanings—most of its words can be reduced to a verb-root, a seed-sound which is unchangeable and reveals the origin of the word; nouns, for example, which constitute the bulk of philosophical terminology, arise for the most part, from verbs that denote processes expressive of the same content; this basic connection of action-word and noun always conveys the same sense which is inseparably related to sound; therefore, Sanskrit word-sounds have a natural power to convey the inner meanings; in the sacred Sanskrit scriptures this power is not only of the human mind but of the Spirit, and only through a perfected medium may the Divine fully manifest; the Vedic Sanskrit hymns and mantras are such perfected word-forms, hence their claim to eternal truth.

SAṀYAMA: "three-fold technique"; the last stages of yogic meditation; the last three "members of Yoga"—dhāraṇā (concentration); dhyāna (meditation); and samādhi (stasis); *see yogāṅga, infra.*

SAṀYUTTA NIKĀYA: one of the five Nikāyas or collections comprising the Buddhist Pāli canon, *Sutta Piṭaka* (q.v.), and containing the famous *Sutta of the Turning of the Wheel of the Law* (q.v.), Buddha's first sermon; also contains his theory of Dependent Origination (q.v.) and that of No-Soul (or No-Self); known as the *Book of Kindred Sayings* or *Grouped Suttas.*

SANĀTANA DHARMA: the "Eternal Religion"; a complex system of Hindu religious beliefs and culture based on the Vedas, Upaniṣads, *Purāṇas, Tantras,* and the *Bhagavad Gītā*; *all of which see*; although very diversified, it still constitutes a mass of spiritual thought, aspiration, and realization; a broad-based religious conglomerate that takes into its fold all aspects of truth through the ages; it is not the religion of one prophet, but the "Law or Dharma of Life" as revealed by many sages; it comprises Brāmaṇism, Vaiṣṇavism, Śaivism, Śaktism, and many of the movements of the last century; Buddhism, Jainism, Zoroaetrianism, and Christianity have influenced the historic and religious development of Sanātana Dharma; this is in accord with the character of Indian religious and philosophical thought which expands as other aspects of truth are unveiled; the passage of the *Ṛgveda* (q.v.) exemplifying this principle is: "Truth is One; sages speak of it in various ways" (I. 164.40).

SANĀTANA GOSVĀMI (AD 15th-16th century): famous exponent of the Vedānta school of Caitanya (AD 1485-1533); formerly a renegade convert (with his brother Rūpa) to Islām an outcast from Hindu society,

who was welcomed back into the fold by Caitanya.
SANĀTANIST: traditionalist (fr. *sanātana*-permanent); follower of Advaita Vedānta (q.v.).
SANĀTKUMĀRA: described in the *Purāṇas* (q.v.) as an eternal child, five years of age, with Virtue as his father and Nonviolence as his mother.
SAṄGHAMITRĀ (3rd cent. BC): Buddhist princess nun; daughter of Aśoka (q.v.).
SANJATVĀMA: "Refuge of Love"; a description of Brahman.
ŚAṄKARA: *1* shortened form of Śaṅkarācārya (q.v.); *2* an epithet of Śiva.
ŚAṄKARĀCĀRYA (AD 788-820); the great philosopher of Nondual (Advaita) Vedānta; a Śaivite Brāhmin born at Kālādi in South India; his teaching is one of absolute nondualism and whose aim is to prove the reality of Brahman (q.v.) and the essential oneness of all things; his system is traceable to Gauḍapāda's *Kārikā* (AD 8th century) on the *Māṇḍūkya Upaniṣad* (q.v.); he wrote learned commentaries on eleven of the principal Upaniṣads, the *Brahma Sūtras* (q.v.), and on the *Bhagavad Gītā* (q.v.) as well as writing several Advaita treatises such as *Ātma Bodha* (q.v.) and *Vivekacūḍāmaṇi*, and composed many hymns in praise of Hindu deities; he reformed the monastic order of India and established four monasteries at the four cardinal points of the country for the study of Vedānta (q.v.).
SĀṄKHYA KĀRIKĀ: the text of the Sāṅkhya School (q.v.) of Indian philosophy; authored by Īśvarakṛṣṇa (AD 4th century).
SĀṄKHYAPRAVACANA BHĀṢYA: an interpretation of the *Sāṅkhya Sūtras* (q.v.) along the lines of Vedānta and popular Buddhism, by Vijñānabhikṣu (AD 16th century).
SĀṄKHYASĀRA: a condensation of the Sāṅkhya doctrine by Vijñānabhikṣu (AD 16th century).
SĀṄKHYA SCHOOL: one of the six orthodox schools of Indian philosophy; supposedly founded by Kapila (4th or 5th cent. BC); fr. *Sam-khyā* = to enumerate; so-called because it enumerates the ultimate objects of knowledge; a philosophy of dualistic realism—the pre-Āryan dualistic philosophy and cosmology of the two eternal reals, puruṣa or life-monads, and prakṛti or nature or primeval matter; the Sāṅkhya connection with Yoga accounts for the spiritualization of the relationship between life-matter (prakṛti) and the puruṣas or life-monads, making it possible for the non-Vedic aboriginal dualism of Sāṅkhya to be accepted by the propounders of orthodox Brāhmanism and to accept this school into the orthodox fold; Sāṅkhya is noted for its theory of evolution, and for the reduction of the numerous categories of the Nyāya and Vaiśeṣika systems to two fundamental categories—puruṣa (subject) and prakṛti (object); the *Sāṅkhya Kārikā* of Īśvara Kṛṣṇa (AD 4th century) is the earliest available authoritative text of the school; other important works are: *Sāṅkhya Sūtras* ascribed to Kapila (q.v.); *Sāṅkhya Kārikā-Bhāṣya* of Gauḍapāda (AD 6th or 8th century); Sāṅkhyasāra and *Sāṅkhya Pravacana Bhāṣya* of Vijñāna Bhikṣu (AD 16th century); *Tattva Kaumundī* of Vācaspati Miśra (AD 9th century).
SĀṄKHYA SŪTRAS: a textbook of the Sāṅkhya School (q.v.) of phil-

osophy, dated AD 1380 to 1450, and ascribed to Kapila, legendary founder of the system who, it appears, is an uncertain figure and may have flourished during the 4th or 5th century BC; this historical and legendary discrepancy has never been resolved.

SĀṄKHYA SŪTRA VṚTTI: a commentary on the *Sāṅkhya Sūtras* (q.v.) by Aniruddha (AD 15th century).

SANNYĀSA: "renunciation of the world"; the fourth and last stage of the strictly regulated life of the Indo-Āryan in which the forest-dweller (vānaprasthin) having totally renounced the world becomes a sannyāsin or wandering monk.

SANNYĀSĪ or *SANNYĀSIN*: a renunciate; an ascetic who renounces all external and worldly bonds and devotes himself to meditation, scriptural study, spiritual self-culture, and service to humanity; one belonging to the fourth stage of life; *see āśrama, supra.*

SANSKRIT: English for Saṁskṛta (q.v.).

ŚĀNTARAKṢITA (AD 19th century): a Buddhist commentator who wrote the *Tattvasaṅgraha*, refuting the views of the Lokāyatas (materialists).

ŚĀNTINĀTHA: the 16th Jaina saviour, whose emblem is the antelope; *see Tīrthaṅkaras, infra.*

ŚĀNTIDEVA (AD 7th century): one of the most important writers on the Mahāyāna School (q.v.) of Buddhism; his best known works are: *Bodhicaryāvatāra*, a religious poem of great merit, and *Śikṣāsamuccaya*, an ethical manual of Mahāyāna teaching.

ŚĀNTI PARVAN: the twelfth book of the *Mahābhārata* (q.v.); a collection of passages on statecraft and human conduct, inserted into the epic in the early centuries AD; the longest interpolated episode recited by Bhīṣma, the elder statesman of the Kurus, as he lies dying on a pair of arrows after the great battle of Kurukṣetra (q.v.).

SAPTABHAṄGĪ: "seven modes"; a doctrine of Jaina logic that there are only seven possible standpoints from which to extract reality: (1) somehow a thing is; (2) somehow it is not; (3) somehow it both is and is not; (4) somehow it is indescribable; (5) somehow it is and is indescribable; (6) somehow it is not and is indescribable; (7) somehow it is, is not, and is indescribable; thus understood, no absolute affirmation or negation is possible, inasmuch as the nature of things is too complex to be enclosed in any single definite predication; in this manner Jaina thinkers justify their theory of syādvāda, that all predications are predications only from a certain point of view.

ŚĀRADĀ DEVĪ (AD 19th century): wife and spiritual companion of Paramahaṁsa Rāmakrishna, the saintly Bengālī mystic; a saint in her own right.

SĀRANĀTH: city in northern India near Benāras, sacred to Buddhists as the site where the Buddha preached his first sermon.

SARASVATĪ: river Goddess in the *Ṛgveda* (q.v.); in later Vedic literature she becomes goddess of creative arts and consort of Brahmā (q.v.); patroness of music and poetry; *aka* Vāc (speech); it is said she invented

the Sanskrit language and the Devanāgarī script, and is, therefore, worshipped by students and writers as well as musicians; she is depicted as a beautiful young woman with a vīṇā or lute, and a book in her hand; her vāhana (charger) is a swan or a peacock; her festival is Vasanta Pañcamī.

SĀRIPUTRA: or *SARIPUTTA* [P] (6th cent. BC): famous disciple of Gautama Buddha.

ŚĀRĪRAKA SŪTRA: same as *Brahma Sūtra, Vedānta Sūtra* (q.v.); so called inasmuch as it discusses the unconditioned self (*fr*. śarīra=body).

SARVADARŚANASAṄGRAHA: "Epitome of All Systems"; a work expounding the major Indian philosophical systems, by Mādhava AD 14th century, an eminent philosopher of the Vedānta school of Śaṅkarācārya (q.v.); delineates sixteen philosophies plus the Vedānta of Rāmānuja (q.v.), the doctrines of a number of Śaivite sects, and Pāṇini's treatment of the language of the Vedas in his Sanskrit grammar.

SARVADARŚANASIDDHĀNTASAṄGRAHA: "Epitome of the Doctrines of All the Darśanas," a 10th or 11th century textbook from the school of Śaṅkara (q.v.), delineating objectively the teachings of the Lokāyata (materialists), Jainas, Buddhists, and the Six Orthodox Schools (q.v.) of Indian philosophy.

SARVASIDDHĀNTASĀRASAṄGRAHA: The Collection of the Essences of All the Schools of Thought"; a work of Śaṅkarācārya (AD 8th century), q.v.

SARVĀSTIVĀDA: *aka* Vaibhāṣika; Hīnayāna Buddhist school of epistemological realism; fr. *sarva*=all, *asti*=exist—those who maintain that everything exists; once a extremely widespread group which flourished especially in AD 1st century in the reign of Kaniṣka; this school sets forth seventy-five categories under which every form of being can be comprised; all forms are real with regard to their substance; that is, all exist as substances even though in their ephemeral reality they are ever changing and are ultimately dissolved into the extinction of nirvāṇa (q.v.) by means of acquisition of true knowledge.

SASARPARĪ: an epithet of Vāk (word or voice), daughter of the Sun in Hindu mythology.

ŚĀSTRA(S): any sacred book of divine or standard authority; the orthodox sacred books of India classed in four categories: (1) Śruti (what is heard), the Vedas and certain Upaniṣads that are regarded as direct revelation; (2) Smṛti (what is remembered), the teachings of ancient saints and sages; also dharmasūtras (law books), and books dealing with household ceremonies and minor sacrifices (gṛhyasūtras); (3) *Purāṇa* (ancient-ancient lore); (4) *Tantra*, a body of comparatively recent texts, regarded as directly revealed by Lord Śiva (q.v.).

ŚĀSTRADĪPIKĀ: a manual of Mīmāṁsā (q.v.) system on the lines of Kumārila (q.v.) by Pārthasārathi Miśra (AD 1300).

ŚASTRA ŚĀSTRA: Vedic scripture dealing with arms (śastra=weapon); an Upa Veda (q.v.).

SAT: "reality"; all that exists; the world of change and growth.

SAT: the Absolute; in this meaning, Brahman is called "Sat" and the world of change "asat".

ŚATAPATHA BRĀHMAṆA: dated *c.* 600 BC; contains the story of Purūravas and Urvaśī which is told as part of the instructions of becoming a Gandharva (divine musician) by means of magical sacrifice; the story is of an earthly lover and a heavenly mistress; became the subject of one of the plays of Kālidāsa (q.v.).

SĀTAVĀHANA: dynasty of Āndhra from 1st cent. BC to AD 3rd century; centered on Pratiṣṭhāna (modern Paithān); period in which Nāgārjuna flourished (AD 200).

SAT-CIT-ĀNANDA; *PROPERLY, SACCIDĀNANDA*: Being-Consciousness-Bliss; Nirguṇa (attributeless) Brahman; these are not attributes of Brahman—they *are* Brahman; the Supreme Reality's very being, Its pure state.

SATĪ: a virtuous woman, especially an Indian widow immolating herself on her husband's funeral pyre; an act denoting the perfect identification of the individual with her role as a living image of the Hindu ideal of the wife—she is the goddess Satī reincarnate, the śakti or projected life-energy of her spouse; the English term is *suttee*.

SATĪ: name assumed by the universal Goddess when she became incarnate as the daughter of the old divinity Dakṣa, in order to become the perfect wife of Śiva (q.v.).

SATKYĀTIVĀDA: the theory that the object of illusion is real, that the content of illusory experience really exists in the substratum of illusion; a theory accepted by Rāmānuja (AD 11th century) to explain the so-called illusory experience; according to him, error in cognition is impossible and knowledge always corresponds to an existent object, for, he says, "everything participates in the nature of everything else."

ŚATRUGHNA: a loyal brother of Rāma (q.v.); character in the Indian epic *Rāmāyaṇa* (q.v.).

ṢAṬSAMĀPATTI: the "six treasures": calmness, self-control; self settledness; forbearance; concentration; faith; and longing for liberation; one of the four disciplines necessary for the true seeker of Self-Knowledge.

SATSANDARBHA: the philosophical classic of the school of Caitanya (q.v.), by Jīva Gosvāmi (AD 16th century).

SATTVA: one of the three guṇas (q.v.) or qualities or constituents that, according to Sāṅkhya (q.v.), constitute nature or matter; the force of equilibrium in nature which translates itself into the qualities of goodness, perfection, crystal purity and utter quietude; the quality of sattva predominates in gods, unselfish persons, and men bent on purely spiritual pursuits; the guṇa that facilitates enlightenment, therefore, the first aim of Yoga is to increase sattva and thus gradually purge man's nature of the gross guṇas of rajas (q.v.) and tamas (q.v.); all the guṇas, however, bind the soul and limit its full propensity because they are ruled by the ego; sattva binds also, although by a nobler desire and purer ego, it binds man to virtue for its own sake; therefore, in order to be truly free

one must attempt to extirpate the sattva guṇa also and become a jīvanmukta (q.v.) free from all attachment, even attachment to virtue.

SATYA: "that which is"; "is-ness"; truth; *see satyāgraha, infra; see also the Yaññadatta Story, infra.*

SATYA BRAHMAN: the manifested universe whose symbol is Hiraṇyagarbha (q.v.); *satya*=truth, *Brahman*=vast.

SATYĀGRAHA: *lit.*, "holding onto truth"; the principle of the power of truth; a form of nonviolent resistance employed successfully by Mahātma Gāndhī (q.v.) against the British in India, in the field of internal politics in an attempt to carry this ancient Indo-Āryan idea against the superior, highly mechanized, industrially supported military and political equipment of the British; *see Act of Truth, supra.*

SATYAKĀMA JĀBĀLA: the principal of a famous story related in the *Chāndogya Upaniṣad* (q.v.) in which is demonstrated that the status of a brāhmaṇ is determined by character rather than by birth.

SATYAM: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition make up the universe; one of the seven upper, together with Janaḥ (q.v.) and Tapaḥ (q.v.) constitute Brahmāloka, the plane of Brahmā who is the controlling deity.

SAUTRĀNTIKA: school of indirect or critical realism of late Hīnayāna Buddhism (q.v.); a tangent of the Sarvāstivāda (q.v.); called "sautrāntika" because it derives its authority from the *Sutta Piṭaka* (q.v.); contends that, while both the mental and material are real, the external reality can be known only by reference, that our thought processes do not represent a direct picture of external reality, but follow each other in a thought-series of their own under pressure from without, but otherwise autonomously; this does not mean, however, that these objects correspond to the internal thoughts resulting from their impetus; in the case of illusion or error in perception, the Sautrāntikas, while arguing that the substratum of illusion; like the substratum of all else, is externally real, maintain that it cannot be sensed but only inferred; when illusion is discovered, the negative judgment "this is not that" rejects merely the external appearance and not the content itself.

ŚABARASVĀMIN (AD 12th century): philosopher of the Pūrva Mīmāṁsā school (q.v.).

SAVIKALPA SAMĀDHI: a stage in the practice of Yoga leading to nirvikalpa samādhi (total absorption) in which the mental state (vṛitti) takes the form of Brahman and rests on it, but at the same time retains the distinctions between subject and object; that is, the aspirant may still be aware of the relative, although he sees it to be permeated by the Absolute.

SAVITṚ: the sun deity of the Vedas (q.v.); at times identified as the sun itself, at other times distinguished from it, being conceived and personified as the divine influence vivifying the sun; according to some, the sun.

SĀVITRĪ: an epic gem of high poetic value from the third book of the *Mahābhārata* (q.v.); the story of how love conquers death.

SĀVITRĪ: legendary Hindu princess of the *Mahābhārata* (q.v.) who followed

her husband, Satyavān, when he was being carried away by Yama, the Death-god, and so impressed the god with her loyalty that he released her lord.

SĀYAṆA (AD 16th century): famous Hindu commentator on the Vedas (q.v.); he adopts the naturalistic interpretation of the gods of the Vedic hymns, which is supported by modern European scholars; at times he interprets the hymns in the spirit of later Brāhmanic religion; his theological interpretations remain traditional.

SCHOLASTIC PERIOD: of the evolution of Indian philosophy is one of explanation of the original *Sūtras*; its literature is strongly polemic, argumentative from directly opposite points of view; composed by noisy "Schoolmen" who are in constant conflict with representatives of other schools; not only were commentaries written upon the *Sūtras*, but also commentaries upon commentaries which resolved into finely spun arguments written by controversialists who fought fiercely over the nature of logical universals, which more often confused than enlightened; however, this period brought forth some noteworthy commentators such as Śaṅkara (AD 8th century) and Rāmānuja (AD 11th century) and others: Kumārila, Jayanta, Bhāskarā, Śrīdhara, Udayana, Raghunātha, Vācaspati, Vijñāna Bhikṣu, and Madhva; the Scholastic Period may be said to have extended from the Sūtra Period (q.v.) until the present day, inasmuch as interpretations of ancient systems are still being written.

SCIENCES, THE (*of ancient India*): in his *Artha Śāstra*, Chap. 2, Kauṭilya (4th cent. BC) speaks of four sciences: Ānvīkṣikī (science of logic), the Triple Vedas, Vārtā (agriculture, cattle-breeding, and trade), and Daṇḍanīti (science of government, *lit.*, "the science of punishment"); Manu (q.v.) holds that there are only three sciences: the three Vedas, Vārtā, and the science of government, inasmuch as the science of Ānvīkṣikī is nothing but a special branch of the Vedas; while the school of Bṛhaspati (q.v.) claims there are only two sciences: Vārtā and the science of government, for the reason that the three Vedas are merely an abridgement for a man experienced in temporal affairs; and the school of Uśanas declares that there is only one science, the science of government, for, it is said, it is in that science all other sciences have their origin and end.

SELF: the individual self (ātman) identified with the body, senses, mind, and prāṇa (q.v.); the jīva (q.v.).

SELF: the unchanging entity (Ātman) in a changing body; in this sense the Self is identical to Brahman.

SELF-CONSCIOUSNESS: ego-consciousness; in Vedānta: Īśvara, the personal God, is thought of as the self-consciousness of Brahman (q.v.).

SELF-CONTROL: the development of will-power and mental equilibrium and the strengthening of the buddhi or determinative faculty which controls the sense-organs; the essence of Vedāntic discipline; without it no progress is possible in spiritual life; in Vedānta self-control is distinguished from the practice of mortification, self-torture, and meaningless austerities which Śrī Kṛṣṇa (q.v.) condemns in the *Bhagavad Gītā*, XVII, 5-6.

SELF-KNOWLEDGE: Brahmavidyā—the Knowledge of Brahman; the knowledge of the identity or nondifference of the jīva or ātman (embodied soul) and Ātman as the unchanging Reality in the individual, and in the knowledge that Brahman and Ātman are one and the same; according to Vedānta, the jīva, which in truth is already Brahman, can become it by the recognition of his own true nature; because of his misunderstanding or ignorance (māyā), the jīva had erroneously believed himself to be separate from the Self or Ātman (Brahman); however, when he *realizes* the Self from that level—the level of the Absolute—the world and all its multiplicity and the jīvas own ego or singularity are seen not to exist; *same as Self-Realization; see also mokṣa, supra.*

SELF-REALIZATION: the intuitive apprehension (circumventing reason) that the embodied self or ātman is one and the same Brahman, the Absolute according to nondualistic Vedānta; discloses the essential nonduality of the metaphysical world-ground, revealing the phenomenal world as māyā—a mysterious appearance that disappears when one realizes himself as Brahman, the undifferentiated Cosmic Consciousness; not a change in one's condition, but a recognition of one's true condition; a metaphysical change of viewpoint; *same as Self-Knowledge* (q.v.); *see also mokṣa, supra.*

ŚEṢA: serpent-king, in Hindu mythology, who surrounds and supports the universe in the form of the Cosmic Ocean; *see Ādi-Śeṣa, supra.*

SEVEN PRINCIPLES: in Jaina logic; *see under saptabhaṅgī, supra.*

SEXUAL INTERCOURSE: maithuna; in Tāntric Yoga, a substitute for prāṇāyāma (q.v.) and dhāraṇā (q.v.), inasmuch as it makes respiration rhythmic and aids concentration; *see coition, supra; sex worship, infra.*

SEX WORSHIP: mystical eroticism; may be found as ritual in the Upaniṣads (q.v.), especially Book VI, Chap. 4 of the *Bṛhadāraṇyaka*; in later times, confined for the most part to ritual in certain Tāntric cults; *see also Rādhā-Kṛṣṇa Cult, supra.*

SHAMANISM [Rus or Tun]: a religion of Ural-Altaic (northern Asian) peoples; characterized by belief in an unseen world of gods, demons, and ancestral spirits responsive only to the shaman (priest); its influence is found in the Vedas (q.v.).

SHEATHS: *see kośas, supra; see also Trikāya,* the three sheaths of the Buddha.

SIDDHA: *1* "magical being"; a perfect being; one who has attained the highest object of his spiritual goal; an inspired sage or holy saint here or beyond; in Purāṇa literature, a semi divine being of great purity and power; Tāntric Yoga admits to 84 Siddhas, the number 84 being a mystical number meaning "totality"; 84 Siddhas could mean "the totality of Siddhas," inasmuch as every yogi or yoginī could be termed a siddha; *2* a position in Haṭha Yoga (q.v.).

SIDDHĀRTHA: "attained goal"; *1* given name of Gautama Buddha; *2* given name of the father of Mahāvīra the great Jain saint who popularized the Jain religion.

SIDDHI: "miraculous powers"; Pāli *iddhi*; for the Buddhist monk the possession of *iddhis* is not tantamount to deliverance; they prove only that the monk is in the process of acquiring a "mystical body," that he has suspended the laws of nature in whose cogs he was being crushed.

SIDPA BARDO: the third and last of the Bardo planes, as described in the *Bardo Thödol*, "The Tibetan Book of the Dead" (q.v.); once he has passed up the last chance to make the supreme affirmation and attain the Void as he passes from the Chönyid Bardo (q.v.), the deceased sinks into the sea of desire for rebirth as he enters the third Bardo, the Sidpa plane from which he cannot turn back; this descent illustrates the estrangement of consciousness from the liberating truth as it approaches nearer to physical rebirth; the grey light of the Chönyid Bardo has now turned to the thick awesome darkness of the Sidpa, and the will to live causes intense desire to possess a body and to return to the human world; attracted by visions of the sex act, the traveler in Bardo attempts to choose a womb by thought and reason, one that would be advantageous for another life; at the closing of the selected womb-door all memories of the Bardo fade away and life begins anew.

SIGALOVĀDA SUTTA: a Buddhistic Pāli work; a portion of the *Digha Nikāya* (q.v.); treats on the duties of the layman.

SIKH: *lit.*, "disciple"; a devotee of Sikhism, (q.v.).

SIKHISM: a religion of India founded by Guru Nānak (AD 1400), a Hindu; its basic conviction is monotheism as well as predestination drawn from Muḥammedanism; most of the other doctrines it professes are taken directly from Hinduism; Nānak calls God "The True Name," teaching that such names as "Allah," "Rāma," "Śiva," and the like are inadequate by which to address God; Sikhism also subscribes to the Hindu doctrine of māyā (q.v.), holding that the world is ultimately unreal, and that God created matter by drawing a veil of illusion over himself, producing by its mystic power all the diverse forms of creation—the finite gods, Brahmā, Viṣṇu, and Śiva, heaven, hell, earth, men, animals and plants; the doctrine of the immanence of God is an article of faith, a deviation from the Islāmic emphasis on divine transcendence moving closer to the Hindu doctrine that God pervades the world and is embodied as man; it justifies the violating of the Hindu taboo against meat-eating, based upon the theory that God predestines all creatures, and ordains that man, the highest creature is to be served by the lower creations; retains the Hindu doctrine of reincarnation together with its corollary, the Law of Karma (q.v.); Nānak warned his devotees not to prolong the rounds of births by living apart from God and thus to accumulate karma (q.v.), but to think only of God, endlessly repeat his name, and become absorbed in him; in such absorption alone lies the bliss of nirvāṇa (q.v.), for salvation lies not in going to Heaven after a last judgment, but in absorption—ego-extinguishing absorption in God, the True Name; despite an attempt at syncretism, one of the few that have been successful, Sikhism is not two old religions made into one, but is, rather, a genuine fresh start, one of

the world's newest faiths; there have been ten Sikh gurus, the 11th and last and permanent one being the *Ādi Granth* (q.v.) the sacred text of the Sikhs.

ŚILAPPADIGĀRAM: "The Jeweled Anklet"; an AD 6th century Tamil epic poem of tragedy; traditionally its authorship is attributed to Ilaṅgōvaḍigaḷ, a grandson of the great Cōḷa king, Karikālaṉ, who lived in the 1st or 2nd century AD; the tradition appears to be false inasmuch as the poem is several centuries later; it is one of the national epics of the Tamil people.

ŚILPA ŚĀSTRA: Vedic scripture of fine arts; an Upa Veda (q.v.).

SIN: in orthodox Hindu thought is the performing of acts that are not morally acceptable in human culture; it is not transgression against the laws of a Divine Being whom some call "God," but is a violation of man's own identity *as* Brahman or the Divine Being Itself; the punishment for wrong action is the accumulation of more karma which will delay his liberation by requiring him to be reborn into as many lives as it takes to work off the accumulated karma; in actuality, the cardinal sin is "Ignorance" or lack of delineation of the Real from the unreal.

SINGH (S): "lions"; a militaristic sect of Sikhs (q.v.) as differentiated from the Nānakpanthīs (q.v.), a more quietistic sect; every Sikh who is baptised (Pahul) by water stirred with a dagger acquires the appelation *Singh*, and is known as khālsā (pure); they are to wear the Five K's—kes (long hair), kangha (comb), kripān (sword), kacca (short drawers), and kara (steel bracelet); they are never to show their backs in battle, personal courage being the highest of all virtues and cowardice the basest of crimes; they are, in addition, ever to help the poor and unfortunate; *see Sikhism, supra.*

ŚIṢYA: "he who is to be taught"; disciple or student; the first stage in the lifetime of a devout Hindu; *see āśrama, supra.*

SĪTĀ: loyal wife of Rāma; character in the Hindu epic *Rāmāyaṇa* (q.v.).

ŚĪTALA: the 10th of the 24 Jaina saviours, whose emblem is a sign on the breast—the śrīvatsa (swastika) according to the Śvetāmbaras (q.v.), the aśvattha, the sacred fig tree, according to the Digambaras (q.v.); *see Tīrthaṅkaras, infra.*

ŚIVA: "auspicious, benevolent"; name of the destructive aspect of the Deity, the third god of the Trimūrti (the Hindu Trinity), the other two being Brahmā and Viṣṇu, the Creator and Preserver, respectively—all three ensuring the continuance of the cosmic process; Śiva unites opposing qualities in his personality; as the Destroyer, identified with death and time, he is Hara (he who carries away), and also Bhairava (he who strikes with terror); but, since life and death are inextricably intertwined, and that which dies will rise again to new life in this world, Śiva is also the God of creation and fertility; as Naṭarāja, king of the dance, in his dance of creation he sets the whole universe in motion, and his steed Nandi, the bull, is the symbol of fecundity; the name Śiva is not to be found in the Vedas (q.v.); the Śaivas maintain, however, that in Vedic times he was known as Rudra, and it is upon this premise that they



Śiva
AD. 11th Century bronze by Courtesy of Government Museum, Madras

manage to obtain the sanction of the scriptures for the worship of Śiva; his festival is Mahāśivarātrī (or Śivarātrī), one of the most important of the Hindu's; *see Dance of Śiva*; *Śaivism, supra.*

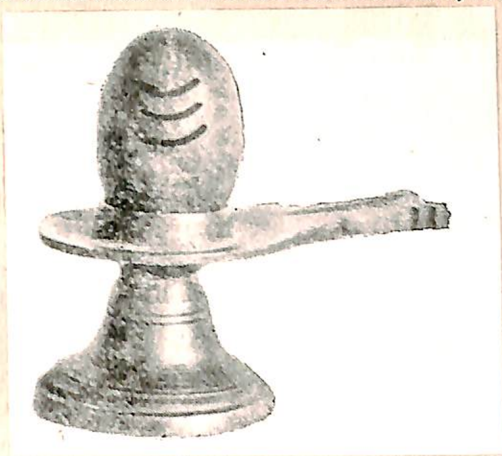
SHIVAJI (AD 1627-1680), date uncertain, but definitely 17th century; Marāṭhā chief who conquered the Muslims and freed the Western Deccan laying the foundation of a new Hindu empire.

ŚIVAJÑĀNA BODHA SŪTRAS: the basic text, standard exposition of Śaiva Siddhānta (q.v.), by Meykaṇḍer (AD 13th century); regarded as an expansion of twelve verses of the *Raurava Āgama.*

SIVAJÑĀNA SIDDHIYĀR: a commentary on the Śaiva Siddhānta text, *Śivajñāna Bodha Sūtras*, by Arulnandi Śivācārya (AD 13th century); an elaborate work in verse of about 700 stanzas, both in the postulational and in the refutational aspects.

ŚIVALIÑGA: the thought-form or symbol for Śiva (q.v.); a cylindrical object with a curved or dome-like top, symbolizing the manifest and the transcendental aspects of Lord Śiva (q.v.); probably captures the shape of Mount Kailas, the holy mountain, the supposed dwelling place of Śiva; it is definitely *not* a phallic symbol as erroneously interpreted by

many Western and some Eastern writers and scholars; *see liṅga, supra.*



Śivaliṅga

ŚIVAPRAKĀŚAM: an exegetic work of the Śaiva Siddhānta (q.v.) school, by Umāpati Śivācārya (AD 14th century).

ŚIVARĀTRĪ: one of the more important festivals of the Hindu; falls in the month of Māgha (January-February); it is preceded by a night of vigil and fasting in honour of Lord Śiva; it is said the festival originated from a legend of an accidental fast and vigil of a hunter who, on account of this, became a lover of animals and a Śaiva saint; the festival is also known as Mahāśivarātrī.

SIX: in India, signifies Cosmos, and the cosmic element ether; *see numbers, supra.*

SIX KEYS TO INDIAN SCRIPTURES: (1) upakrama (beginning) and upasaṁhāra (conclusion): the topic of each text being stated at its beginning and restated at its end; (2) abhyāsa (repetition): throughout the course of the text the topic is dwelt upon in variations and repetitions; (3) apūrvatā (originality), i.e., the subject cannot be studied elsewhere; (4) phala (result): the Knowledge of Brahman; (5) arthavāda (eulogy), the value of the study is pointed out; and (6) upapatti (demonstration): the truth of the teaching is demonstrated by logical arguments.

SIX SCHOOLS: Āstika or Orthodox schools of Indian philosophy: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, *all of which see.*

SIX TREASURES: one of the four disciplines advised by Vedānta teachers to be practiced by the true seeker of Self-Knowledge; *more at ṣātsamāpātti, supra.*

SKANDAS: the five aggregates or collections: (1) rūpa, body; (2) vedāna, feelings; (3) saṁjñā, perceptions; (4) saṁskāra, predispositions from past impressions, and (5) vijñāna, consciousness, which Gautama Buddha holds make up the entity or "soul" or "ego" that man mistakenly sees as the individual; as long as they hold together the individual functions as a single being, lives, and has a history; but each

component is in perpetual flux and the body changes from day to day only a little less obviously than the mental states; at death the union is dissolved and the skandas disperse, but the result of their experiences is impressed upon the new character so that the newly born man is a result of his past thinking and doing; *cf.*, *karma; rebirth, supra.*

SLEEP: Upaniṣadic phase of Self; *cf.*, *Four States, supra.*

ŚLOKAVĀRTTIKA: the first of the commentaries on the *Mīmāṁsā Sūtras* (q.v.) by the Brāhmin, Kumārila (AD 7th century).

SMĀRTA: "follower"; *1* traditionalist; said of Śaṅkara (q.v.) as interpreter of the Upaniṣads (q.v.); in India it is accepted that Śaṅkara, alone, kept to the tradition of the Śruti (q.v.); *2* a follower of the teachings of Śaṅkara; those who are either Vaiṣṇavas or Śaivas are not called smārtas.

ŚMAŚĀNA KĀLĪ: "Kālī of the Cremation Ground"; a phase of the Divine Mother (q.v.); consort and Śakti of Śiva (q.v.); embodiment of the power of destruction, she resides in the cremation ground surrounded by corpses, jakals, and terrible female spirits; from her mouth flows a stream of blood, from her neck hangs a garland of human heads, and around her waist is a girdle made of human hands, all symbolic of her destruction of the horrors and evils of life; after the destruction of the universe, at the end of the great cycle, the Divine Mother garners the seeds for the next creation.

SMṚTI: sacred books of the Hindus; subsidiary to the Vedas; "remembered" texts (as distinguished from Śruti or "heard" texts) regarded as having come into existence through human authorship; ethical codes and epics, includes the *Mahābhārata* (q v.), the *Rāmāyaṇa* (q.v.), the *Purāṇas* (q.v.), and the law books of Manu (q.v.) and Yājñāvalkya (q.v.), as well as the entire body of the codes of law handed down by tradition.

SOMA: sacred inebriating drink of the Veda, made from the sacred soma plant and used in sacrifices; personified as a god; *cf.*, *haoma, Part II, infra.*

SOMA: *1* a name for the moon in Hindu mythology; supposed to contain the celestial nectar, soma juice, which it spills out causing the sacred rivers of the world; *2* an important Vedic god to whom the entire *Sāmaveda* (q.v.) is dedicated.

SOMADEVA (AD 11th century): Hindu historian and writer; author of the *Kathāsaritsāgara* (q.v.).

SONG CELESTIAL: *aka* "Song of the Lord"; the *Bhagavad Gītā* (q.v.).

SONG OF THE LORD: *aka* "Song Celestial"; the *Bhagavad Gītā* (q.v.).

SOUL: jīva; individual or embodied self as distinguished from the Universal Soul or Self; a reflection of Brahman in the buddhi or intellect; according to nondualistic Vedānta (Advaita), Brahman, on account of māyā (q.v.) appears as the jīva which, in essence, is one with It; *see self; Self, supra.*

SOUND: Śabda; mystical sound produced without contact between two objects; uttering the mantras (q.v.), or repeating the name of God is thought to produce mystical powers; the Mīmāṁsā darśana supports a

theory of meaning in sound; in the Vedic sacrifice, the deities themselves are supported by the power of the words uttered in the ritual; bell sounds are heard during certain Tāntric bodily postures and meditations; interior sounds are heard by the dying that gradually diminish until the moment of death which the Pāli canon attributes to the voices of divinities; Sanskrit, the holy language of the Vedas is not a historical tongue based on convention, but an emanation of Being in sound from which comes the power of the sacred mantras (q.v.) and the Vedic hymns to emit Truth and so to work magic; it is from this power that the effects of the Vedic sacrifice are derived, not from Divine intervention, for, although the offerings are addressed to deities, the deities themselves are supported by the power of the words of the sacrifice; *see OṀ, supra*; *words, infra.*

SPANDA: "vibration"; according to Pratyabhijñā (q.v.) school of Śaivism (q.v.) creation is regarded as a vibration of the single principle, Śiva (q.v.), and that is why it is also called Spanda school, *cf. Dance of Śiva, supra.*

SPANDA: Kāśmīra Śaivism (q.v.); the Advaita of Śaivism (q.v.); same as Pratyabhijñā school (q.v.); *see spanda, supra.*

SPANDA KĀRIKĀ: a work of the Pratyabhijñā system of Kāśmīra Śaivism (q.v.); authored by Vasgupta (AD 8th century).

SPHOṬA: "bursting"; in philosophy: sound conceived as eternal, indivisible and creative; the eternal and imperceptible element of sounds and words and the real vehicle of ideas that bursts or flashes on the mind when sound is uttered; the subtle voice of power which is the basis of all speech; the "soul" of sound.

ŚRADDHĀ: (untranslatable; similar in meaning but not synonymous with the word "faith"); implicit belief in the guru; an intuitive conviction of the existence of Truth and also a mental attitude consisting primarily of sincerity of purpose, humility, and reverence; endorsed by the *Bhagavad Gītā*: ". . . . indeed the man consists of his śraddhā, he is whatever his śraddhā is" (17.3); one of the six treasures (q.v.) practiced by the student of Vedānta in his search for Self-Knowledge; *cf.* ṣaṭsamāpatti, *supra.*

ŚRAUTA SŪTRAS: "Manuals Explaining the Scriptures"; ancient Hindu texts on sacrificial ritual, composed to clarify the sacrificial instructions of the *Brāhmaṇas* (q.v.) which had become obscure.

ŚRAVAṆA: "hearing"; a discipline prescribed by Vedānta in order that the Knowledge of Brahman may be realized directly and clearly and not merely understood intellectually; listening to the instruction of a qualified teacher who explains from the Śruti (scriptures) the oneness of the individual Self and Brahman; other disciplines for this purpose are: manana (reflecting), nididhyāsanam (meditating), samādhi (absorption in Brahman).

ŚREYĀṀSA: the 11th of the 24 Jaina saviours, whose sign is the rhinoceros according to one account, and the eagle according to another; *see Tīrthaṅkaras, infra.*

ŚRĪ: "holy"; often used in India as an honorific prefix to the name of dei-

ties and eminent persons, or to celebrated works generally of sacred character.

ŚRĪ BHĀṢYA: well-known commentary on the *Vedānta Sūtras* (q.v.) by Rāmānuja (AD 11th century).

ŚRĪDHARA (AD 10th century): a Nyāya thinker; author of the *Nyāyakandalī*, a commentary on the *Padārthadharmasaṅgraha* of Praśastapāda (AD 4th century).

ŚRĪKAṆṬHA (AD 1300-1400): a Śaiva commentator on the *Brahma Sūtras* (q.v.); he propounds a type of Viśiṣṭādvaita similar to that of Rāmānuja (q.v.), the distinction being that Śrīkaṇṭha advises the devotee to meditate on Brahman as *his own self* (ātman), whereas, Rāmānuja advises that Brahman must be meditated upon as *the* self of the individual who is the body of Brahman and of whom, therefore, Brahman is the self.

SRIMALĀDEVI SŪTRA: a Mahāyāna Buddhist text in which Princess Srimalā preaches the one vehicle (yāna) for all.

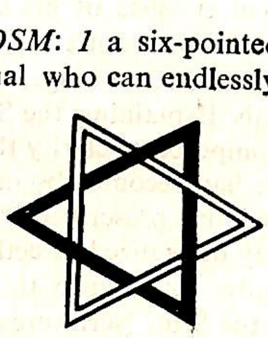
ŚRĪPATI (AD 16th century): a Vīra Śaiva philosopher from Kanarese, commentator on the *Brahma Sūtras* (q.v.), who propounds a type of Viśiṣṭādvaita similar to Rāmānuja (q.v.), the distinction being that he teaches difference holds only in bondage and identity in mukti (q.v.), making identity and difference being possible at different times.

SRONG-TSAN GAMPO: King of Tibet who introduced Māhāyana Buddhism (q.v.) into Tibet in AD 7th century.

ŚROTĀPATTI MĀRGA: one of the three mārgas or stages of the career of a Hīnayāna Buddhist saint toward arhatship—that of the entering the stream of liberation; the other two stages are: sakṛdāgāmi mārga (q.v.) and anāgāmi mārga (q.v.).

ŚRUTI: *lit.*, "hearing" revealed Scripture; the Vedas which, in ancient India, were transmitted orally from Brāhmin teachers to disciples; the "heard" texts; the sacred eternal words or sounds revealed to certain sages called Ṛṣis; *cf.*, *Smṛti*, *supra*.

STAR OF THE MICROCOSM: *1* a six-pointed star; sign of the spiritual potential of the individual who can endlessly deny himself; a symbol of



Star of the Microcosm

the human soul or ātman as a "conjunction" of the conscious and the unconscious, the self and the Self, signified by the intermingling of the two parts of the triangle, the upward denoting fire, and the inverted denoting water; the principle of the immaterial is represented by a center point which is not actually portrayed but which is visible to the imagination alone as

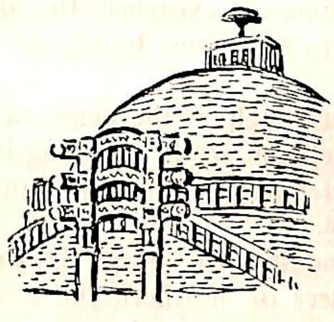
in some of the maṇḍalas of India and Tibet; *1a* diagram of contact—approach and intersection of male (ascending triangle) and female (descending triangle, forming the six-pointed star; points of the triangles in contact symbolize the act of juncture, of creation; the six points are the numerical sign of union.

STAR, SIX-POINTED: *see Star of the Microcosm, supra.*

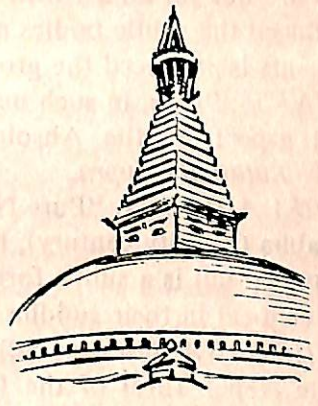
STHĀPATYA VEDA: Vedic scripture of architecture; an Upa Veda (q.v.).

STHAVIRAS: Buddhist "elders" who summoned the council of Vaiśālī; held that Buddhahood could be attained only by the strict observance of the rules of the *Vinaya Piṭaka* (q.v.), the recorded Pāli canon law.

STŪPA: "mound" or "heap": a mound commemorating the Buddha's death; originally a funeral tumulus; *Jainism* at one time maintained a cult



Stūpa



Stūpa

of stūpas in the same way as Buddhism, but this gave way to devotion to the Yakṣas, guardians of the Jain temples.

STŪPA CULT: stūpa=mound or heap; in *Buddhism*: pilgrims and devotees of the relics of the Buddha enshrined in stūpas; in *Jainism*: absorbed by; resolved into devotees of the Yakṣas and Yakṣiṇīs, guardians of Jain temples; *see stupa, supra.*

SUBCONSCIENT, THE: an ontological concept in the philosophy of Śrī Aurobindo (q.v.)—the life-force or vital energy which is a higher grade of manifestation of the Supreme Spirit (higher than the operation of the Spirit opaquely veiled in material form).

SUBHADRAKĀ: the wife of Lord Buddha: *aka* Bhadda Kaccānā, Bimbā, Gopā, and Yaśodharā.

SŪBHŪTI: (6th cent. BC): disciple of Gautama Buddha to whom the Buddha is said to have preached the doctrines of śūnyatā (emptiness) and niḥsvahāvatā (naturalness) in the *Prajñāpāramitā Sūtra* (q.v.).

SUBLIME MOODS, THE FOUR: Brahmavihāra; a spiritual exercise performed by the Buddhist monk in which, sitting quietly cross-legged he endeavours to fill his mind with the four cardinal virtues of Buddhism love, pity, joy and serenity, and to consider all living beings in the light of these virtues.

SUBTLE BODY: one of the three upādhis or limitations; that which remains after death and reincarnates or transmigrates (according to Vedānta); it is constituted of three sheaths: vijñānamayakośa (q.v.), manomayakośa (q.v.) and prāṇamayakośa (q.v.), knowledge, will, and activity respectively; the instrument of the ātman's experience.

SUBTLE ELEMENTS: namely: ākāśa, the intangible substance that pervades the entire universe; vāyu, air; agni, fire; ap, water, and pṛthivī, earth; in their subtle and rudimentary form from which the phenomenal world is evolved; these five elements are subtle, rudimentary, and unmixed; called "subtle" (sūkṣma) because at the time of evolution they are unable to participate in any action; "rudimentary" (tanmātrā) because each at that time possesses its own trait alone; and "unmixed" (apañcīkṛta) because they are not yet mixed with one another; out of these subtle elements are produced the subtle bodies and the gross elements, and from the gross elements is produced the gross universe.

SUCHNESS: "thus, in such manner"; the essence of existence; the ontological aspect of the Absolute according to Mahāyāna Buddhism (q.v.); *see bhūtatathatā, supra.*

ŚUDDHA ADVAITA: "Pure Nondualism"; as taught by the Vaiṣṇava saint, Vallabha (AD 15th century); the relation between world and soul is real, not māyā, but is a subtle form of God; therefore, the soul and Brahman are identical in their śuddha (pristine) state.

ŚUDDHODANA (6th cent BC): a Rājā of noble birth of the Śākya clan in the Nepal Tarai of the United Provinces of northern India whose marriage with Mahāmāyā, a Devadaka princess, produced a son, Siddhārtha, who later became known as Gautama Buddha, the Enlightened One.

ŚŪDRA: "worker"; the fourth and lowest caste of the ancient Hindu society, whose only duty, according to Manu (q.v.), the ancient law-giver, is to serve the upper castes; in the Vedas, the śūdra is said to have sprung from the feet of Puruṣa or Universal Soul; it is now a law in India that no discrimination based on caste may be made in social and civil life; *see caste, supra.*

ŚŪDRAKA (AD 5th century): Hindu dramatist; probable contemporary of Kālidāsa; has left only one play *Mṛcchakaṭika*, "The Little Clay Cart"; one of political intrigue, noted for its realistic depiction of city life and for its host of minor characters skilfully portrayed.

SUGRĪVA: monkey king of the Indian epic *Rāmāyaṇa* (q.v.) whose brave and loyal general is Hanumān who assisted in the rescue of Sītā, the loyal wife of Rāma (q.v.).

SUICIDE: in orthodox *Hinduism*: is not sanctioned, inasmuch as one cuts short his time for irradication of the effects of accumulated karma and only condemns himself to more rounds of rebirth, thus postponing his release or salvation; the exception is satī, the immolation of a widow on the burning funeral pyre of her husband; she meets immediate salvation by so doing; satī, however, has been outlawed in India and is no longer practiced; in *Jainism*: a Jain monk, after twelve years of meditation and

severe asceticism (in imitation of Mahāvīra) may take his own life, which is usually by starvation; the logic is, that in twelve years of physical privation and torture he has worked off all karmic hindrances and is fit for nirvāṇa.

SUKHĀVATĪVYŪHA SŪTRA: a Sanskrit scripture of Mahāyāna Buddhism (q.v.), dated about AD 100; considers the problem of after-death; describes nirvāṇa as a place with beautiful gardens, rivers, precious stones, etc.; but it is doubtful that Lord Buddha ever preached such a doctrine.

ŚUKRA: "sperm".

ŚUKRA: *1* a medieval Hindu sage who is thought to be the author of the *Nīti Śāstra*, a treatise on politics; *2* in Hindu mythology: a god, blind in one eye, the son of Bhṛgu; *aka* Uśanas: preceptor of the Asuras and knows the incantation for bringing the dead back to life; *3* in Hindu astronomy: the planet Venus.

SUMATI: the 5th of the 24 legendary Jaina saviours, whose sign is the heron; *see Tīrthaṅkaras, infra.*

SUN: the sun deity of the Vedas; at times identified as the sun itself, at other times distinguished from it being personified as the divine influence vivifying the sun; the sun is described as the chief symbol of Brahman; the Gāyatrī (q.v.) prayer is directed to the Puruṣa (q.v.) dwelling in the sun; in Hindu mythology two sun gods are noted—Savitṛ and Sūrya; although according to Sāyaṇācārya (AD 16th century), the sun, before rising is called Savitṛ, and after rising until it sets, Sūrya; the dot at the center of a circle is the universal symbol of the sun and the Nondual One, the Absolute, the one "Light of the World".

ŚUNAḤŚEPA: the Brāhmaṇ youth through whom human sacrifices were abolished; supposed author of hymns in the *Ṛgveda* (q.v.); *consult Aitareya Brāhmaṇa*, 7.13ff.

ŚŪNYA: the Universal Void; a concept of Mādhyamika Buddhism (q.v.); *see Śūnyatā; Śūnavāda, infra.*

ŚŪNYATĀ: in *Buddhism*: the "suchness or essence of existence"; the universal void; pure consciousness; ultimate reality; the abstract quintessence of all that is; a not-nothing, but a positive principle without which things would not be what they are; the indeterminateness of nirvāṇa; *see bhūtatathatā, supra.*

ŚŪNYAVĀDA: School of Nihilism, known as the Mādhyamika School of Mahāyāna Buddhism (q.v.); so named because it teaches there is a reality that is not describable by any concept mental or material; therefore, reality being devoid of phenomenal characteristics, it is Śūnya, Void, or the indescribable real nature of things.

SUPĀRŚVA: the 7th of the 24 Jaina saviours, whose sign is the swastika; *see Tīrthaṅkaras, infra.*

SUPERMAN: Śrī Aurobindo, the illustrious 20th century Vedāntist, postulates a Superman who will arise from a separate and independent biological level of operation, which is not a case of man evolving into Superman; for, like all other beings, man also has his own native law (sva-

dharma) within which he can extend and develop, but he cannot go outside his plan of creation—"if there is a perfection to which he has to arrive, it must be a perfection in his own kind, within his own law of being, —the full play of it, but by observation of its mode and measure, not by transcendence"*; this is a theory in accord with science's recent admission that a new species of virus has arisen out of spontaneous generation that could lead to the rise of a new hominoid species; **Life Divine*, Vol. II, p. 820.

SUPERMIND: is the nature of the Divine Being, not in its *absolute* self-existence but in Its action as the Creator of Its own worlds; it is not action itself but the *container* of action, the *container* (meaning receptacle) of the vast Self-extension of Brahman; it is the complete *Idea* of all creation and all evolution; it is, so to speak, Unity in Diversity; a concept of Śrī Aurobindo (q.v.).

SŪRYA: the sun god in Hindu mythology; *see also Savitṛ, supra.*

ŚUŚRŪṢĀ: 'the will and desire to "hear" (śru) and to commit to memory; to hear, to obey, and to conform; one of the depersonalizing principles of the four stages (āśrama) of the life of the devout Hindu.

SUṢUMṆĀ: the hollow cable within the spinal column through which the awakened spiritual energy (the Kuṇḍalinī, q.v.) rises.

SUTALA: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition, makes up the universe; one of the seven nether, the others being: Atala, Mahatala, Pātāla, Rasātala, Talātala, and Vitala; *all of which see.*

SŪTRA: "thread"; *1* the sacred thread or cord worn by members of the three upper castes in Hindu society; *2* that which, like a thread, runs through and holds things together; *3* a short sentence or aphoristic statement.

SŪTRA(S): *1* aphoristic rules in manual form on rituals, philosophy, grammar, and other subjects, expressed in terse and technical language so that they may be easily committed to memory; each system of Indian philosophy has its own *Sūtra* or textbook of aphorisms written by its supposed founder; the great period of composition of these aphoristic summaries was *c.* 500 BC to 200 BC; *2* an epithet of Saguṇa Brahman (q.v.), conceived as "a thread that holds together the universe and all creatures."

SŪTRĀTMĀ: *lit.*, the "Thread Soul"; a name for the Cosmic Soul, conceived of as the thread that holds together the universe and all its creatures; Saguṇa Brahman (q.v.); *see Hiraṇyagarbha; Prāṇa; Vāyu.*

SUTTA OF THE TURNING OF THE WHEEL OF THE LAW: the *Dhammacakkapavattana Sutta* [P]; Buddha's first sermon, in which he preached his basic gospel of the "Four Noble Truths" and the "Noble Eight-Fold Path"; to be found in the *Saṁyutta Nikāya* of the Pāli canon.

SUTTA PIṬAKA: one of the "three baskets" or *Tripiṭaka* of the Hīnayāna Pāli canon (adopted into the canon in 245 BC); contains discourses on rules of conduct, and includes the famous *Jātaka* or "Birth Stories,"

as well as the *Dhammapada* (q.v.); has five *Nikāyas* or collections of *Suttas*: (1) *Dīgha Nikāya* (q.v.); (2) *Majjhima Nikāya* (q.v.); (3) *Saṁyutta Nikāya*; (4) *Aṅguttara Nikāya* (q.v.); (5) *Khuddaka Nikāya* (q.v.) with its fifteen minor works: *Khuddakapāṭha*; *Dhammapada*; *Udāna*; *Itivuttaka*; *Suttanipāta*, *Vimānavatthu*; *Petavatthu*; *Theragāthā*; *Therīgāthā*; *Jātaka*, *Niddesa*; *Paṭisambhidāmagga*; *Apadāna*; *Buddhavaṁsa*; *Cariyāpiṭaka*.

SUTTEE: anglicized form of satī (q.v.).

SUVARṆAPRABHĀSA: dated AD 4th century; one of the important Sanskrit texts of the Mahāyāna School (q.v.) of Buddhism, on the "golden light" of the Buddha; partly philosophical, partly legendary, and deals also with tantra ritual.

SUVIDHI: *aka* Puśpadanta; the 9th of the 24 Jaina saviours, whose sign is the dolphin; *see Tīrthaṅkaras, infra.*

SUVRATĀ: the 20th of the 24 Jaina saviours; born 54 lakhs (5,400,000) years after the 19th saviour (Malli); he is said to have lived 30,000 years; his sign is the tortoise; *see* Tīrthaṅkaras, *infra.*

SVABHĀVA: "self-becoming"; fr. *sva*=self, *bhāva*=becoming; the real nature of phenomena; in man—the individual essential nature that reflects some element of divine nature.

SVADHARMA: "self-duty"; a man's own essential nature, which he is expected to live up to.

SVĀDHIṢṬHĀNA CAKRA: śakti's "own abode"; a center of the body at the level of the male genital organ, as described in Kuṇḍalinī Yoga (q.v.); it is pictured as a lotus with six vermillion petals with a half-moon in its center mystically related to Varuṇa (q.v.); *aka* jalamaṇḍala (jala=water).

SVAYAMBHŪ-LIṄGA: the "liṅga existing by itself", its head as brilliant as a jewel; supposed to be superimposed on the yellow square (emblem of the earth) which rests in the center of the four-petalled lotus marking the mūlādhāra cakra (q.v.) of Kuṇḍalinī Yoga (q.v.).

SVAYAṀVARA: "self-choice"; marriage by choice of the bride; a custom in ancient India at which a girl chose her husband from among assembled suitors; the law books lay down that if a girl is not married by her parents soon after attaining puberty she may choose her own husband; epic literature substantiates that this form of marriage was often practiced.

ŚVETĀMBARA: "white clad"; Jaina sect in Mahāvīra's, period (6th cent. BC) who assumed white garments which denoted their ideal of alabaster-like purity; *cf. Digambara, supra.*

ŚVETĀŚVATARA UPANIṢAD: one of the fourteen principal Upaniṣads (q.v.); derives its name from the sage Śvetāśvatara who imparted the Upaniṣad to a company of world-renouncing hermits; contains conjectures concerning the First Cause; is theistic in general, teaching liberation through knowledge of one God; in it may be found some of the dualistic ideas of Sāṅkhya and Yoga philosophies, and of Advaita or Nondualism; belongs to the *Black Yajurveda* (q.v.).

SVAḤ, or *SVARGA*: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition constitute the universe; one of the seven upper;

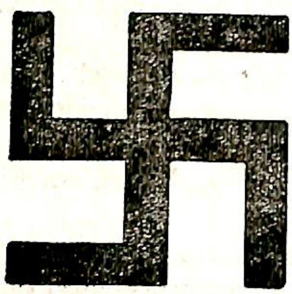
a celestial world where, after death, one enjoys material happiness as a reward for meritorious action on earth.

SWĀMĪ: a spiritual preceptor.

SWAN: haṁsa; a mythical bird described in the *Ṛgveda* as able to separate soma (q.v.) from a mixture of soma and water, and in later literature, milk from a mixture of milk and water; the soul or spirit because of its resemblance to the white color of a swan or the migratory nature of a goose; the vahan (charger) of the goddess Lakṣmī; a Hindu ascetic, likened to a wild goose or swan who has no fixed home.

SWAN: a name for the Universal Soul or Supreme Spirit; identified with Virāj, Nārāyana, Śiva, and the Sun.

SWASTIKA: "to be and well"; a solar symbol of Hindu origin; a sign of munificence, and indicates the "maze of life."



Swastika

SWASTIKA SEAT: svastikāsana; a posture in Yoga practice.

SYĀDVĀDA: "conditioned predication"; a doctrine in Jaina logic that all predications are predications only from a certain point of view; whatever reality is, it expresses itself in multiple forms, with the result that no predication is possible; the doctrine that reality has many (*lit.*, "not-one") aspects leading to the possibility of only relative predication, in opposition to the views of other systems who hold that reality has but one true nature (ekāntavāda) thus putting forth the possibility of absolute predication.

SYĀDVĀDAMAÑJARĪ: an AD 13th century greatly celebrated work by Malliṣeṇa on Jaina metaphysics and logic; the best available source for a basic explanation of the fundamental logical doctrines of Jainism (q.v.).

ŚYĀMĀ-KĀLĪ: "Dark Kālī"; the Divine Mother (q.v.) in a tender aspect as the Dispenser of boons and the Dispeller of fears.

SYLLABLES, SIX: a formula of Tāntric Buddhism; Ṣaḍakṣarā (q.v).

SYLLOGISM: the necessity of clarifying metaphysical discussion and the premise of inference, gave rise to schools of logic of which the Nyāya is the best known; a correct inference was established by syllogism; the Nyāya syllogism has five elements: (1) the proposition to be established, e.g., "there is fire on the mountain" (that which is to be inferred); (2) the cause: "because the mountain smokes"; (3) the exemplification: "where-

ver there is smoke there is fire' (for example, a kitchen hearth); (4) the application or recapitulation of the cause: "the mountain smokes"; (5) the statement of the conclusion: "therefore, there is fire on the mountain"; instead of starting with an affirmative proposition universally valid, "all smoke presumes the existence of fire," the third element, the exemplification, indicates that the universal proposition which is the logical ground of inference, is based on particular and factual instances, the "invariable association" of smoke with fire; while the Aristotelian syllogism is only deductive and formal, the Nyāya syllogism is deductive, inductive, and formal, and regards deduction and induction as inseparably related, as two aspects of the same process.

SYMBOLISM: pratīka, pratimā; a method of instruction used by the Vedic sages to bring the student to a knowledge of the Real; the seers who were at least as discerning as ourselves, recognized the need of man for tangible support for the understanding of invisible truths, and gave their imaginations full play, fashioning from the material of historical traditions conceptual substitutes for the ineffable experiences; through suggestions derived from the traditions of the race they devised symbolic representations such as waters as creative aspect of the Absolute, the divinities in various forms and their vehicles, and descriptions of God and heaven; the sacred literature of India abounds in thrilling symbolic beauty: "Wind is the honey of all beings, all beings the honey of wind... the bright eternal Self that is the wind, the bright eternal Self that lives in breath, are one and the same; that is Spirit, that is all" (*BṛU*, V. 4); "As a caterpillar having reached the end of the blade of grass, takes hold of another blade, then draws its body from the first, so the Self having reached the end of his body, takes hold of another body, then draws itself from the first" (*BṛU*, Vii. 46); "god lives in the hollow of the heart, filling it with immortality, light, intelligence" (*TaiU*, I. 4.!; and perhaps the most pregnant of all descriptions of the Eternal is that of the *Muṇḍaka*: "He is the inmost Self of all; fire His Head; sun and moon His eyes; the four quarters His ears; revelation His voice; wind His breath; world His heart; earth His feet" (II.1.4); this description does not refer to a monster or a demon; it is not a grotesque imaginative cosmogony— this "mamouth being" with the elements for its parts symbolizes the Eternal Consciousness; the vision is not truth itself, but an allegory of Truth; so it is, that the profoundest wisdom of the past is transmitted to us in the form of symbolic personages, myths, and metaphors; they are not to be taken literally; like all constructs of the finite intelligence they are meant to be transcended when the capabilities of the spiritual self are raised above the need for symbol, and the truths that they imply are to be applied in ever new meanings with the progress of man in time; this is the way man understands best; "symbolism is an essential part of human life, the only possible response of a creature conditioned by time and space to the timeless and spaceless reality"*;

*Radhakrishnan.

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TADVANA: a mystical name for Brahman; "That Brahman is called Tadvana; the Adorable of all; It should be worshipped by the name Tadvana" (*Kena Upaniṣad*, IV.6).

TAGORE, DEVENDRANĀTH (1817-1905): father of Rabindranāth (q.v.); successor to Rājā Rammohan Roy, founder of the original Brāhma Samāj (q.v.).

TAGORE, RABINDRANĀTH (1861-1941): Bengālī Indian philosopher-poet and writer; son of Devendranāth Tagore; founder of the Viśva-Bhāratī institute of oriental studies at Santiniketan; Nobel Prize winner for literature; his poetry depicts the various ways in which the Supreme Person expresses his nature.

TAIJASA: "consciousness in the web of dream".

TAIJASA: "The Shining One" whose field is "the dream state"; a phase of Self; the jīvātman or individual soul functioning in the dreamstate; the Witness to knowledge of particulars in the dream state; the Self with consciousness turned inward.

TAITTIRĪYA UPANIṢAD: a section of the Kṛṣṇa or *Black Yajurveda* (q.v.); forms the 7th, 8th, and 9th parts of the *Taittirīya Āraṇyaka*, which itself is a section of the *Taittirīya Brāhmaṇa*; one of the more important of the 14 principal Upaniṣads (q.v.), and is regarded as a source-book of the Vedānta philosophy; describes the ethical teachings of the times as brought out in the form of discourse between the teacher and his pupils—sometimes called a "Convocation Address"; wellknown for its doctrine of the five sheaths (q.v.), and for its "calculus of bliss" leading to the ultimate Bliss of Brahman.

TALĀTALA: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition, makes up the universe; one of the 7 nether; the others are: Atala, Mahātala, Rasātala, Sutala, Vitala, and the lowest, Pātāla.

TAMAS: the force of inertia and inconscience in nature which translates itself into the qualities of inaction, mental darkness, ignorance, error; in *Sāṅkhya*: one of the three guṇas (ingredients of prakṛti, q.v., and all phenomenal objects), the cause of heaviness, illusion, dullness, and immobility; *cf. sattva, supra.*

TAMIL ŚAIVISM: a sect of Śaivism (q.v.); *aka* Śaiva Siddhānta; an influential religion in South India; teaches the reality of the three categories: God, souls, and matter; in salvation, the soul is united, but not identified, with the Deity, similar to the "qualified monism" of the Vaiṣṇavite Rāmānuja (q.v.), but goes further in the direction of dualism; its most striking feature is the disappearance of the harsh, capricious attributes of the old Śiva, depicting him in his character as bestower of pure justice, and his justice as an aspect of his love for his creatures; he is ready at their call, and manifests himself to them in whatever form they worship him; a series of fourteen Tamil texts, all written by AD 14th century, forms the scriptures of the sect and is among the most influential reli-

gious literature of South India; *more at Śaiva Siddhānta, supra.*

TANTRA: a reforming cult, arising in the Gupta Age, that absorbed aspects of both Tibetan Buddhism and Brāhmaṇical philosophical concepts, which assimilation made the distinction between the Vajrayāna (q.v.) type of Buddhism and certain forms of Śaivism and Śaktism purely nominal; a form of Hindu devotion to natural energy; a philosophical and religious system which seeks to submerge the whole man into the divine perfection as envisaged in the Vedas; the veneration of Śiva's consorts conceived as forms of his śakti or power displayed under the female personification as "wife" of Śiva or the Divine Mother (q.v.); the spiritual discipline demands an absolute self-surrender to the will of Mahāmāyā or Śakti, the Divine Mother in her many forms; accepts the teaching of Advaita Vedānta (q.v.), but shifts the accent to the positive aspect of māyā, practically obliterating the abstract ideal of the formless Nirguṇa Brahman (q.v.) in favor of Brahman in the guṇas, Saguṇa Brahman, the Personal God, the latter being represented preferably in the female aspect; there are two chief groups of Tantra, one Hindu, the other Buddhist; in *Buddhist Tantra*: Hindu deities are replaced by Buddhist deities, Buddhas and their Śakti's, or by gods and goddesses; one characteristic of both classes of Tantra is, that usually they are based upon the Yoga philosophy.

TANTRA(S): "loom, warp, system, doctrine"; the sacred writings of Śaktaism; often referred to as the "Fifth Veda"; comparatively recent texts regarded as directly revealed by Śiva (q.v.) to be the specific scripture of the Kāli Yuga, the present age of the world; composed in the form of dialogues between Śiva and Durgā (q.v.) on problems of ritual, magic, philosophy, and other branches of knowledge.

TANTRASĀRA: an important text of Kāśmīra Śaivism (q.v.) by Abhinava Gupta (AD 10th century).

TANTRAVĀRTTIKA: commentary on the *Mīmāṁsā Śūtra* (q.v.) by Kumārila (AD 7th century); the second of a three-part commentary.

TĀNTRIC BUDDHISM: Lāmaism, q.v.

TANTRISM: the philosophical and religious system based on the ***Tantra*** (q.v.); *more at Tantra.*

TAPAḤ: one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition constitute the universe; one of the seven upper; together with Janaḥ and Satyam worlds constitute Brahmāloka, or the plane of Brahmā who is the controlling deity.

TĀRĀ: *1* a saviouress of Tantra Buddhism (q.v.); the national goddess of Tibet; *1a* consort of Avalokiteśvara (q.v.); a goddess in her own right in Nepalese Buddhism and in Tantra; she takes on the aspect of "Saviouress" in which role she comes to rival Avalokiteśvara, the Saviour, in popularity; in Indian Buddhism, and later in Tibetan Buddhism, the Goddess was never more than a fierce defender of the faith, a demoniac female who acquired as much importance in Tibet as Kālī or Durgā in India; later she assumed twenty-one forms recognized in the Buddhist

pantheon; *2* in Hindu mythology another Tārā is mentioned as wife of Bṛhaspati, the Vedic preceptor of the gods; this shameless lady became the mistress of Candra, the moon-god and gave birth to his child whom he named Budha (wise) who became the deity governing Wednesday (Budhavāra).

TĀRĀS: "Saviouresses"; chief divinities and spouses of the Buddhas and Bodhisattvas of the Vajrayāna, "Vehicle of the Thunderbolt," Buddhist sect, a radiant of Mahāyāna Buddhism (q.v.); they are represented as a maṇḍala (q.v.) of Tārās and are invoked in the form of a litany.

TĀRĀ DRAVAMAYĪ: "the Saviour Herself in Liquid Form"; Tāntric concept of drinking the goddess in wine; every function is to the Tāntric a part of Divine Action (Śakti) in Nature; thus, when taking drink in the form of wine, the devotee knows it to be the goddess Herself; how, it is said, can he who truly sees in it the Saviour Mother, receive from it harm?

TARKĀMṚTA: (tarka=reasoning): a Nyāya work on logic by Jagadīśa (late 16th cent. AD).

TARKA ŚĀSTRA: "the science of reasoning"; usually applied to Nyāya, the Indian school of logical reasoning.

TASHI LĀMA: spiritual head of Lāmaism (Tibetan Buddhism); together with the Dalai Lāma, the political power, presides over the Buddhist sect.

TATHĀGATA: "who has come (āgata) in truth (tathā); a title of the Buddha, variously translated as "the Truthfinder," "One who has thus-gone," "He who has attained the Truth".

TATHĀGATA DHYĀNA: the concentration or meditation taught by Gautama Buddha, the Tathāgata (q.v.); *cf. Patriarchal Dhyāna*, Vol. II, *infra*.

TATHĀGATAGUHYAKA: a Sanskrit scripture of Mahāyāna Buddhism (q.v.); deals with the mystery of Tathāgata, the attainment of truth.

TATHĀTĀ: "suchness"; according to Yogācāra (q.v.) there exists a kind of eternal repository (ālaya, "abode") from which can be drawn the substance of every possible image and idea, and this is the ālaya-vijñāna "repository of consciousness," which is thought in and by itself—thought without the thing that is thought; thought, therefore, that is void (śūnya); this is termed "tathātā", the "suchness," and is the positive aspect of the Void (q.v.).

TATHĀTĀ: "Suchness"; a Mahāyāna Buddhist school of philosophy founded by Aśvaghoṣa in the 1st century AD; *see Bhūtatathatā, supra*.

TATTVA(S): "thatness"; a first principle; principles or categories; *see Jainism* (seven principles); *Sāṅkhya* (principles, or categories), *supra*.

TATTVABODHINĪ PATRIKĀ: the official organ of the Brāhma Samāj during the time of the trusteeship of Devendranāth Tagore (mid 18th century AD).

TATTVAKAUMUDĪ: a commentary on the *Sāṅkhya Kārikā* (q.v.), by Vācaspati Miśra (AD 9th century).

"*TAT TVAM ASI*": "That thou art"; Tat = That, or Brahman, the Infinite Indescribable Divine, the contemplation of which leads the mind from the world of names and forms to the Realization of Brahman; *see aphorisms*, Vedic, *supra*.

TATTVĀRTHĀDHIGAMA SŪTRA: a Jain text after AD 3rd century detailing the twelve basic vows of the adult Jain householder; *see twelve vows, infra*.

TATTVASAṄGRAHA: a Buddhist commentary written between AD 1857 and 1864 by Śāntarākṣita, refuting the views of the Lokāyatas (materialists).

TATTVAVAIŚĀRADĪ: a glossary on Vyāsa's *Yoga Bhāṣya* (q.v.), by Vācaspati Miśra (AD 9th century).

TATTVOPAPLAVASIṀHA: *free trans*. "The Lion Destroying all Religious Truth"; a materialist philosophical text by Jayarāśi (AD 7th or 8th century) who attempts to demolish the basic presuppositions of the chief religions of his day; the only extant treatise on the Carvaka school (q.v.) that may be considered an authentic text of the school.

TEG BAHADUR, GURU: the ninth Guru (1664-1675) of Sikhism (q.v.); named the "Saviour and Defender of the Faith" because of his martyrdom for his faith.

TITIKṢĀ: "forbearance"; one of the "six treasures" (q.v.) practiced by the student of Vedānta (q.v.) in his search for Self-Knowledge; *see ṣaṭsamāpatti, supra*.

"*THAT THOU ART*": a famous Vedic aphorism; *see "Tat tvam asi," supra*.

THEOSOPHICAL SOCIETY: founded by Madam H.P. Blavatsky and Col., H.S. Olcott in the U.S.A. in 1875; came to India in 1879, and in 1886 established their headquarters in Adyar; the movement was carried on by Mrs. Annie Besant; a Hindu revival movement; an attempt to revert to ancient ideals and to revive and strengthen ancient Indian religions.

THEOSOPHY: fr. the Greek *theosophia* = knowledge of Divine things; a mixture of various religions and occult mysticism; teaching God and the world based on mystical insight; a movement originating in the United States of America in 1875, moving to India in 1879, and following chiefly Buddhist and Brāhmaṇic theories, especially of pantheistic evolution and reincarnation; propagates a modern Hinduism; *more at Theosophical Society, supra*.

THERAS: Buddhist Elders.

THERAVĀDA: the original form (*vāda* = belief, thera = elders) that Buddhism took after the death of Buddha; later called the Hīnayāna (q.v.).

THIRD EYE: the eye of intuition which "sees" and comprehends the mystical and the spiritual without recourse to the intellect; it is indicated by the dot or *parm* in the center of the forehead on icons of Buddha and other important Indian saints.

THREAD, SACRED: worn by the "twice-born"; a Hindu practice; *more*

at sacred thread, supra.

THREE BASKETS, THE: conversations of Buddha handed down in writing by his disciples; adapted into Buddhist canonical text *circa* 245 BC; *see Tripiṭakas, infra.*

THREE JEWELS, THE: the basic profession of faith of Buddhism, formed by the followers of Lord Buddha immediately after his death, and every Buddhist, both monastic and lay, repeat to this day: "I go for refuge to the Buddha; I go for refuge to the Doctrine (Dharma); I go for refuge to the Order (Saṅgha)."

THREE POISES OF BEING: a concept taught by Śrī Aurobindo (AD 20th century), that Brahman (q.v.) is pure transcendence, cosmic universality, and an infinite plurality of spiritual individuals or jīvātman (q.v.).

THUGS: *fr. thugma* = to deceive; a sect of murderers which arose in the region of Oudh and spread throughout India; a secret religious confraternity dedicated to the service of Kālī (q.v.); a caste with the hereditary profession of killing people whom they offered to Kālī as sacrificial victims which, they believed, would insure them a paradise in which they were to enjoy all sensual pleasures; compulsory silence, religious secrecy, and the elimination of all witnesses to their killings made it possible for their crimes to remain unknown for centuries; in every day life members would appear as peasants, craftsmen, shopkeepers, or minor officials, apparently modest and inoffensive persons; as Thugs they would meet secretly twice a year and seek out their victims to rob and kill; it was not until 1904 that the sect was finally wiped out.

THUNDERBOLT: a third Buddhist vehicle (Vajrayāna) appeared in AD 8th century, and grew rapidly in Bengal and Bihār; this form of Buddhism, modified by primitive local cults and practices was finally established in Tibet in the 11th century; *more at Vajrayāna, infra.*

TIBETAN BOOK OF THE DEAD: a Tibetan ritual treatise on the Science of Death and Rebirth; in Tibetan language it is called *Bardo Thödol, q.v.* for complete explanation.

TIBETAN BUDDHISM: Tāntric Mahāyāna (q.v.).

TĪRTHAṄKARAS: *lit.*, "Makers of the River-Crossing"; the great traditional teachers of the Jainas; they are liberated souls, twenty-four in number who are supposed to have descended from the pre-Āryan or Dravidian period; these twenty-four selected beings are transtheistic, dwelling in a supernal zone at the ceiling of the universe beyond the reach of prayer, and there is no possibility of their assistance descending to the clouded sphere of human effort; emulation is the only use man can make of their beatitude; the Jaina saviours are, in the order of their appearance on earth: (1) Ṛṣabha; (2) Ajita; (3) Śambhava; (4) Abhinandana; (5) Sumati; (6) Padmaprabha; (7) Supārśva (8) Candraprabha; (9) Suvidhi; (10) Śītala; (11) Śreyāṁsa; (12) Vāspūjya; (13) Vimala; (14) Ananta; (15) Dharma; (16) Śānti; (17) Kunthu; (18) Ara; (19) Malli; (20) Suvrata; (21) Nami; (22) Ariṣṭanemi; (23) Pārśva; (24) Mahāvīra (6th cent. BC).

TOWERS OF SILENCE: *dakhmas*; tiered arenas used by Parsīs of India to

dispose of their dead by exposing the corpse for vultures to eat; to the modern as well as the ancient Parsīs, corpses have always been considered so defiling that they are not allowed to enter the earth lest they corrupt the ground; nor fall into the water lest they render it unfit for use; nor may they be burned on funeral pyres, lest they defile the flame.

TRANSTHEISM: term applied by Zimmer* to describe the ultimate concept in Jaina theology, that of the Tīrthaṅkaras as the supreme beings of Jaina contemplation, who have passed beyond the gods, the governors of the natural order and are beyond cosmic event as well as the problems of biography; they are transcendent, divested of temporality, omniscient, actionless, and absolutely at peace—a concept that is not atheistic, but is, rather, transtheistic.

TREE CULTS: common the world over among ancient peoples, were (and still are, in some hinterland villages) where each village had its sacred tree or grove; especially sacred are the pippala or asvattha (q.v.), the sanctity of which spread to Buddhism; also the nyagrodha (q.v.), and the banyan have religious symbolism; many other trees, notably the aśoka (q.v.) are more or less sacred: *see also plants, supra*.

TREES AND FOREST: a Vedānta metaphor: ignorance can be viewed in either of two ways: (1) comprehensively as a whole or (2) analytically as composed of numerous distinct units; for example, when a number of trees are taken as a whole they are seen as a whole or aggregate (samaṣṭi) and denoted as one, a forest; when taken as units (vyaṣṭi), however, they are just so many trees; in the same manner avidyā (ignorance) can be regarded as cosmic or universal, or as a multitude of separate occurrences concerning the individual; this metaphor may be found in *Vedāntasāra*, 35.

TRIGUṆA: the three modes or characteristic qualities of all phenomenal beings: sattva, rajas, tamas; *see guṇas, supra*.

TRIKA: collective works of the Pratyabhijñā (q.v.) school of Śaivism (q.v.); so-called because they are said to represent three distinct kinds of monistic idealism, and because they treat of the ultimate—God, souls, and matter.

TRIKA: a sect of Śaivism (q.v.); so named because of its three chief scriptures; Pratyabhijñā (q.v.); *see Trika, supra*.

TRIKĀYA: the "Three Sheaths" of the Buddha; (1) the dharmakāya, sheath or Body of the Transcendent Buddha, chiefly unmanifest; (2) sambhogakāya, sheath or Body of Reciprocal Enjoyment, which is manifest to the eye of faith, i.e., to bodhisattvas; (3) nirmāṇakāya, sheath or Body of Creation, the human, historical body, for example, the Śākya Sage; thus when a buddha appears, he can be differentiated in form from his complete identity with "pure consciousness" or "voidness" on the one hand and his condition of humanity, as manifest, e.g., as the living, historical Buddha on the other.

TRIMĀRGA: the "Three-fold Path"; the three Yoga paths: Karma Yoga, union with God through dedicated action; Bhakti Yoga, union with God

through devotion and reverence; Jñāna Yoga, union with God through wisdom; the Trimārga, or Three-Fold Yoga of Wisdom, Love, and Dedicated Action is firmly taught in the Indian scripture, the *Bhagavad Gītā* (q.v.).

TRIMŚIKĀ: "The Thirty Verses on the Mind-Only Doctrine"; a Mahāyāna (q.v.) Buddhism text, authorship attributed to Vasubandhu (AD 4th century).

TRIMŪRTI: "Triple Form"; the Hindu Trinity; three aspects or faces of the Supreme Being: Brahmā the Creator or Emanator; Viṣṇu the Preserver and Sustainer; and Śiva the Destroyer and Regenerator; the faces are identical, emphasizing that the Three are One; in the obvious arrangement of the three great powers of the Eternal One, creation and preservation precede destruction and regeneration; this is the philosophical rank of the Trinity, but not always their theological station inasmuch as the Vaiṣṇavas exalt Viṣṇu to the place of the main Deity; the Śaivas exalt Śiva to the highest place, and a remote sect still venerates Brahmā as the main God.

TRINITY, HINDU: Brahmā, Viṣṇu, and Śiva, Creator, Preserver, and Destroyer of the worlds respectively; the triad, while evidencing three identical faces, is "three in One"; the three-fold manifestation of Brahman-Ātman, the Vedic Absolute; *more at Trimūrti, supra.*

TRIPIṬAKA: "Three Baskets"; Pāli canonical texts of Hīnayāna (q.v.) Buddhism; conversations of the Buddha handed down in writing by his disciples and adopted into Buddhist canon by the Council of Pāṭalīputra in 245 BC under the patronage of Aśoka Maurya (q.v.); they are: *Sutta-Piṭaka* (q.v.) *Vinaya-Piṭaka* (q.v.), and *Abhidhamma-Piṭaka* (q.v.).

TRIVARGA: "the group of three"; ideals recognized by Vedic seers: dharma (righteousness), artha (wealth), kāma (sense-pleasure and love).

TṚṢṆĀ: "desire"; *1* ignorant craving; the cause of suffering as taught by Lord Buddha; *2* in *Sāṅkhya*: an involuntary state of mind common to all creatures; the root of world-disease, yet, not necessarily irradicable.

TRUE NAME: epithet of God given by Guru Nānak, founder of Sikhism (q.v.), because it was the least limiting name.

TRUTH: in Indian philosophy: two kinds in general—the relative or conditioned truth (saṁvṛtisatya, *fr.* sam-vṛt, to hide), for the unenlightened; and Paramārthasatya, the Transcendent or Absolute Truth (parama =highest, artha=aim) that cannot be preached in words, that can only be known through the eye of intuition; *see also Act of truth*; *Four Noble Truths; satyāgraha, supra*; *the Yaññadatta tale, infra.*

TRUTH CONSCIOUSNESS: Supermind or Vijñāna, the power of Vidyā (knowledge) of which Mind is the lower form; a concept in the philosophy of Śrī Aurobindo (q.v.).

TSON-K'A-PA (AD 1356-1418): the greatest of the Tibetan lāmas; the reformer of Lāmaism (q v.); introduced the dogma of "living buddhas" or reborn lāmas; upheld celibacy as the ideal of religious life; founded the sect of Ka-dam-pa which became the chief church of the Lāmaist

creed, under the name of Ge-luk-pa (sect of the Virtuous Order), *aka* "Yellow Caps"; this reform order gained influence in western Tibet in the 16th century, and it is to this period may be ascribed the last of anything of value was produced in Tibet.

TULASĪ: sacred plant of India; a type of basil sacred to Viṣṇu, revered in ancient India, and which is still grown in the compounds of many Hindu homes, and tended with care; *see plants, supra*.

ṬUPṬĪKĀ: third part of a commentary on the *Mīmāṁsā Sūtras* (q.v.); authored by Kumārila (AD 7th century).

TURĪYA: *lit.*, the "Fourth"; Pure Consciousness; the transcendent Brahman which both transcends and pervades the three states of consciousness, *viz.*, waking, dream, and deep sleep; the Atman, the detached witness of the three states; explanation may be found in the Māṇḍūkya *Upaniṣad*, 7.

TVAṢṬṚ: the divine artificer of the dawn in the *Ṛgveda* (q.v.).

TWELVE FETTERS: links in the chain of karmic causation as taught by the Buddha; the twelve spokes in the wheel of saṁsāra (q.v.); this doctrine of causal chain is also termed pratītyasamutpāda (q.v.).

TWELVE VOWS: mandatory upon the Jaina householder: (1) must not destroy life; (2) must not lie; (3) must not confiscate another man's property; (4) must be chaste; (5) must limit his possessions; (6) must make a daily vow to go only in certain directions and certain distances; (7) must avoid useless talk and action; (8) must avoid sinful thoughts; (9) must limit the articles of his diet and enjoyment for the day; (10) must worship at fixed times; (11) must fast on certain designated days; (12) must give charity in knowledge, money, etc., daily; *fr. Tattvārthādhigama Sūtra* (q.v.).

TWENTY VERSES ON THE GREAT VEHICLE: the *Mahāyāna Viṁśaka*; text of Mahāyāna Buddhism (q.v.) with authorship ascribed to Nāgārjuna (AD 2nd century).

TWICE-BORN: the members of the three upper castes in Hindu society; brāhmaṇa, kṣatriya, and the vaiśya are called dvija or twice-born; their first birth refers to their coming out of their mother's womb; the second is a spiritual birth after initiation (at puberty) by a religious teacher.

TYĀGIN: a man of true renunciation (tyaj=to abandon); ". . . .he who relinquishes the fruits of his acts is called a man of true renunciation [tyāgin]" *BG*, 18.11)

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UCCAIḤSRAVAS: in Hindu mythology: the wonderful horse who rose out of the Milk Ocean (q.v.) with its master, Airāvata (q.v.).

UDĀNA: "ascending breath"; which is in the heart, throat, palate, and skull; in Yoga practice: a modification of the vital breath by the action of

which the contents of the stomach are ejected through the mouth; the breath that carries the soul toward the head in the state of samādhi (q.v.) or at death.

UDAYANA ĀCĀRYA (AD 10th century): a Nyāya-Vaiśeṣika teacher, author of the *Kusumāñjali*, or *Hindu Proof of the Existence of a Supreme Being*.

UDDĀLAKA ĀRUṆI: the old Brāhmaṇ teacher of the *Chandogyopaniṣad* (q.v.) who uttered and handed down the "great formula" (mahāvākya) of Vedāntic truth: "That art thou" (*Tat tvam asi*).

ULTIMATE REALITY: the First Principle through which the multiplicity of the universe can be known and explained; in all schools of Indian thought (except Cārvāka), Ultimate Reality is "That" beyond phenomenality which can be known and realized, not by the body senses but through intuition which circumvents the intellect.

UMĀ: a name of the Divine Mother (q.v.); same as Pārvatī, the consort of Śiva (q.v.).

UMĀPATI ŚIVĀCĀRYA (AD 14th century): Śiva Siddhānta philosopher; author of the important works: *Śivaprakāśam*, *Tiru-arul-payan*.

UNTHINKABLE DUALISTIC NONDUALISM: Bhedābhedavāda (q.v.); a Vaiṣṇava school of thought founded by Śrī Caitanya (AD 15th century); holds that there is both difference and nondifference between all individual souls and Brahman, but this dual aspect of both difference and nondifference is logically unthinkable; *aka* Gauḍīya Vaiṣṇavism.

UNTOUCHABILITY: a casteless state in India below the Śūdra (q.v.); *see Harijan, supra*.

UNTOUCHABLES: a casteless group in India below the Śūdras; early representatives of the people who were later called depressed classes, or scheduled castes; sometimes called the "fifth class" (pañcama) by the Indo-Āryans; the appelation "untouchable" derived from their menial occupations; one of the first acts of the Indian government when independence was gained, was to abolish the state of untouchability; in some districts university scholarships are now reserved for Untouchables, and often they are given preference for certain civil posts.

UPADEŚASĀHASRĪ: a central text in the Advaita Vedānta (q.v.) school; authored by Śaṅkarācārya (AD 788-820); reflects his general position.

UPĀDHI(s): "conditions"; a limiting or determining adjunct; superimpositions; a term of Vedānta philosophy denoting limitations imposed upon the Self or Brahman through ignorance; three upādhis mentioned by Śaṅkara are: the gross body, the subtle body, and the causal body; in *Nyāya*: used in the sense of a mere concept or conceptual form.

UPAGUPTA (3rd cent. BC): Buddhist saint; a great abbot from Mathurā who converted the Hindu Maurya emperor Aśoka (264-227 BC) to Buddhism.

UPANAYANA: "second birth"; an ancient rite of initiation; the sacred cord ceremony, whereby a boy becomes a full member of his class and of society; was confined to brāhmaṇas, kṣatriyas, and vaiśyas; the ideal age

for the investiture varied according to class—8 for a brāhmaṇa, 11 for a kṣatriya, and 12 for a vaiśya.

UPANIṢADS: the concluding portions of the Vedas and the basis for the Vedānta philosophy; scriptures of the Hindus belonging to the 8th and 7th centuries BC, authorship unknown; treatises in poetry and prose on spiritual and philosophical subjects; according to some scholars: *sad*=to sit, *upa*=near, *ni*=down, implying "to sit down near" the spiritual teacher; considered revealed literature (Śruti), the utterances of sages who spoke out of their illumined experiences, whose aims are practical rather than speculative; thought to be more than 200, but the traditional number is 108; attached to the *Brāhmaṇa* portion of the Vedas, with the exception of the *Īśa Upaniṣad*, which forms the fortieth chapter of the *Vājasaneyī Saṁhitā* of the Śukla of the *Yajurveda*; the purpose of the Upaniṣads is the exposition of the Vedic truths and are regarded as the source of the orthodox systems of Hindu philosophy; the best known are fourteen: *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhadāraṇyaka;* these ten plus the *Kauṣītaki*, *Mahānārāyaṇa*, *Maitrāyaṇi*, and *Śvetāśvatara*; *see under each individual heading, supra*.

UPARATI: "self-settledness"; or concentration; one of the "six treasures" (q.v.) practiced by the student of Vedānta in his search for Self-Knowledge; *see* ṣaṭsamāpatti, *supra*.

UPAVEDAS: minor scriptures of wisdom; *Āyur Veda*, *Dhanur Veda*, *Gandharva Veda*, *Śastra-Śāstra*, *Śilpa Śāstra*, *Sthāpatya Veda*, dealing with medicine (āyuṣ); archery (dhanuṣ); music (gāndharva); arms (śastra); fine arts (śilpa); and architecture (sthāpatya), respectively.

UPEKṢĀ: "equanimity"; *1* purity of contemplation that comes from disinterestedness; *2* one of the seven devices proposed in the Indian books of politics on ways to approach a neighbor; that of "overlooking, neglecting, ignoring," such as England's attitude when Japan seized Manchuria; and Hitler's invasion of Austria was that of upekṣā—pretending to be unconcerned because one does not wish to become involved.

URUMBASA: a kind of grass sacred to Śukra preceptor of the Asuras, in Hindu mythology.

UṢAS: goddess of the dawn in Hindu mythology.

UṢṆĪṢA-KAMALA: "lotus of the head"; in Buddhist *Tantra*: the fourth* and last cakra situated at the crown of the head reached by the Kuṇḍalinī Śakti which merges the devotee into samādhi (q.v.); corresponds to the sahasrāra cakra (q.v.) of the Hindus; *Buddhist Tantra admits of only four cakras.

UTTARĀDHYAYANA SŪTRA: a canonical work of the Śvetāmbara (q.v.) dealing with the matter of wearing clothing; canonical books disowned by the Digambaras (q.v.), and themselves possess none.

UTTARA MĪMĀṀSĀ: "the second reflection" or "later investigation"; Jñāna Mīmāṁsā or "investigation into the wisdom of the Veda"; exposi-

tion of the latter part of the Vedas, or Brahma Mīmāṁsā, "the contemplation of Brahman"; the Vedānta.

UTTARARĀMACARITA: a drama of the 8th century AD, by Bhavabhūti, depicting the love of Rāma and Sītā, concluding with a happy ending—the full reconciliation of the two.

V

VĀCASPATI MIŚRA (AD 850): Sāṅkhya-Yoga commentator; best known for his *Tattvakaumudī*, a commentary on the *Sāṅkhya Kārikā*, and *Tattvavaiśāradī*, a commentary on the *Yoga Sūtras* of Patañjali (q.v.).

VĀHANA: "charger": some of the famous carriers of the gods and goddesses in Hindu mythology are: Garuḍa, the man-bird, for Viṣṇu; Nandi, the bull, for Śiva; the goose for Brahmā; the lion for Durgā; the rat for Gaṇeśa; the peacock for Sarasvatī and for Kārtikeya.

VAIBHĀṢIKA: school of direct realism of the later Hīnayāna (q.v.) following the Vibhāṣā (q v.); *aka* Bāhyapratyakṣavāda and the Sarvāstivāda (q.v.); epistemological realists and presentationists in regard to their doctrine of perception; according to this school both the mental and the material are real—an independent existence of nature and mind—the material world can be known only by direct perception, direct contact with the object; in contrast to the Sautrāntika (q.v.) school of Hīnayāna, which contends that the external reality can be known only by inference.

VAIDIKA KARMA-KĀṆḌA: the ritual section of the Veda; fr. *Vaidika*=Vedic, karma=action, *kāṇḍa*=section.

VAIDIKA DHARMA: "Vedic Virtue"; Hinduism; although diversified, is still a unified mass of spiritual thought, aspiration, and realization based on Vedic inspiration; *see Sanātana Dharma, supra.*

VAIRĀGYA: "renunciation"; one of the four disciplines advised by Vedānta teachers to be practiced by the true seeker of *Self-Knowledge* (q.v.); the utter disregard of all pleasures ranging from the sensuous objects of this world to the anticipation of happiness after death; from the teachings of the scriptures and personal observation, the intelligent aspirant realizes that no pleasure, whether here or hereafter, can be of infinite duration since all pleasures are the result of finite action, even good actions and their results are finite by nature; Self-Knowledge exists always and is not the direct result of action; the Vedāntic discipline merely removes ignorance, the barrier to Knowledge, and the glory of the Self is automatically revealed; *see ṣaṭsamāpatti, supra.*

VAIŚEṢIKA: one of the six orthodox schools of Indian philosophy, supposedly founded by Kaṇāda (*fl.* AD 200 up to 400); from *viśeṣa*=particularity; emphasizes the significance of particulars or individuals, adopting the atomic view; things are composed of invisible, eternal atoms which are incapable of division; posits the basis of the sensible

world as a reality independent of the perceiver; *see categories*; *generality*; *particularity*, *supra*.

VAIŚEṢIKA SŪTRA: the first systematic work of the Vaiśeṣika School of Indian philosophy; authored by Kaṇāda (AD 200 up to 400); sūtras or precepts showing the differences, distinctive characteristics, or manifest nature of individual things.

VAIṢṆAVAS: followers of Vaiṣṇavism, a cult of Hinduism that worships Brahman, the Nondual One, in Its manifestation as Viṣṇu, the preserver of the worlds.

VAIṢṆAVISM: the Hindu religion that regards Viṣṇu (q.v.) as the Supreme; it appeals to Viṣṇu as the manifestation of the Absolute and emphasizes the Viṣṇu principle of being (preservation) as the only reality, maintaining that nothing is destroyed; destruction and creation are but changes of form; the essence of things is indestructible, therefore the deity in the form of the Preserver is supreme; the goal of Vaiṣṇavism is the eternal nearness to the Divine, not union with him; some of the main divisions of this religious system are: (1) Rāmānujas, who worship Īśvara; (2) the Mādhvas, who worship Viṣṇu; (3) the Nimbārkas, worshippers of Kṛṣṇa and Rādhā; (4) the Rāmānandas, worshippers of Rāma and Sītā (Kabir is their great disciple and Tulsidas their great Hindi poet who translated the *Rāmāyaṇa* (q.v.), into Hindi; (5) the followers of Vallabha, worshippers of Kṛṣṇa and Rādhā; (6) Caitanya school, the Bengal school of Vaiṣṇavism, worshippers of Kṛṣṇa; and (7) the Viṭṭhal worshippers of Viṭṭhal or Viṭṭhobā (corrupt form of Viṣṇu); the distinctive scripture of Vaiṣṇavism is *Pañcarātra Saṁhitā* (q.v.).

VAIŚVĀNARA : "existing with all (*viśva*) men (*nara*)"; consciousness functioning through the collective gross body ; waking consciousness ; a phase of Self.

VAIŚYA : "trader"; the third of the three upper castes in Hindu society, whose occupation is merchant, cattle-raising, and agriculture; *see caste*, *supra*.

VĀJAPEYA : "drink of strength" ; an ancient royal rejuvenation rite, which not only restored the vital forces of an aging king, but raised him from the status of a rājā to that of a samrāṭ, an autonomous monarch free of all allegiance and with lesser kings subordinate to him.

VAJRA : "diamond"; *see vajrāsana*, and other *vajra* prefixes, *infra*.

VAJRACCHEDIKĀ PRAJÑĀ PĀRAMITĀ : "Diamond Cutter Sūtra"; named by the Lord Buddha himself because "it is the Scripture that is hard and sharp like a diamond that will cut away all arbitrary conceptions and bring one to the other shore of enlightenment"; the "Wisdom of the Other Shore"; a Mahāyāna Sanskrit scripture.

VAJRĀSANA : "Diamond Seat"; *1* the spot under the pipal tree in the town of Bodh Gaya in northern India where Prince Gautama experienced Enlightenment and became the Buddha; the indestructible "Diamond Seat," alone, will remain at the end of the world-ages, from which the

Buddha's doctrine will again be discovered and spread once more; *2* a kneeling position in Haṭha Yoga (q.v.).

VAJRAŚEKHARA SŪTRA : a Sanskrit scripture of Mahāyāna (q.v.) Buddhism; explains the Realization of Lord Buddha.

VAJRASŪCI : "Diamond Needle"; a brief Buddhist tract ascribed to Aśvaghoṣa (AD 1st or 2nd century); attacks the claims of the Brāhmanical priesthood, and indirectly the entire caste system, with skilfull dialectic; a rare challenge to the claims of the Brāhmaṇa.

VAJRAYĀNA : the Adamantine Way or "Diamond Vehicle"; the Tāntric form of Buddhism; appeared at the beginning of the 4th century AD and reached its apex in the 8th century; the *Guhyasamāja Tantra* (q.v.), which some scholars attribute to Asaṅga (AD 4th century) is probably the earliest and most important text of this cult.

VĀC : "voice," "word," "speech."

VĀC : *1* daughter of the Sun in the *Ṛgveda* (q v.); *aka* Sasarparī; *2* an epithet of the goddess Sarasvatī who, it is said, invented the Sanskrit language; *3* speech personified; the Word, the first creation representative of Spirit, and the means of communication between men and the gods.

VĀKPATI (AD 8th century): medieval Indian poet who wrote a long Prakrit panegyric, *Gauḍavadh* (The Slaying of the King of Bengal), describing the exploits of Yaśovarman, King of Kānyakubja.

VALA : an imprisoning deity of the *Ṛgveda* (q.v.); a demon of drought.

VALLABHA : (AD 15th century): a famous Vaiṣṇava saint, exponent of the Kṛṣṇa cult (q.v.); insists upon the complete identity of soul and world with the Supreme Spirit; souls are particles of God like sparks of fire and they cannot acquire knowledge necessary for obtaining release except by the grace of the Supreme; bhakti is truth associated with love and is the most important avenue to salvation; his monism is known as Śuddha Advaita, or pure nondualism; his great works are *Anubhāṣya* (q.v.), *Bhāgavataṭīkāsubodhinī* (q.v.), and *Siddhāntarahasya* (q.v.).

VALLUVAN: subdivision of the Untouchables (q.v.) in India—healers and astrologers—consider themselves superior to the others; known as "the Brāhmin of the Untouchables."

VĀLMĪKI (*ca.* 200 or 100 BC): a great Hindu sage; traditional author of the Indian epic the *Rāmāyaṇa* (q.v.).

VĀMĀCĀRA : "Left Hand Practice" or impure ritual; a Tāntric cult pursuing an orgiastic and primitive form of worship of the generative force; an unattractive religion dominated by magic, spells, and extreme sexual ideas, expressing power from the black or violent side of Śakti (q.v.).

VĀMADEVA : a name for Śiva (q.v.).

VĀNAPRASTHA : "forest-dweller"; the third stage of life of an Indo-Āryan, when a member of the three upper castes abandons his home for an ascetic life in the forest; an āraṇyaka; *see āśrama.*

VARDHAMĀNA (599-527 BC): same as Māhavīra, the great saint of the Jainas, supposed founder of Jainism (q.v.); *more at Māhavīra, supra.*

VĀRṢṆEYA : *lit.*, "one belonging to the clan of the Vṛṣnis"; an epithet of

Kṛṣṇa.

VĀRTĀ : the science of agriculture, cattle-breeding and trade; one of the four sciences of ancient India; *see sciences, supra.*

VĀRTTIKA : "Critical Gloss" on Pāṇini's Sanskrit Grammar, by Kātyāyana (4th cent. BC).

VARUṆA : *Ṛgveda* deity; chief of the gods of natural and moral order; in Vedic times when men sinned they appealed to Varuṇa for forgiveness, so that the acts which were considered sins in that era appear in the hymns of the *Ṛgveda* (q.v.) addressed to him; the position of omniscience enjoyed by Varuṇa in Vedic times was later reduced, and in the *Purāṇas* he appears as God of the Ocean, usually associated with Mitra, and is invoked by fishermen before putting out to sea; he is the presiding deity during the Hindu festival of Rakhi Purnima (q v.); one of the presiding deities of the Four Quarters, the other three being Indra, Kubera, and Yama; his vahan (mount) is a monster fish called Makara, with head of a deer, legs of an antelope, body and tail of a fish.

VASAN : "Word"; epithet of goddess Saraswatī.

VĀSANĀ : "to dwell in," "to abide"; reminder of the past that clings to the subtle body (q.v.) and passes into another incarnation, similar to the odor that clings to a perfumed cloth or a vessel that retains the odor of what it first contained; in the same manner the vāsanās or subtle residues of all the earlier karma (q.v) cling to the subtle body.

VASANTA PAÑCAMĪ : "Spring" celebration; an important festival of the Hindu; sacred to Sarasvatī (q.v.) who is worshipped on this day by pandits, scholars, and students; the holiday falls on the fifth day of Magh (January—February).

VĀŚIṢṬHA RĀMĀYAṆA: *aka Yoga Vāśiṣṭha* ; a traditional Hindu work embodying the exhortations of the sage, Vāśiṣṭha, to Rāma, hero of the Rāmāyaṇa (q.v.); the saga runs thus: Rāma, at the early age of sixteen, felt disgusted with worldly existence and wished to renounce the world; at that time the family priest, Vaśiṣṭha, gave him a sermon reminding him of his duties as a young man, and advised him to wait until his old age before thinking of renunciation; *cf. āśrama, supra.*

VĀSPŪJYA : the 12th of the 24 Jaina saviours, whose sign is the buffalo; *see Tīrthaṅkaras, supra.*

VASUBANDHU (AD 4th century): co-founder with his brother, Asaṅga, of the Yogācāra subschool of the Mahāyāna Buddhist (q.v.) school of philosophy in India; born of a Brāhman family in Gandhāra, took orders in the Sarvāstivāda (q.v.) school of the Hīnayāna but was later converted to Mahāyāna and became a distinguished representative of the latter school; credited with numerous works, of which the most celebrated and influential are: the *Abhidharmakośa* or *Compendium of the Supreme Truth,* dating from his Hīnayāna period, and his *Vijñaptimatrata-Triṁśikā*, or *Treatise in Thirty Stanzas on the World as Mere Representation*, and *Viṁśatika*, or *Treatise in Twenty Stanzas on Representation-only*, from his later years.

VĀSUDEVA : *lit.*, "the son of Vasudeva; a name for Kṛṣṇa (q.v.); the Supreme Soul in the Vāsudeva-Kṛṣṇa cult (q.v.); traditionally, a prince (later deified) of the Sātvata or Vṛiṣṇi clan of the Yādava tribe of Mathurā who put a stop to human sacrifice in Magadha and avenged insults to womanhood in the Kuru country; he is further represented as preaching the doctrines of niṣkāma Karma (deeds done without thought of reward), and loving faith (Bhakti) in a God of Grace (prasāda); the religious and philosophical views of his followers are expounded in the *Bhagavad Gītā* (q.v.); his cult appears to be especially popular from 4th century BC to 1st century BC.

VĀSUDEVA-KṚṢṆA CULT : *aka* the Bhāgavatas, worshippers of Vāsudeva, identified with Kṛṣṇa (q.v.) and Viṣṇu (q.v.); dated at least 1st cent. BC, perhaps earlier; *more at Bhāgavata*; *Pāñcarātra*, *supra*.

VASUGUPTA (AD 9th century): nondualist philosopher of the Pratyabhijñā system of Śaivism (q.v.); author of *Śiva Sūtra* and *Spanda Kārikā* (q.v.).

VASUS : a class of gods mentioned in the *Ṛgveda* (q.v.).

VĀTA : the wind god of the *Ṛgveda* (q.v.); *aka* Vāyu.

VĀTSYĀYANA (AD 3rd or 4th century): a Brāhman; famed author of the *Kāmasūtra* (q.v.), a book on the science of eugenics and erotics; also wrote the *Nyāya Bhāṣya*, a commentary on the *Nyāya Sūtras*.

VĀYU: "air"; "ether"; one of the five *subtle elements* (q.v.) delineated by various Indian darśanas which become gross when one-half portion of one subtle element becomes united with one-eighth of each of the other four.

VĀYU: fr. "air" or "ether"; *1* the Cosmic Soul; Saguṇa Brahman; Prāṇa; Sūtrātmā; *2* the wind god of the *Ṛgveda* (q.v.); also spelled Vāta.

VEDA(s): revealed scriptures (Śruti); the most sacred scriptures of the Hindu in all matters pertaining to religion and philosophy, and the highest authority for the orthodox schools of Indian thought; the earliest extant Indo-Āryan literary monuments; regarded by the Hindu as eternal, without beginning, without human authorship, their content and meaning being handed down by word of mouth from generation to generation until collated and arranged into four books : *Ṛgveda*, *Sāmaveda*, *Yajurveda*, *Atharvaveda* about 1414 BC supposedly by the sage Vyāsa (*aka* Kṛṣṇa Dvaipāyana), who lived at the time of the battle of Kurukṣetra (*c.* 15th cent. BC) according to certain *Purāṇas;* there is no agreement among Hindu or Western scholars regarding the dates of the Vedas, who have assigned their dates very far apart; but, according to most Hindus, the age of the Vedas is not germane to the significance of their teachings—they deal with timeless truths and, therefore, may be called eternal; the primary meaning of *Veda* is *Knowledge* or Supersensuous Wisdom; their secondary reference is to *words* in which that Knowledge is embodied; therefore, the term *Veda* denotes not only the orthodox religious and philosophical wisdom of India, but also the books in which the earliest utterances of that wisdom are preserved and carry the epithet "Word-Brahman," or "Śabda Brahman"; each of the Vedas contain four sections: (1) *mantras*, which are distributed in *Saṁhitā* or *Collections*—a col-

lection of hymns, prayers, and sacrificial formulas; (2) *Brāhmaṇas* or prose treatises discussing the significance of sacrificial rites and ceremonies; (3) *Āraṇyakas* or forest texts which are partly included in the *Brāhmaṇas* and partly considered independent; and (4) the *Upaniṣads* or later Vedas; *N.B.* the Vedas are not regarded by many Indian thinkers as exhibiting a philosophical development or evolution in the process of thought, as maintained by some Western scholars.

VEDĀṄGAS: studies subsidiary to the Vedas dealing with various scientific subjects, usually written in sūtra (q.v.) form; studies in addition to the Vedas (q.v.) required in the training of the brahmacārin, namely: kalpa, the performance of sacrifice; śikṣā, correct pronunciation or phonetics; chandas or meter and prosody; nirukta or etymology, the interpretation of obscure words in the Vedic texts; vyākaraṇa or grammar; and juotiṣ, astronomy, or science of the calendar.

VEDANĪYA-KARMA: "that which obscures the blissful nature" of the soul and creates pleasure and pain; one of the eight kinds of karma (q.v.) described by the Jainas.

VEDĀNTA: philosophical system representing the concluding part or essence of the Vedas (*fr. veda* = wisdom, *anta* = end); the second part of the Mīmāṁsā" (q.v.) philosophy called "Uttara Mīmāṁsā" or "Brahma Mīmāṁsā" (the contemplation of Brahman), the traditional founder being Vyāsa, *aka* Bādarāyaṇa (between 500 BC and 200 BC); constituted to the teachings embodied in the Upaniṣads (q.v.), the *Bhagavad Gītā* (q.v.). and the *Brahma Sūtras* (q.v.), technically known as "the three prasthānas," together with their commentaries (this is according to Sadānanda, q.v.); the aim of Vedānta is to prove the reality of Ātman-Brahman (q.v.) and its complete identity; the three main schools of Vedānta are: Advaita (Nondualism); Viśiṣṭādvaita (Qualified Nondualism); and Dvaita (Dualism), their principal teachers being: Śaṅkarācārya (AD 788-820), Rāmānujācārya (AD 1017-1137), and Madhvācārya (AD 1199-1276), respectively.

VEDĀNTA GĪTĀS: Vedānta songs, hymns, rhapsodies celebrating the bliss of the one who has achieved Self-Knowledge (q.v.) through realizing his identity with Brahman-Ātman; *see Aṣṭāvakra Gītā, supra.*

VEDĀNTAPĀRIJĀTASAURABHA: a short commentary on the *Brahma Sūtra* (q.v.) by Nimbārka (AD 11th century) who professed a theory of dvaitādvaita or dualistic nondualism; *see Nimbārka, supra.*

VEDĀNTASĀRA: *The Essence of Vedānta*; a work by the sage, Sadānanda (AD 15th century).

VEDĀNTA SŪTRA: *aka Brahma Sūtra, Śārīraka Sūtra*; composed in the period from 500 BC to 200 BC, and attributed to Bādarāyaṇa; primarily an exposition of the doctrine of Brahman; sets forth the final aim of the Vedas and attempts to harmonize in systematic form the many approaches to Truth and the apparent contradictions expressed in the Upaniṣads (q.v.); brief aphorisms consisting of only two or three words each, and so are given different interpretations by various sages and commentators who have become founders of subsequent schools of Ved-

ānta; one of the basic texts of Vedānta (q.v.); the chief commentators are Śaṅkara (q.v.), Rāmānuja (q.v.), and Madhva (q.v.).

VEDAVYĀSA: the "Veda of Vyāsa"; the philosophy of the *Mahābhārata* (q.v.).

VETULYAKA: a supposed sub-school of the Mahāyāna (q.v.), holding a view generally associated with the Lokottaravāda which regards Buddha as a supernatural being; they maintain that Buddha never lived in this world, that he visited this world only in a specially created shape, and that Buddha himself did not teach the Law, but that his created shape did so; belongs to the "Great Emptiness" school.

VIBHĀṢĀS: the three commentaries—*Abhidharmavibhāṣā Śāstrā, Upādeśā: Śāstra, Vinayavibhāṣā Śāstra*; texts of the Vaibhāṣika (q.v.) or Sarvastivāda (q.v.) school of Hīnayāna Buddhism (q.v.); composed during a council held in the reign of Kaniṣka (AD 78-123).

VIBHŪTI: manifestation of Divine power; a great outpouring of Divine energy come down into the world; the Śaivas (q.v.) are distinguished by the vibhūti (three horizontal lines painted on the forehead) as a reminder of the three bonds: anava (ego), karma (q.v.), and māyā (q.v.) which prevent man's final destiny; it is also the sign of the power of the great Lord Śiva to release man from these bonds by the downpouring of his grace.

VIDHĀTṚ: "Providence"; the Upaniṣads describe Saguṇa Brahman the Personal God) as the Providence who determines the course of the universe; *consult Śvetāśvatara Upaniṣad*, v. 5.

VIDYĀ: "wisdom"; *vid*=to know; *cf. jñāna; vijñāna.*

VIDYĀ: *fr. vid*=to know; Knowledge of Reality; Knowledge leading to Self-Realization or Liberation.

VIJÑĀNA: "the plentitude-of-knowledge"; spiritual perception; truth consciousness; supermind activity; *cf. jñāna; vidyā, supra.*

VIJÑĀNABHIKṢU (AD 16th century): Sāṅkhya-Yoga philosopher; wrote the *Yogasāra Saṅgraha* (*Summary of the Essence of Yoga*), and a commentary on the *Yoga Sūtras* (q.v.), called the *Yoga Vārttika* (q.v.); he also condensed the Sāṅkhya doctrine in his *Sāṅkhyasāra* (q.v), and composed an interpretation of the *Sāṅkhya Sūtras* (q.v.) along the lines of Vedānta in his *Sāṅkhya Pravacana Bhāṣya*; according to his view, all of the orthodox systems of Indian philosophy contain the highest truth, although leading to it from diverse starting points.

VIJÑĀNAMAYAKOŚA: "the sheath of intelligence"; buddhi; one of the five sheaths or kośas that constitute the various bodily frames; one of the three sheaths forming the *subtle body* (q.v.), according to Vedānta.

VIJÑĀNAVĀDA: a Mahāyāna (q.v.) Buddhism epistemological subsystem teaching subjective idealism; for this school only vijñāna or consciousness exists, the sole reality being Ālaya-vijñāna (q.v.), or the "Abode of consciousness," or "ideation store" which is above subject and object and ego; the Void (Śūnyatā) identified with pure thought, pure consciousness, true wisdom (prajñā), and a system of reasoning developed from this position, maintaining that matter is idea and nothing more;

another name for the Yogācāra (q.v.) school.

VIJÑAPTIMĀTRATĀ: "ideation only."

VIJÑAPTIMĀTRATĀ TRIMŚIKĀ: "Thirty Verses on the Mind-Only Doctrine;" a work of the Yogācāra (q.v.) school by Buddhist Vasubandhu (AD 4th century).

VIJÑAPTIMĀTRATĀ VIMŚATIKĀ: "Treatise in Twenty Stanzas on Representation-Only" (Ideation-only); authorship attributed to Vasubandhu (AD 4th century); propounds the doctrine of Yogācāra (q.v.) that the Real is a repository of consciousness from which all in the apparent world may be deduced.

VIKRAMĀDITYA: a legendary good and great king who is thought to have lived in the 1st century BC, and who drove the Śakas out of Ujjayinī (central region) and ruled all of India; said to have founded the Vikrama Era, the most important of India's many systems of dating, which is still current in North India, and which begins in 58 BC; sometimes identified as Chandra Gupta II.

VIKRAMĀDITYA, TALES OF: a collection of popular stories which narrate the adventures of Vikramāditya (q.v.) who flourished in the first century BC.

VIKRAMA ERA: began 1st cent. BC; traditionally founded by King Vikramāditya who drove the Śakas out of Ujjayinī and founded the era to celebrate his victory; the most important of India's many systems of dating; *see calendar, supra.*

VIKRAMORVAŚĪ: a play by Kālidāsa (AD 5th century); derived from a Vedic hymn, but adapted to his own intentions; a comedy drama, concerns an earthly king, Purūravas, who falls in love with a lady angel, a nymph; despite the heroine's origin, the drama is kept on a human level.

VIMALA: the 13th of the 24 Jaina saviours, whose sign is the boar; *see Tīrthaṅkaras, supra.*

VIMALAKĪRTĪ NIRDEŚA: an early Sanskrit scripture of Mahāyāna (q.v.) Buddhism; describes how to find Buddhahood within one's self; now exists only in Chinese and Tibetan languages.

VĪṆĀ: the chief Indian musical instrument, usually translated "lute"; supposed to have been invented by the ṛṣi Nārada, the patron saint of music.

VINAYA PIṬAKA: compiled before 241 BC; one of the *Tripiṭakas* or "three baskets" of the Pāli canon of the Hīnayāna (q.v.) Buddhism; contains Buddha's sermons and parables and rules of monastic discipline; divided into three collections: (1) *Sutta Vibhaṅga*, further divided into *Pārājika* and *Pācittya*; (2) *Khandhaka*, with two subdivisions—*Mahāvagga* and *Chullavagga*; and (3) *Parivāra.*

VĪRA: "hero"; the personality endowed with an abundance of rajas (guṇas), the quality of vigour and action; in *Brāhmanism* and *Jainism*: in the Upaniṣadic period the term no longer applied primarily to the man of action but to the saint—the sage who had become the master of himself; in *Tantra*: the person of the quality of vigour and action, the saint

being the divya or godlike man of brilliant sattva (guṇa, q.v.).

VIRĀJ: "ruling far and wide"; the first manifestation of Saguṇa Brahman (q.v.); in *Vedānta*: an epithet of the Supreme Spirit conditioned by the upādhi (q.v.) of the aggregate of gross bodies; same as Virāṭ; in the *Ṛg-veda* (q.v): the female principle which, with the primal Puruṣa (q.v.) produces the concrete universe; in the *Atharvaveda* (q.v.) she is an independent creative principle identified with the Spell, with Speech, and with Prajāpati (q.v.).

VĪRA ŚAIVISM: *aka* Liṅgāyata (q.v.); gets its name from *vīra*=pure, or virile, and regards itself as superior to all other Śaiva sects; as a religion: it is puritanical, rejecting the rituals prescribed in the Śaiva *Āgamas*, as well as the Brāhmanical rituals, and the caste system and is against varṇāśrama; women are not disqualified and there is no restrictions of any kind for women; the distinguishing mark of a Vīra Śaiva is the wearing of the liṅga (q.v.) on the chest, arm, or head; the wearing of the liṅga is said to have authority in the *Āgamas* and it is not an innovation; Basava (AD 12th century) revived this cult and made it into a very vigorous one; the *philosophy* of Vīra Śaivism: is described as Śakti-Viśiṣṭādvaita (or Śivādvaita), meaning the nonduality of the individual soul and Śiva, the Supreme, which is characterized by an inherent and inseparable power (Śakti); to the extent the soul attains this power, the relation between the soul and God is plenary and there is only one Absolute; Vīra Śaivism repudiates the māyāvāda of Śaṅkara (q.v.) inasmuch as it regards the universe as the active aspect of Lord Śiva; it refutes the "puruṣa-prakṛti" of the Sāṅkhyas, and goes beyond the Śaiva Siddhānta (q.v.) in regarding the final Union as absolute; there are innumerable expository texts relating to this system, the chief of which are *Anubhava Sūtras* and *Siddhānta Śikhāmaṇi*; the utterances of its teachers are called *Vacanas* which are in the vernacular and are very much valued.

VIRĀṬ: the same as Virāj; Saguṇa Brahman; Consciousness limited or conditioned by the upādhi (q.v.) of the aggregate of gross bodies; the Cosmic Soul emanating from Hiraṇyagarbha (concept in Vedānta).

VIŚEṢA: "difference"; particularity; from which the Vaiśeṣika (q.v.) system of Indian philosophy takes its name because it emphasizes the significance of particulars or individuals.

VIŚIṢṬĀDVAITA: Qualified Nondualistic Vedānta as expounded by Rāmānuja (AD 1017-1137), according to which, the self and nature are modes of Brahman, and the individual self is a part of Brahman; the many are eternal in the One, and the world is real, not māyā (q.v.); God is Saguṇa Brahman (Brahman with qualities), and is called Īśvara; *more at Rāmānuja, supra.*

VIṢṆU: *lit.*, "All-pervading Consciousness"; a special manifestation of Reality, usually designated as the Second Person of the Hindu Trinity; the manifestation of Brahman as the Preserver, primarily the conservator of values and an active agent in their realization; *see Trimūrti, supra.*



Viṣṇu

VIŚUDDHA CAKRA: "the completely purified"; seat of the ultimate element of the body—the throat (laryngeal and pharyngeal plexus, at the junction of the spinal column and the medulla oblongata); seat of the udāna breath and the bindhu; represented by a sixteen-petalled lotus of purple hue, as described in Kuṇḍalinī Yoga (q v.).

VIŚUDDHIMAGGA: famous Pāli commentary on the *Vinaya Piṭaka*, by Buddhaghoṣa (AD 400); describes the Hīnayāna arhat ideal and develops the old doctrine.

VIŚVA HINDU DHARMA SAMMELAN: instituted September 9, 1966 at New Delhi, India, by a group of illustrious Hindus: Nitya Narayan Banerjee, Business man; Professor V.V. Deshpande, Educationist; Ram Singh, Educationist; Bankim Chandra Chatterjee, Businessman; Brij Narayan Brajesh, Social Service; Ram Nath Kalia, Businessman; H.B. Bhide, Journalist; its purpose* to promote the study and teaching of religions, in particular Hindu Dharma, with a view to the restoration of the traditional social, ethical, philosophical, and spiritual values of the Hindu way of life, and to reset these values by appropriate orientation to the present day sociocultural and economic needs of society; to seek to emancipate man from the bondage of materialism, with a view to building up a progressive society on the basis of co-ordination and co-operation instead of conflict and competition; to teach, appreciate, practice, and spread the permanent values of Dharma which flow from the supreme art of life as embodied in the teachings of the scriptures, the Śruti and the Smṛti of India, and to endeavour to make Hinduism a dynamic force whereby world peace and co-existence between nations may ultimately be realized; **excerpted from Constitution: Aims, Objects and Rules of Vishwa Hindu Dharma Sammelan, 1966.*

VIŚVAKARMAN: the "All-Worker"; *Ṛgveda* deity, creator of the universe.

VIŚVA-RŪPA-DARŚANA : "Vision of the Universal Form"; the vision of Lord Kṛṣṇa's Being, given to Arjuna (q.v.) in the 11th chapter of the *Bhagavad Gītā* (q.v.).

VIŚVEDEVAS : "all gods"; the Hindu pantheon as a whole.

VITALA : one of the 14 worlds (7 upper, 7 nether) which, according to Hindu tradition makes up the universe; one of the seven nether, the others being Atala, Mahātala, Pātāla, Rasātala, Sutala, and Talātala, all q.v.

VIṬṬHOBĀ : *1* corrupt form of the name Viṣṇu (q.v.); *2* a Vaiṣṇava cult.

VIṬṬHAL : *1* a corrupt form of the name Viṣṇu (q.v.); a Vaiṣṇava cult.

VIVARTA : "turning or whirling"; the principle of illusory imposition; change or transformation without being affected; the cyclic process by which the One becomes the Many; a philosophical and psychological concept held especially by Vedānta (q.v.).

VIVEKA : "true insight"; discrimination between the Real and the unreal; one of the four qualifications of the student as a necessary preliminary to the study of the Vedas (q.v.); a requirement enunciated by later Vedānta philosophers; in Sāṅkhya: discriminative insight (viveka) is the enemy of avidyā (ignorance or undiscriminating consciousness) and, therefore, the chief instrument to disentangle us from the force of the bonds of the guṇas (q.v.); through viveka an abiding state of supreme isolation or kaivalya from the living processes is attained.

VIVEKACŪḌĀMAṆI : "The Crown Jewel of Discrimination"; an original philosophical work by Śaṅkarācārya (AD 8th century).

VIVEKĀNANDA, Swāmī (1863-1902) : Vedānta teacher, disciple of Śrī Rāmakrishna; born near the banks of the Ganges on the auspicious Hindu festival Makarasaṁkrānti when special worship is offered to Ganges by millions of devotees, to a Datta family, he was subsequently given the name of Narendra; after the death of his guru in 1886, Narendra, along with other youths, took orders in the Barnagore Math, the first headquarters of the monks of the Rāmakrishna Order, and assumed the name Vivekānanda; a splendid speaker of great spiritual power and personal magnetism, he preached Hinduism to large audiences in Europe and America, and was the first to bring the message of Śrī Rāmakrishna to America, speaking for India at the World Parliament of Religions held in Chicago in 1893; today the monks of the Rāmakrishna-Vivekānanda mission maintain spiritual centers and conduct courses in many principal cities of the world.

VIVṚTI : compendium of the principles of Vaiśeṣika (q.v.) by Jayanārāyaṇa (AD 17th century).

VOID, THE : Śūnyatā (q.v.); Buddhist doctrine of "emptiness"; pure thought ; pure consciousness.

VYĀNA : the "pervading breath"; one of the five modifications of the vital breath, by the action of which the vital energy pervades the entire

body; a respiratory discipline in Yoga practice.

VYĀPTI : "universal connection"; invariable association, such as used in the theory of the Nyāya syllogism; instead of starting as does the Aristotelian syllogism with the affirmative proposition universally valid—"All smoke presumes the existence of fire"—the Nyāya logic asserts the *invariable association,* or vyāpti, of smoke and fire; *see logic*; *syllogism, supra.*

VYĀSA (AD 4th century): celebrated Hindu sage; traditionally regarded as the original compiler and arranger of the Vedas (q.v.) in their present form; believed to be the author of the epic, *Mahābhārata, Bhāgavata Purāṇa,* and many other *Purāṇas* (q.v.); author of the *Brahma Sūtras* (q.v.), *Yoga Bhaṣya,* and many other sacred books of Hinduism; *aka* Bādarāyaṇa Kṛṣṇa from his dark complexion, and Dvaipāyana from having been born on a dvīpa or island in the Yamunā River.

W

WAY OF SPELLS : Marayāna (q.v.); Lāmaism (q.v.); a fusion of Tantra (q.v.) which places great emphasis on mantras (q.v.), rituals, and the worship of deities.

WAY OF THE FATHERS : the Southern path described in the Upaniṣads (q.v.) as the Pitṛyāna which leads to Candraloka, the Plane of the Moon; after enjoying the rewards of their meritorious actions in this lower heaven, souls come back to earth and are reborn as ordinary mortals; *cf. Way of the Gods, infra.*

WAY OF THE GODS : the Northern Path; the path to Brahmaloka; described in the Upaniṣads as Devayāna (the way of the deities) characterized by various luminous stages, such as flame, day, the bright fortnight of the moon, the bright half of the year when the sun travels northward, the sun, lightning; *cf. Way of the Fathers, supra.*

WHEEL OF EXISTENCE : the Saṁsāra Cakra, with twelve spokes representing the Buddhist doctrine of the chain of causation; *see Dependent Origination, supra.*

WHEEL OF TIME : Kālacakra; Lāmaism.

WINE : one of the five "forbidden" things of Tantra, partaken of as a ritual, not in sensual eagerness, but without egoity and under the direction of a religious teacher; *more at Five Forbidden Things, supra.*

WISDOM OF THE OTHER SHORE : theme of the Buddhist *Prajñāpāramitā Sūtras* (q.v.); the Buddha traverses a river by walking on its waves, and his wisdom is known as the "Knowledge that has gone to the Other Shore"; a magic formula is given in the Wisdom of the Other Shore: "O Thou Who Art Gone, Who Art Gone, Who Art Gone to the Other Shore, Who Hast Landed on the Other Shore, O Thou Enlightenment Hail ! Here ended the Manual of the Heart of the Wisdom of the

Other Shore"; *fr. Sacred Books of the East,* Vol. XLIX, pt. II, pp. 147, 149.

WORDS, THE PHILOSOPHY OF: the Mīmāṁsā (q.v.) school of Indian philosophy may be looked to as the distinguished expounder of the philosophy of words as they relate to the authority of the Vedas; the Mīmāṁsakas have a curious conception of semantics: in general, words found in the Vedas have an eternality, a nonbeginning and a nonending; the fact that Vedic words are written or enunciated does not constitute their creation but is the manifestation of the word-form; according to Jaimini (q.v.), after a word is pronounced it is not destroyed but reverts to its original unmanifest condition to await another call to manifestation; it is only noneternal things, Jaimini argues, that can be destroyed, but no way can be found to effect the destruction of words, proving their eternality; the sound produced in speaking the word is distinct from the word which it manifests; words denote not units or individuals but the genus or form; also in Jaimini's analysis words being pre-existent, the relationship of word-meanings must have been pre-existent as they relate to Vedic meanings; meanings are, therefore, not the product of convention—they are eternal forms; in interpreting the Vedas, Mīmāṁsaka thinkers point out, there is no chance for error, for the truths they expound existed even before the ṛṣis and seers "saw" or apprehended the word-forms and received them; and the forms will continue to exist when the written and spoken words have passed beyond our ability to perceive them; truths being eternal have nothing to do with the discoverer—they are impersonal; for if they emerged from a god or other person they would decay with the person who created them; proper names, however, are not words; where names are applied to things and persons after they have come into existence, Prabhākara (q.v.) declares, the relationship between word and meaning is due to convention; words used by ordinary men outside the language of the Vedas do not possess inherent validity, for such words denote things that can be verified by other means of knowledge.

WORLD AGES: mythological divisions of a world cycle (q.v.); according to Hindu tradition there are four yugas (q.v.) to the present world cycle: Satya, Tretā, Dvāpara, and the present Kali Yuga (*all of which see.*)

WORLD CYCLE: a world period (kalpa) representing the duration of the universe between its manifestation and its return to the unmanifested state; the notion that there is nothing static but only the flow of relentless process, with everything originating, maturing, decaying, vanishing—this dynamic view of phenomena including man whose destiny is inevitably bound up with the fortunes of the universe, is one of the fundamental conceptions of later Hinduism; according to Hindu tradition, the progress and decline of every world cycle is marked by mythological events that recur similarly every four billion three hundred and twenty million years, the duration of every world cycle; *Bhagavad Gītā* describes a cycle thus: "At the approach of day all manifest objects come forth from the un-

manifested and at the approach of night they merge again in that which is called the unmanifested" (VIII.18); *see World Ages, supra.*

WORLD OF THE FATHERS: the Āryan heaven where the blessed dead, those who have devotedly performed the rites of the Āryans, feast in bliss forever; the pitṛ-loka (q.v.).

WORLD TREE: the aśvattha (q.v.).

WORSHIP: *see bhakti.*

WRATHFUL DEITIES: the personification of reasoning; terrifying blood-drinking deities who delight in the eating of intestines and heads of corpses indicating the state of a progressively degenerative character of the Traveler in Bardo (q.v.) who has discarded the intuitive calm of the heart and now uses the misleading talent of reason; these terrifying deities are not something apart from the soul in Bardo—they are himself; and to avoid further confrontation with the fearful hallucinations of the Wrathful Deities, which are his own thought-forms, he seeks refuge in the womb, and thus to another incarnation; *see Bardon Thödol; Tibetan Book of the Dead, supra.*

WREATH DOCTRINE: the *Avataṁsaka Sūtra* (AD 150 or 350): scripture of Mahāyāna Buddhism (q.v.); Buddha's supreme mystic doctrine; "Wreath" implies knowledge of the interpenetration of all living things in one another; such knowledge leads to cosmic compassion and inspires the Bodhisattva vow of rejecting nirvāṇa in favor of untiring and total dedication to cosmic welfare.

Y

YAB-YUM: Tibetan Tāntric symbolism of the "great delight," being the divine male and female in embrace, showing the female (Yum) sitting astride the hips of the seated male (Yab) with the male organ intromitted into the yoni (vagina) in the act of sexual-intercourse (maithuna); the idea behind this image is: the female as the vitalizing principle who, through her embrace, activates the male energy from which the ever-renewed cosmogony of coming into existence of the universe and its subsequent disappearance is accounted for; significant of the innumerable "forms" of Buddha embraced by their Śaktis (q.v.), constitutes the exemplary form of maithuna; the immobility of the male should be noted—all the activity is on the side of the Śakti (female); in the context of Yoga it indicates the static puruṣa (q.v.) contemplating the creative activity of prakṛti (q.v.); Tantra is often spoken of as the "yoga of sex," in as much as sexual congress as a spiritual exercise has an indispensable role in all Tāntric ritual; in some cults it is treated only symbolically, while others demand sexual-intercourse as definite ritualistic usage; in the latter it is explained that the initiate's right perception of Śūnyatā (q.v.) enables him to realize through sexual congress a complete self-identification with



Yab-Yum (Tibet, 17th Century AD)

it, "knower and known, seer and seen, meet in an act transcending distinction," and the initiate becomes himself a god, the god with two backs—man-woman, the anthropomorphic form of the compassionate Void (q.v.); *cf.*, *Yin-Yang*, Vol. II, *infra*.

YĀDAVA : *lit.*, "one belonging to the race of Yadu"; a name for Kṛṣṇa (q.v.).

YĀDAVAPRAKĀŚA (AD 11th century): the guru of Rāmānuja (q.v.); subscribes to bhedābhedavāda (q.v.); propounds the theory of the transformation of Brahman into cit (spirit), acit (matter), and Īśvara (God).

YAJÑA : religious rite; worship through offerings; sacrificial ceremonies of Brahmanism which later became interpreted philosophically as the self-sacrifice of the Nondual Absolute which, by an act of self-negation becomes the Many.

YAJÑA : "the Supreme Lord"; a name for Viṣṇu (q.v.).

YĀJÑAVALKYA : *1* one of the greatest of Upaniṣadic sages who engages in a famous philosophical conversation with his wife, Maitreyī, concerning the Universal Self; *see Bṛhadāraṇyaka Upaniṣad*, II. iv.1-14; *2 Yājñavalkya* (AD 4th century): author of *Dharma Śāstra* (q.v.)

YAJURVEDA : one of the four principal Vedas (q.v.); deals with sacrificial formulas; the characteristic feature is its division into two distinct collections of verses : (1) the *Taittirīya Saṃhitā*, *aka* the Kṛṣṇa or "Black

Yajurveda"; (2) the *Vājasaneyī Saṃhitā*, *aka* the Śukla or "White Yajurveda" which was revealed to the ancient sage Yājñavalkya (q.v.) by the Sun; the "White Yajur" prescribes techniques for procuring boons such as health, strength, longevity, prosperity, social power and prestige, talented children; lovely life-partner, etc.; while the "Black Yajuṣ" prescribes techniques for destroying enemies, overcoming opposition, gaining advantage over others, successful diplomacy, power politiking, etc.

YAJUṢ : name of the *Yajurveda*; the mantras of the *Yajurveda* (q.v.).

YAKṢA : class of demigods; earth spirits; a late passage in the *Mahābhārata* (q.v.) states that men of "rajasic" (over-endowed with the rajas guṇa, q.v.) venerate the yakṣa.

YAKṢĪ, YAKṢIṆĪ : a female yakṣa (earth spirit) in Hindu mythology.

YAKṢINĪ : Tibetan Buddhist Goddess who protects the *Ficus religiosa* (the pīpal tree).

YAMA : "general discipline"; prescribed by Vedānta and described in the *Vedāntasāra* (q.v.) to be practiced by the aspirant to samādhi: self-controlled, unworldly habit of behaviour; the practice of orthodox moral virtues: noninjury, truthfulness, nonstealing, continence, and nonacceptance of gifts, the violation of which disturbs the serenity of mind; *cf. niyama; particular discipline.*

YAMA : Vedic god of death and keeper of the hells; in one aspect, cheerful lord of paradise and guardian of the World of the Fathers (q.v.); and in another, stern judge of the dead, ruling over the purgatories where the wicked suffer until their rebirth; in his destructive aspect he is said to be a deputy of Śiva (q.v.), and guardian of the southern quarter; this is why the phrase "going south" is used in India to denote dying; in art he is depicted as riding on a buffalo, attended by two dogs, each with four eyes.

YAÑÑADATTA STORY, THE : *Jātaka 44*; Buddhist tale of snake bite and demonstration of the power of an act of truth and emphasizing the fact that the force or power of a heart-felt truth of any order, even a shameful truth, is better than a decent falsehood as the following story teaches:

"The youth Yaññadatta had been bitten by a poisonous snake and his parents carried him to an ascetic and laid him down and said, 'Reverend sir, monks know simples and charms; heal our son'; 'I know no simples; I am not a physician'; 'But you are a monk; therefore, out of charity for this youth, perform an Act of Truth'; the ascetic replied, 'Very well, I will perform an Act of Truth'; he laid his hand on Yaññadatta's head and recited the following stanza:

'For but a week I lived the holy life
with tranquil heart in quest of merit;
the life I've lived for fifty years
since then, I've lived against my will;
By this truth health! Poison is struck down!
Let Yaññadatta live!'

Immediately the poison came out of Yaññadatta's breast and sank into the ground; The father then laid his hand on Yaññadatta's breast and recited the following stanza:

'Never did I like to see a stranger
Come to stay; I never cared to give;
But my dislike, the monks and Brāhmins
Never knew, all learned as they were;
By this truth health! Poison is struck
Down! Let Yaññadatta live!

immediately the poison came out of Yaññadatta's back and sank into the ground; then the father bade the mother perform an Act of Truth, but the mother replied, 'I have a Truth, but I cannot recite it in your presence'; the father answered 'Make my son whole anyhow!' So the mother recited the following stanza:

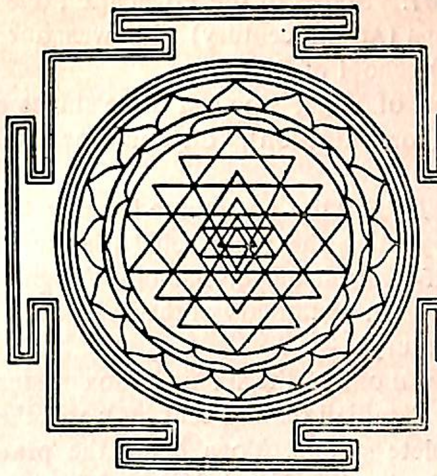
'No more, my son, do I now hate this snake malignant.
That out of a crevice came and bit you, than I do your father!
By this truth, health! Poison is struck
Down! Let Yaññadatta live!

immediately the rest of the poison sank into the ground, and Yaññadatta got up and began to frisk about;"

this is a tale to be taken as a text for psychoanalysis; the opening up of the repressed truth, deeply hidden beneath the years of lies and dead actions that have killed the future of this hypocritical household, suffices like magic to clear the venom and life breaks for them anew.

YANTRA : any kind of instrument in a nontechnical sense; *fr. yam*=to subdue, to control; *tra*=suffix denoting instrument or tool; correspondingly, yantra is an instrument to control; in Hindu devotional tradition, a general term for instruments of worship, namely, idols, pictures; or geometrical diagrams—a kind of chart for the gradual evolution of a vision, while identifying the Self with its slowly varying contents, that is to say, with the divinity in all its phases of transformation, exuding dynamic elements; "an instrument designed to curb psychic forces by concentrating them on a pattern, and in such a way that this pattern becomes reproduced by the worshipper's visualizing power";* an instrument psychically contrived to stimulate inner visualization, meditation, and spiritual experiences: *cf. Yantra, Śrī, infra*; * *fr.* Zimmer, *Myths and Symbols in Indian Art and Civilization.*

YANTRA, ŚRĪ : "Auspicious Yantra," "Yantra above Yantras"; a geometric diagram of intricate linear composition conceived and designed as a support to meditation, to a concentrated visualization of the paradox of time and eternity, a compendious delineation of basic principles of Oriental metaphysics; a composition summarizing in one instant the entire meaning of the Hindu beliefs in myth and symbol; the Śrī Yantra symbolizes life both universal and individual, as an incessant interaction of co-operating opposites; the downward-pointing triangle is a female symbol corresponding to the yoni (vulva), the upward-pointing



Śrī Yantra

triangle is the male, the liṅgam, and is called "the fire," the bodily heat of the warm-blooded organism, the life-force condensed in the male seed; the five female triangles expanding from above and the four male emerging from below, signify the continuous process of creation; like an uninterrupted series of lightning flashes they delve into each other and mirror the eternal procreative moment—a dynamism exhibited in a static pattern of geometric repose; *fr.* Zimmer, *Myths and Symbols in Indian Art and Civilization*, pp. 140-41, 147.

YAŚODĀ: a cowherd's wife; foster mother of Kṛṣṇa (q.v.) in the Hindu *Mahābhārata* (q.v.) epic.

YAŚODHARĀ (6th cent. BC): daughter of a Daṇḍapāṇi of the Kṣatriya caste (q.v.); cousin and wife of Prince Siddhārtha (who became the Buddha), who bore him a son Rāhula; she is also known as Bhadda Kaccānā, Bimbā, Gopā, and Subhadrakā.

YOGA: "the art of joining"; the conjunction of the individual and the Supreme Reality and the disciplines culminating in such a union; the techniques of yoga go back to pre-Āryan Indian antiquity and are not included among original Vedic teachings of Brāhman-Āryan orthodoxy; *see also Haṭha Yoga, supra.*

YOGABHĀṢYA: a commentary on the *Yogasūtras* (q.v.), by Vyāsa (AD 4th century); an important work of the Yoga school (q.v.) of Indian philosophy.

YOGĀCĀRA: *aka* Vijñānavāda; subschool of Mahāyāna Buddhism (q.v.); began in India in AD 4th century by the brothers Asaṅga (q.v.) and Vasubandhu (q.v.); called "Yogācāra" because it reaffirms the necessity for the yogic experience; teaches the doctrine of 'ideation only'; that is, it regards mere mental representation as the sole existence, insisting on the logical primacy of pure thought as the creative principle or substance from which the ephemeral variety of things may logically be deduced; **more at** ***Vijñānavāda, supra.***

YOGĀCĀRYABHŪMI: "Stages of the Yogācāra"; one of the more important works of Asaṅga (AD 4th century) who was one of the founders of the Yogācāra (q.v.) school of Buddhism.

YOGĀṄGA: "members of Yoga;" the last three stages of yogic meditation, namely: dhāraṇā (concentration), dhyāna (meditation), and samādhi (stasis).

YOGA OF KNOWLEDGE: "the passionate longing to have a continuous flow of thought regarding the inner self" (Śaṅkara); one of the three Hindu paths to Self-Realization (q.v.); Jñāna Yoga (q.v.).

YOGASĀRASAṄGRAHA: "Summary of the Essence of Yoga," by Vijñānabhikṣu (AD 16th century).

YOGA, SCHOOL OF: *a* one of the six orthodox systems of Indian philosophy, founded by Patañjali (*c.* 2nd cent. BC); together with the Sāṅkhya (q.v.) form a complete system, Yoga being the practical application of the Sāṅkhya metaphysics; it is founded on and demonstrates a doctrine of psychological functionalism—a practical discipline by which the suppression of mental states is brought about through the practice of spiritual exercises and the conquest of desire; a technique to eradicate impairments and thereby reconstitute the inherent perfection of the essential self by directing the activity of consciousness into higher channels; thus is realized the relativity of all states of reality; "concentration" is the keynote of Yoga and all effort must be toward this end when the distinction between the perceiver and the object disappears and the consciousness of the embodied self identifies with the Nondual Self, thus regaining its eternal pure and free status, which is the meaning of release or salvation in the Yoga system, *b* as to the pramāṇas: Yoga accepts perception, inference, and scripture as the three means of knowledge; yet, knowledge gained through the three cannot be valid in the absolute sense, since Yoga holds with Sāṅkhya, that empirical knowledge is the product of erroneous confusion between puruṣa (q.v.) and citta, or buddhi; absolute truth can be gained only through the practice of yoga, "by scriptures, by inference, and by the eager desire for practice in contemplation; in these three ways he furthers his insight and gains the highest yoga," so says Vyāsa (q.v.) in his *Yogabhāṣya*, I.48; the *Yogasutras* (q.v.) by Patañjali (2nd cent. BC) is the important text of this school.

YOGASŪTRAS: the textbook of the Yoga School (q.v.), authored by Patañjali (2nd cent. BC); treats specifically of the dynamics of the process of disentanglement or separation or release, and outlines practical techniques for the gaining of release or mokṣa; dating of this work is controversial: first three books may belong to the 2nd century BC, the fourth book is apparently later inasmuch as it contains material that appears to refer to late Buddhistic thought.

YOGAVĀRTTIKA: commentary on the *Yogasūtras* (q.v.), by Vijñānabhikṣu (AD 16th century).

YOGAVĀŚIṢṬHA: an insertion into the *Rāmāyaṇa* (q.v.) Hindu epic; *aka Vāśiṣṭha Rāmāyaṇa* (q.v. for more).

YOGĪ, or *YOGIN:* one who practices or attains Yoga or "Divine Union"; yoginī=feminine.

YOGINĪ TANTRA: a Tāntric scripture dealing with sexual-intercourse (maithuna) as ritual, its sublimation and the proper meditation of the devotee during the act of concourse.

YONI: "vulva"; in *Hinduism*: the generative womb; the Source of All; Brahman, the Great womb; worshipped in the symbolic sense; in the female symbol the Goddess is the mother-womb of all cycling *eons* of all the universes extending in space, of every atom in the living cell and she is called "The Universal Power" (Śakti) and known in myth as Cāmuṇḍā, Durgā, Gaurī, Haimavatī, Kālī, Pārvatī, Umā, Vindhyavāsinī; she has her living counterpart in every woman, as the God in every man.

YONIJAS: those who worship the yoni (q.v.).

YUDHIṢṬHIRA: legendary hero; eldest son of King Paṇḍū; a character in the Hindu epic, the *Mahābhārata* (q.v.).

YUGA(s) : the four periods of the aeon according to Hindu tradition; *see world cycles, supra.*

Z

ZEN BUDDHISM: a high contemplative viewpoint; a fusion of Indian Buddhism and Taoism; known as Ch'an in China, Seon in Korea, and Zen in Japan; *refer to Vol. II, this work.*

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DICTIONARY OF ORIENTAL PHILOSOPHY

Volume I
INDIA AND THE MIDDLE EAST

Part II
THE MIDDLE EAST

A

ABBĀSSIDI CALIPHS: a dynasty of caliphs ruling the Muslim Empire (AD 750-1258), claiming descent from Abbās, the uncle of Muḥammad; by AD 900 Abbāsid authority was confined mostly to Baghdad.

'ABD-ALLĀH (AD 6th century) : father of the Prophet, Muḥammad (q.v.); died before the latter was born.

ABDUL-BAHA (1844-1921) : son of Bahullah* founder of the order of Bahaism (q. v.); first Interpreter of the Faith, with international headquarters at Haifa, Palestine; *Mirza Husayn Ali (q.v.).

ABRAHAM or *ABRAM*: Abrāhām [Heb]; ancient Mesopotamia patriarch and founder of the Hebrew or Ibrim clan; said to have been born in Ur of the Chaldees; *fl.* 19th cent. BC; migrated to Mesopotamia and westward to Harran on the extreme northern verge of the Arabian desert and southward as tribal leader of the Semitic Aramaeans (later called Hebrews, q.v.), under pressure of advancing Indo-Āryan (q. v. ,Part I) eruption; a moving group of Āryans, whom the Egyptians were to call "Hyksos," was close on his heels; Abraham's personal religious experience led him to discard the prevalent religious system of polytheism, and to place all his faith in a single protective deity, whom he chose, or who chose him, an El (deity) whom he called "El-Shaddai" (the El of the Mountain), a god who was probably from the vicinity of Harran; at the direction of El-Shaddai, Abraham, full of faith in the promises of his divine patron, undertook the long journey leading his small tribe with their flocks and herds to the land where the Canaanites were settled; safely ensconced on the limestone ridge which forms the main contour of the land, he remained there with his tribe until his death, after which the leadership was taken over successively by his son Isaac and his grandson Jacob; it was his vision of something higher than polytheism' and his hope of attaining a more complete spiritual fulfilment that Abraham is said to have left his country, and, in a sense, he is rightly considered the founder of the Jewish people; it is significant that converts to Judaism even today are termed "children of Abraham, our Father"; *see also Jew*; *Judaism, infra.*

ABU-BAKR (AD) 573-634): 1st Caliph of Mecca; one of the four "orthodox caliphs" (q.v.) of Muḥammadanism (q.v.); one of the five Companions of the Prophet.

ABU-SAID: (AD 967-1049): famous Sūfī mystic; *see Sūfīsm, infra.*

ABU-TĀLIB (AD 6th century) : leader of the Banu-'Abd-Manāf clan, the most influential in all Arabia, and part of the great Quraysh (q.v.) tribe; uncle and guardian of Muḥammad (q.v.).

AHRIMAN [Per]: *aka* Angra Mainyu; the Persian God of Evil and Darkness; a personification of evil; one of the two principles of Reality propounded in the ethical dualism of Zoroastrianism (q.v.), the other being

that of good personified by Ormazd (q.v.), the God of Light and Goodness; the eternal struggle for supremacy between the two is symbolized by the warfare between light and darkness.

AHURĀ MAZDĀH: [Per] : *aka* Ormazd (q.v.); "The Wise Lord"; "The Lord of Life and Wisdom"; name given to the Supreme Being by Zoroastrianism (q.v.); according to later *Avesta* (q.v.) he was adored as transcendent and without equal, and was too great and spiritual to have images made of him; yet, the old Āryan nature worship eventually crept back into the faith and powerful figures placed around him began to share his powers and bore a distinct Āryan character with many reminders of the Ṛgveda (q.v., Part I); included among them were Uṣas the Dawn Goddess, Vāyu the God of Wind, and Mithra; Ahurā Mazdāh, without doubt, was originally none other than the god whom the Āryans (q.v., Part I) of India worshipped under the name Varuṇa (q.v., Part I).

AKIBA, RABBI BEN JOSEPH (AD 2nd century): classified and codified the whole body of Jewish tradition for containment in the *Torah* (q.v.); died a martyr to the Roman invasion of Jerusalem.

AKO MANA [Per]: "Evil Mind"; the collective evil minds of evil men who labor under the influence of the Druj (q.v.); a Zoroastrian concept.

AL-: see first letter of name, e.g. al-Kindi, under the letter "K," etc.

'*ALI* (AD 7th century): 'Ali ibn-abi-Tālib; cousin and son-in-law of Muḥammad; one of the four "orthodox caliphs" (q.v.) of Muḥammadanism (q.v.), one of the five Companions of the Prophet (q.v.); the 4th caliph (AD 656-661).

ALLĀH [Ar]: the Supreme Being according to the Muslims; enunciated in the traditional statement of the basic creed of Muḥammadanism (q.v.): *La ilāha il Allāh*="No deity is there except THE DEITY," meaning to emphasize the Oneness of God and denying association with minor deities; and *Bismillāh ir Raḥmān ir Raḥīm*="In the name of Allāh [the Supreme Deity who is known as] the Raḥmān [by the Christians], and as Raḥīm [by the Jews]," affirms the exclusive recognition of the Supreme Being by other monotheistic religions.

ALL VOWS: *see Kol Nidre, infra.*

AMERETATAT [Per]: "immortality"; granted to the spiritually enlightened; a concept of Zoroastrianism (q.v.).

AMEŚA SPENTAS [Per]: "Immortal Holy Ones"; modes of divine ethical activity; concept of Zoroastrianism (q.v.).

ĀMINAH (AD 6th century): mother of the Prophet, Muḥammad (q.v.); died when the latter was six years old.

AṄGRA MAINYU [Per]: *lit.*, "Bad Spirit"; later abbreviated to Ahriman (q.v.).

APOCRYPHA: non-canonical books of the Hebrew biblical literature, namely, Isaiah, 24-27; Zechariah 9-14: Daniel 7-12; Joel 2:28-32, 3:2; and Esekiel 37-39.

ARABIAN PHILOSOPHY: stems from a mystical theology and philos-

ophy whose sources are the *Qur'an*, Indian, Persian, and Judaic systems; divisive modes of thought due to the cultural and economic variations and racial heterogeneity of the Arabians produced a variety of philosophical strains; in the time of Muḥammad Western Arabia was populated by a considerable number of Jews who had fled from their enemies—Assyrian, Babylonian, Greek, and Roman—and who made an impress on the Arabian thinking; *pre-Islāmic Arabia* : a religious development from the primitive Semitic desert, a heritage of animism and tribal gods; in South Arabia, for example, an advanced astral cult, *Sabaeans* (q.v.), centered in the Moon God and reflecting Babylonian and *Zoroastrian* (q.v.) influence prevailed; in other regions where Jews and Christians had secured a foothold) the native converts to these faiths abandoned their primitive beliefs and adopted monotheism; on the whole, however, the Arabs, both in the towns and in the hinterlands, worshipped local gods and goddesses; it was during the decades from AD 6th to 7th century that the militant Muḥammad (q.v.) succeeded in making *Muḥammadanism* (q.v.) the predominant Arabian faith; contact with the European culture viewed from the "metaphysics of light" noticeable in the religious conception of the *Qur'an*, conditioned Arabian thought to assimilate Plotinian ideas, and engendered a scholarly interest among the thinkers in the works of Aristotle and the philosophy of the Greeks, where, in Syria, the chief works of Aristotle were translated into Syrian Arabic scholars then made Arabic versions from the Syriac translations; and it was through the conquest of Spain by the Muslims in the 8th century, that the works of Aristotle, which had been banished from Athens by the Byzantine Emperor Justinian I, in 529, was re-introduced into Europe; of the great Arabic students of Aristotle from whom the Western world derived profit, the more famous are al-Kindi (d. AD 873), al-Farabi (880-950), Avicenna, *aka* ibn-Sina (980-1037), and Averroës, *aka* ibn-Rushd (1126-1198); the Arabs regarded philosophy as a completed science, and that Aristotle had achieved a final system and all that remained to do was to interpret his works. However, their translations and commentaries, colored by their own cultural and creative impulses, were often distorted and unfaithful to the original works, and they did not always distinguish between the genuine works of Aristotle and certain Neo-Platonic productions ascribed to him; influenced by their mystical background, the Arabians were eager to show through philosophy the seeker after God may rise to union with him; and to them, Aristotle's Unmoved Mover was no longer pure Actuality, above *nous*, who knows nothing but himself, but was pure intellect, knowing himself and all other things in himself (no pantheism intended); so it was that Arabian philosophy was marked by an attempt to reconcile God as pure actuality and matter as pure potentiality; this consideration can be said to be the basis of the variant Arabian concepts and doctrines on the questions of epistemology, the eternality and character of the world and of God, and the question of personal salvation; the importance of Arabian philosophy

must be viewed, therefore, both from the European as well as the Oriental viewpoint; the former is colored and re-formed, not by Aristotelian originals, but by translations upon translations at the sacrifice of exactitude; while in the East, theology, under the influence of Muḥammadanism remains paramount.

ARBA KANFOTH [Heb]: a ceremonial garment with four fringed corners signifying the Jew; *see zizith, infra.*

ARDESHIR I (A.D 2nd or 3rd century): an ardent Zoroastrian; conquered Armenia; founded Sāssānian (q.v.) dynasty.

AŚA [Per]: the Immutable Divine Law of order operating on cosmic, spiritual, and physical levels; a concept of Zoroastrianism (q.v.); *cf.*, *Ṛta*, Part I, *supra.*

ASHARI (AD 873-935 or 936): an honored Muslim theologian; born in Iraq, made his home in Baghdad and died there; after aligning himself with the Mutazalites (q.v.), he suddenly found himself, at the age of forty, in violent disagreement, and went on to develop a philosophy of religion which attempted to reconcile the entire *Sunnah* (q.v.) with reason, by making God not only *one* but *all*; all life, all knowledge, power, will, hearing, sight, and speech (the seven divine attributes) regardless of where or when experienced are Allāh in action; men, therefore, cannot see, hear, know, or will anything of themselves; it is Allāh who causes things to happen in and through them; a position which enabled Ashari to supply logical grounds for all orthodox doctrines whether drawn from the *Qur'an* or the *Hadiths* (q.v.); with this attitude Ashari swung all the way over to connection with the ultraconservative Hanbalite School of Law (q.v.).

ASMAN [Per]: "ether"; the basic element from which all other elements forming the material world are evolved until, finally, man is created; a concept of Zoroastrianism (q.v.); *cf. ākāśa*, Part I, *supra.*

ASSASSINS: a secret order of Muslims (AD 13th century) that, at the time of the Crusades, terrorized Christians and other enemies by overt murder of politically important persons from fanatical motives, usually with the intent of destroying the Abbasid (q.v.) caliphate; it is thought the order got its name of "Assassin" from the Arabic *ḥashshāshin*, plural of *ḥashshāsh*, or one addicted to hashish, because its murders were committed under the influence of hashish; founder and first Grandmaster was the Persian, Ḥasan Sabbah (AD 12th century).

ASTRONOMY: the most ancient of sciences, having existed since any known record of civilization; as long ago as 2000 BC the Egyptians and Babylonians were using calendars, more accurate than ours, based upon the regularity of certain astronomical events; these same Babylonians, which loosely included Assyrians, Chaldeans, and before them, the Sumerians—people who lived in the valleys of the Tigris-Euphrates rivers, viewed the world as a disk-shaped earth surrounded by a moat or sea circum-domed by an inverted bowl of sky that came down all around; the story of creation recounted on some of their tablets in cuneiform

script recovered from the sites of their cities, reveals their belief that dry land mysteriously emerged from the great sea by supernatural means; the celestial bodies rose over the rim of the world, moved across the sky, and set although the stars were in fixed formation, seven planetary bodies were identified that moved among the stars; thus the sun, moon, and five known planets, since they had mobility and moved with apparent intent, were believed to be gods who could influence the world and the destiny of its people; it was the Babylonian priest-astrologers whose duty it was to watch the seven wandering celestial bodies and to divine their intentions so that they might warn the king of any disasters the gods may have been preparing for the nation, who provided astronomical data to the scientific world; some of their astronomical findings seem to have been transmitted to neighbouring peoples, especially to the early Greeks; the people of Mesopotamia are thought to have recognized a number of prominent constellations as early as 3000 BC and to have named them after animals, such as the Lion, and certain occupations, such as the Herdsman, which has descended to us after having been absorbed by the Greeks; the Babylonians are credited with having invented the twelve signs of the zodiac; and to have been familiar with the precession of the vernal equinox, the point on the sun's path around the heavens from which the signs are marked off.

ĀTAR: Persian Fire God, son of Ahurā Mazdā (q.v.); conqueror of the tyrant-villain Avestan Azhi Dahāka, the dragon lord; Ahurā; Mazdā's "Flaming Fire of Thought"; metaphysically, it is implanted in every man —intellectual honesty; the *Yasna* (q.v.) speaks of Ātar as "Thy mighty Fire of Thought which is an enduring, blazing Flame bringing clear guidance and joy to the true believer, but as for the destruction—loving, this quickening Flame overcomes his evil in a flash" (34. vv. 4); a concept of Zor.

ATONEMENT, DAY OF: Jewish holiday observed with fasting and prayer; Yōm Kippūr (q.v.).

AVERROÉS (AD) 1126-1198): *aka* ibn-Rushd; born in Cordova, Spain; an Arabian philosopher and commentator of Aristotelian philosophy, whose ideas influenced the development of Scholastic philosophy in 13th century Europe; he was given the title "The Commentator."

AVESTA: fr. *avastāk* [MPer]; "original text"; sacred book of Zoroastrianism (q.v.), of a larger body of literature, a great part of which has perished; contains the Yasña (q.v.) which in turn embodies the most important portion, the *Gathas*, or "Hymns of Zoroaster"; the earliest portions of the *Avesta* were compiled much before 500 BC, the later portions in the succeeding centuries; the retranslations and redactions of the texts were begun under the Sāssānians in the 1st cent. AD, and completed in their present form possibly in the 6th century; *see Later Avesta*: *Zend-Avesta, infra.*

AVICENNA (AD 980-1037): *aka* ibn-Sina; Arabian scholar, physician, and philosopher, born in Bocchara and died at Hammadan, leaving more

than one hundred works, some of which were still printed in the 17th century; in his interpretation of Aristotle, Avicenna follows the Neo-Platonic line—God emanates the universe from himself in a series of triads of mind, soul, and body, each of which is identified with a heavenly sphere, terminating in the Aristotelian "active intellect," which governs the regions beneath the moon and transmits to all things their appropriate forms including human souls; Avicenna sees Matter as a principle of pure potentiality existing independent of God, thus stopping short of absolute pantheism; other of his concepts: defends personal immortality and rejects pre-existence and reincarnation; treats logic as a method of philosophic thinking rather than a part of philosophy itself, and divides philosophy into six departments, three—ethics, economics, poliitcs, "practical in nature," and three—mathematics, physics, theology, existing as both pure and as applied sciences, which division passed over into Christian scholasticism.

B

BAAL: *fr. Baʿal* [Heb]: *aka* Bel, or Belus; any of the numerous Phoenician and Canaanite deities; the supreme male god of these people, worshipped with self-torture and human sacrifice; the Hebrews became infected with the worship as mentioned in Num. xxii. 41, xxv. 3-18; Deut. iv.16; became the court religion, I Kings. xvi.31-33 of the O.T.

BABISM: the doctrine of a religious sect in Persia; a development against orthodox Muḥammadanism (q.v.); founded by Mirz Ali Moḥammed, *aka* Bab-ud-Din (q.v.) in 1844-45; forbids concubinage, polygamy, mendicancy, the use of intoxicating liquors and drugs, and slave-dealing, and denies the finality of any revelation; has many votaries in America; was succeeded by Bahaism (q.v.) in 1863.

BAB-UD-DIN (*fl.* AD 19th century): "Gate of Faith"; epithet of Mirz Ali Moḥammed founder of Babism (q.v.) a religious sect of Persia with headquarters in Palestine.

BABYLON: Greek form of *Babel.*; capital city of the Babylonian empires; situated on both sides of the Euphrates, 200 miles above its junction with the Tigris; a city devoted to the pursuit of materialism and sensuous pleasure; reached the height of its splendor under Nebuchadnezzar (605-561 BC) king of the empire; its decay dates from its capture by Cyrus the Persian, through his leader Darius in BC 539 as prophesied by Jeremiah (*c.* 7th cent. BC); chief home of the captured Jews.

BADR, BATTLE OF: a famous battle (AD 624), located southwest of Yathrib (modern Medina) in which the Prophet Muḥammad led a poorly armed small force of infantrymen against, and defeated his enemy, the Quraysh (q.v.) who were equipped with three times the Prophet's force and supplies; this great victory established the Muslim community as a

separate political and social as well as religious entity, and confirmed the power of Muḥammad.

BAHAISM: *fr.* Baha'ī=of glory, *fr.* bahā [Per]=glory; a religious movement originating among Shia (q.v.) Muslims in Iran; founded as a religion in 1863 by Mirz Husayn Ali, *aka* Bahullah; preaches the sovereignty of revealed truth and the spiritual unity of all mankind; Bahullah appointed his eldest son, Abdul-Baha (1844-1921) as "Interpreter of the Faith" with international headquarters at Haifa; who, in turn, appointed Shogni Effendi as "Guardian of the Faith"; there is no clergy and the writings of these three leaders constitute the literature dealing with ethics, religion, and social attitudes; it is estimated that less than a million constitute the following of Bahaism, the majority being in Iran.

"*BAH-DINAN*": "those of good religion"; an epithet applied to themselves by the Zoroastrians.

BAHULLAH: "The Splendor of God"; epithet of Mirz Husayn Ali (1817-1892), Persian; founder of Bahaism (q.v.).

BAIRAM [Tur]: "festival"; applied to the two canonical festivals of Islām (q.v.); *1* the *Lesser Bairam*: in Arabic *'id al fitr* (Festival of Breaking Fast), the first three days of the 10th month, Shawwal, immediately following the fasting month of Ramadān (q.v.); *2 Sacrifice Bairam*: *'id al adha* [Ar]; falls on the 10th and the three following days of Dhu 'l-Hijja, the last month of the year; at this time all Muslims who can afford it sacrifice a legal animal (usually a goat) and either consume the flesh themselves or give it to the poor, commemorating the ransom of Ishmael (q.v.) with a ram.

BAR MITZVAH: *fr. bar miṣwāh* [Heb] *lit.*, "son of the [divine] law"; a Jewish ceremony performed when a boy attains the age of thirteen, admitting him to religious responsibility as a full-fledged member of the Jewish community; *cf. confirmation* for girls, *infra.*

BAYAZID (*fl.* AD 16th century): Persian mystic who preached "a special form of Muḥammadanism in which communism on the one hand and the destruction of the enemies of Islām on the other, seem to have been the two leading features," *self-styled Mehdi (the Messiah) to come; **fr.* Kennedy, *History of the Great Moghuls*, p.27.

BERACHOTH [Heb]: "Benedictions"; have been in use in Jewish homes for centuries, from a sense of gratitude for the legitimate pleasures of life, and to comply with the spirit of appreciation as directed by the *Torah* (q.v.); following is the preliminary Hebrew form of each blessing: "Baruch ata adonai, Elohei nu melech ha olam"—"Blessed art Thou, O Lord our God, King of the Universe"—followed by that for which thanksgiving is being made (food or other), elevating even the taking of food above the mere act of eating.

BIBLICAL HISTORY (Hebrew) : in the various books of the Old Testament may be found graphic accounts of the historical period of the Hebrew people that reveal the latter's philosophical and religious trends; *1* the *Patriarchal Period* : extends possibly from 3000 BC until Moses

establishes the theocracy in *c.* 1200 BC; Genesis, the first book of the O.T. and of the Pentateuch (q.v.) with authorship ascribed to Moses, includes the period up to and overlapping 1400 BC; chapters i-xi speak of the history of Creation, the Deluge, Noah, earth's first inhabitants, Babel ; the balance is devoted to the history of the patriarchs Abrahman, Isaac, Jacob, and Joseph ; the level of religion was simple, animistic ; *2* the *Period of the Exodus*: comprises approximately 140 to 200 years (1400 to 1200 BC), related in Exodus, Leviticus, and Numbers, 2nd, 3rd, and 4th books of the O.T. and of the Pentateuch; Exodus and Numbars authored by Moses ; Leviticus authored by Moses and Aaron ; Deuteronomy, 5th book of the O.T. and last of the Pentateuch, authored by Moses except the last chapter which describes the death of Moses; both historic and legislative, these books cover the period of Jewish preparation to leave Egypt, the deliverance, wilderness wanderings (q.v.) and the arrival at Sinai ; the law is congealed and given at Sinai, and mandates laid down for the priesthood and the establishment of the tabernacle and its services ; the "Covenant" idea takes form, the Decalogue comes into being, and Yahweh is isolated as the God of mountains, earthquake, war, etc., and is adopted as the God of the clan; the account of creation in Exodus (20: 11) wherein the Fourth Commandment takes root, directing the individual to keep holy the Sabbath day, is pointedly elaborated upon in Deuteronomy (5: 14) wherein the latter includes not only "...the stranger that is within thy gate, "but also, allow "thy man servant and thy maid servant" to rest "as well as thou," and in verse 15 ". . . remember that thou wast a servant in the land of Egypt and the Lord thy God brought thee out thence by a mighty hand . . . therefore, the Lord thy God commanded thee to keep the sabbath day" (from the Masoretic Text) ; the change of emphasis from the supermoral (Exodus) to the ethical and sociological (Deuteronomy) indicates the evolution of the Hebrew that had taken place from the self-seeking good to an identification in the Brotherhood of Man; *3* the *Period of Conquest* : comprises approximately 310 years (from 1400 to 1090 BC); the Book of Joshua, 6th* of the O.T. contains the history of his conquests and governorship; Judges, the 7th* book of the O.T. completes the account of Joshua's conquests and leads to legitimate kingly rule; Samuel is the last of the judges and appointed Saul the first king of Israel (subsequent to the secession of the ten tribes), and later, David to the throne; this period witnesses the emergence of a nation; Baal (q.v.) gods of Canaan, and Yahweh, God of War, make their appearances ; *4* the *Period of the United Kingdom* (1090 or 1050 to 933 BC) follows; I kings, 10th* book, gives the history of the Hebrew kingdoms from Solomon (*c.* 1015 BC) to Jehosophat (*c.* 890 BC); II Kings, 11th* book, completes the history from 890 to 588 BC; in this era religion saw the emergence of henotheism, the ascendancy of the priesthood, and ritual sacrifice; *5* the *Divided Kingdom*: comprises approx. 211 years, from 933 to 722 BC, chronicled in the minor prophets (q.v.) and in Isaiah, the 12th* book of

the O.T. Isaiah's date may be placed at *c.* 784-725 BC; *6* the *Kingdom of Judah's Struggle* for independence: roughly from 722 to 586 BC); consult Jeremiah (*c.* 628-586 BC), whose book is the 13th* in the O.T., and contains his denunciation of Judah and her policies; Zephaniah's and others of the twelve minor prophets criticism of Judah; *7* the *Babylonian Captivity:* from 586 to 538 BC; Ezekiel, one of the four greater prophets, was carried captive to Babylon in 586 BC; his book is the 14th* of the O.T.; captivity prophesied in Jer. li.31,39 and narrated in Dan. v.; *8* the *Period of Persian Rule:* approx. 208 years, from 538 to 333 BC (Cyrus to Alexander), until Persia was conquered by Alexander in 333 BC; recounted in Ezek. xxxviii. 5; II Chr. xxxvi : 20-23; Ez. i.8; *9* the *Period of Greek Rule*: from 333 to 164 BC (Alexander to the Maccabean Revolt); Alexander is prefigured in Danii.39; vii.6; viii. 5-7; xi.3; the Hasmonaean princes of the priestly house of Hasmon, successfully upheld the cause of Jewish independence in 166 to 40 BC; the two Apocryphal books of the Maccabees contain their history; *according to the Masoretic Text; *see also Israelites; Prophets of Israel, infra.*

BLACK STONE: the sacred stone lying in the Great Mosque at Mecca, the goal of Islāmic pilgrimage and the point toward which Muslims turn in praying; *more at Ka'bah, infra.*

BODY: the human body, according to Zoroastrianism (q.v.) is made up of nine parts—three gross or material, three a mixture of gross and the subtle, and three purely spiritual ; consult *Yasna*, 55.1.

BRIDGE OF JUDGMENT: discriminative choice between good and evil; according to the Pahlavi Texts (q.v.): for the righteous dead, Cinvat (Bridge of Judgment) becomes a broad, smooth path for them to traverse and reach Garô Démāna (the Zarathuštrian Heaven); but for the wicked dead the bridge turns into a razor's edge from which they fall into the hellish abyss below.

BRITH MILAH: : *fr. berīth mīlāh* [Heb.]; "covenant of circumcism"; the Jewish rite of circumcism (q.v.).

BURNT OFFERING : the offering which was wholly consumed by fire ; *see* Lev. viii; ix; xiv; xxix (O.T.).

C

CABALA, CABBALA, CABBALĀH: fr. qabbālāh [*Heb*]; "lore"; variant of kabbalāh (q.v.).

CAIRENE ARAB, THE: Ibnu'l-Farid (AD 1182-1235) : famous Sūfī mystic ; *more at Farid, Ibnu'l, infra.*

CALENDAR : HEBREW: religious year is composed of lunar months; the time it takes the moon to pass through its various phases (29 days, 12 hrs. and a fraction of an hour) serves as the measure of a month ; 12 moon or lunar months or 354 days make up the Jewish year ; names of

the months of the lunar calendar are: Nisan, Iyar, Sivan, Tammuz, Ab, Ellul, Tishri, Heshvan, kislev, Tebeth, Shebat, and Adar, with the Second Adar an interpolated leap year month; the calendar is reckoned from the year 3761 BC and dates in its present form from AD 360; *Muslim*: dates from the Hijrah (q.v.); that is, AD, 622 is *1 Anno Hegirae* (A.H.); *Zarathuśtrian :* calendar is based on the Solar tropical year of 365 days; in later Zoroastrianism (q.v.) the Gathic Divine Powers became the Ameśa Spenta (q.v.), the Blessed Immortals, and these with other Creations, Powers, and Virtues (personified) became the thirty Yazatas (q.v.) who gave their names to the 30 days of the Zarathuśtrian calendar.

CALENDER : dervishes ; *see qalandar, infra.*

CALIPHS, THE FOUR : 'Ali, Abu-Bakr, Umar, and Uthmān, the four Muslim "orthodox caliphs" (AD 632-661); so-called because, having known the Prophet Muḥammad personally and having lived according to his principles, they are looked upon as great authorities and their decisions are considered precedents.

CHAPTERS OF THE FATHERS : a portion of each of the six "Orders" of the *Mishnāh* which itself is the first part of the two parts of the Palestinian *Talmūdh* (q.v.).

CHOSEN PEOPLE, THE : the Jews—chosen, not to be the recipients of unearned favours, but to serve mankind as the bearers of light; God's redemptive purpose is not limited to one area or one people; it is universal; he means to save all mankind, Gentiles as well as Jews; to bring the saving knowledge of himself and his holy will to all mankind God needs a messenger, a Servant, and Jews believe that Israel is that Servant receiving the charter, as it were, of its special destiny from the Biblical book of Isaiah which reads : ". . .you are my servant, Israel, through whom I will show forth my glory" (49:3); and "I the Eternal have called you of set purpose, and have taken you by the hand; I have formed you for rescuing my people, for a light to the nations" (42:6).

CHRIST: *fr. christos* (Gk); *lit.* "anointed"; Messiah; Jesus; at first with the article "The Christ"; later as a proper noun "Jesus Christ".

CHRISTIANITY (early Asian): Christianity began in Asia Minor with the activities of Joshua (Jesus) of Nazareth (*c.* 4 or 6 B.C.E.-AD 33), a Galilean and a popular Jewish revivalist, who, after Paul (q.v.) in the latter half of the lst century became known as Christ, from *Christos* [Gk.], "Messiah"; although Jesus never identified himself as God, divinity was thrust upon him by the Jewish convert Paul, which was subsequently solidified by the Church at Rome by its adoption of the Apostle's Creed (between AD 150 and 175), and was made a positive tenet of the Christian Church at the drawing up of the famous Nicene Creed, adopted at Nicaea in AD 325; the early Christian religion was *about* Jesus, which, in the New Testament became obscured and modified so as to exhibit it as a religion *of* Jesus, and there appears no unaminity of consensus concerning the degree of modification; what has made Christianity so universal a point of view is the emphasis of Jesus upon the infinite

worth of human personality and that no person is to be excluded from attempting to reach the fitness for citizenship in the heavenly retreat of the Kingdom of God; this may be called the universal and fundamental element in Jesus' religious teachings, which were, of course, tempered by the thought-forms of his day and his cultural inurement, thought-forms now largely unusable but of great importance at the time; it was characteristic of Jesus in his ethical pronouncements to minimize external features of moral behaviour in favour of inward motivation, the spirit and attitude behind it; to concentrate upon outwardly correct behaviour according to Jewish law, to the exclusion of rightness of heart, was to the Galilean, perversely immoral, an attitude that earned him the epithet of "radical"; one thing stands out as a central point of view in Jesus' thinking—the reality of God and his own intimate relationship with the Divine; he was at no time required to prove his reasons for believing in the reality of God inasmuch as, in that age of universal faith in Divine existence, he was never asked to; Jesus' attitude toward Nature was conditioned by his Jewish thinking of Nature as the stage for the performance of the sublime drama of human redemption—Nature was not the ultimate reality—it was God who worked his wonders through nature; in this, Jesus was like the Jews who looked through Nature at God, instead as the Greeks did, looked through the gods at Nature; Jesus had no enmity toward the body; he did not hold that the body is inherently corrupt or corrupting to the soul; he was no ascetic, himself enjoying wedding feasts and banquets; nor did he deter his followers from the pursuit of the personal and social delights by suggesting that the body is the chief enemy of the soul and ought to be subdued; his primary interest was in man's doing the will of God and becoming suitable to enter the Kingdom of Heaven; Jesus and his immediate disciples showed little concern with metaphysical subtleties, revealing very little in the way of metaphysics or theology; they were more intent on preaching a way of life, and were content to accept as their source of inspiration their *national* God universalized to accord with their ideals of what life and God should be; it is apparent that Jesus shared with his people the immediate hope that the long foretold Messianic Kingdom was about to be ushered in; from his youth Jesus was under the influence of the Jewish hopes raised by it, so that he responded naturally to his environment when he entertained along with his people their general and passionate hope of a new order of things; whatever Jesus believed of himself or whatever his disciples believed of him, it was a simple belief without analysis or speculation; even as the first century waned, after Jesus had become an incarnate dying, and resurrected God worshipped with the rites and sacraments characteristic of the mystery religions, orthodoxy had not yet taken hold; there were still Christians who disavowed the deification of Christ and viewed him simply as a superior prophet of sanctity and attainments; at this time the Christian movement in Palestine found itself divided into two parties; on the one side there was James the brother of

Jesus, now the chief pillar of the Jerusalem church; together with most of the apostles, they maintained that Christians must not only follow Christ, but must also obey the law of Moses; these were called "Judaizers"; later they formed the exclusive group of Jewish Christians called Ebionites, or Nazarenes; opposing this group were the liberals under the leadership of Peter who were inclined to make compromises, and somewhat weakened under the onslaught of the severe criticism of the Judaizers; yet it was the more liberal element of the Christian movement who were finally to win out and they remade the heretical Jewish sect into a powerful independent religion which was to spread rapidly through the gentile world; the leader of the liberals, a man from Tarsus called Saul, *aka* Paul (q.v.), brought intact the religion *of* Jesus to the Western world in the vehicle of a religion *about* Jesus; eventually the rising doctrine was adopted by the Emperor Constantine (AD 307-337) and presently it became the official faith of the Roman Empire; the famous *Edict of toleration* issued by Constantine the Great at Milan in AD 313 began the ascendancy of Christianity in the Western world.

CINVAT BRIDGE: "Bridge of Judgement" (Zor); *aka Cinvato Pérêtu* (Per) Bridge of the Separator, or Bridge of Discriminative Choice (between good and evil); it is on this metaphysical bridge that the good man chooses Ahurā Mazdā (q.v.) and proceeds safely to Garô-Demāna, the "house of Heavenly Song," where the souls of the righteous remain until judgement Day; while the evil man catapults from the "Bridge of Judgment into Dryô Dèmāna or "House of the Lie" (Hell) where he remains until Judgment Day when all mankind will be called to account; *see also World ages*, Part I, *infra.*

CIRCUMCISION : a Jewish rite performed upon a male infant on the eighth day after birth as a sign of inclusion in the Jewish covenant; a dedication of the child and his seed after him to the people of Israel; *Brith Milah* or *Berith Mīlāh* [Heb].

CONFIRMATION : a comparatively modern custom; a Jewish rite inducting girls into the Jewish community at the age of twelve; parallels that of Bar Mitzvah (q.v.) for boys.

CUP OF ELIJAH : the extra cup of wine for a needy stranger or unexpected guest placed on the table at the Passover Seder; which visitor, according to Hebrew tradition, may even be Elijah the prophet, come to enter the Jewish home in the guise of a stranger, leaving his blessing.

D

ḌAḤḤĀK : "the dragon lord"; in modern Persian mythology, represented in human form with serpents springing from his shoulders; *aka* Azhdahāk [Arm], Avesta Azhi Dahāka, and Pahlavi Dahāk (in ancient Persia) represents "earthly" or evil power; to be found in the Hebrew Bible in

the role of Satan; the tyrantical villain of Firdausi's medieval Persian epic *Shāhnāmah* (q.v.).

DECALOGUE : The Ten Commandments.

DÉNKART : an ancient Zoroastrian text dealing especially with the millenium and the resurrection of bodies and Renovation of the Universe.

DERVISH(s) : *fr. dervēsh* [Per], dervis [Tur]; "one who comes to the door" (i.e., to beg); a member of a Muslim religious order noted for devotional exercises (as bodily movements leading to a trance); devotees of Sūfīsm (q.v.) living in communal societies or monastic houses: live wandering lives and beg for a living; the first of many of these orders, the Kadirites (q.v.), was founded in Baghdad by Abd-al-Kadar al-Jilani in the 12th century AD.

ḌḤIKR [Ar] : Muslim Yoga; the incessant repetition of the name of God while performing various bodily postures, with reference to "centers" and subtle organs, to inner vision, to chromatic and acoustic manifestations accompanying the various stages of experience; respiratory discipline and ritual enunciation play an essential role not unlike the method of Indian yoga, pointing to the possibility of Indian influences exerted after the 12th century AD; the *theology and ţechnique* of ḍḥikr: according to 'Ibn 'Iyāḍ, the practitioner "begins the recitation (*lā ilāh*...) from the left side (of the chest), which is, as it were, the niche containing the lamp of the heart, source of spiritual light; he pursues it by proceeding from the lower part of the chest to the right side following the right side upward, he continues by returning to the original position"; according to Muḥammad al-Sanūsī, "the positions to be assumed...consist in squatting on the ground, legs crossed, arms extended around the legs, head bowed between the knees, and eyes closed; one raises the head saying *lā-ilāh* during the time that passes between the head's reaching the level of the heart and its position on the right shoulder; one is careful to clear one's mind of everything that is not God; when the mouth reaches the level of the heart, one carefully articulates the invocation *illā*. . . and one says *Allāh* opposite the heart more forcefully"; the formula is repeated as many times as possible "in order that all counting may cease, once continuity of prayer is established"; the respiratory rhythm and the rhythm of the verbal repetition are in accord: a 12th century text (referring to the earliest known collective ḍḥikr) prescribes : the breath is "emitted above the left breast (to empty the heart); then the word lā is exhaled from the navel (against the sexual demon); then *ilāha* is uttered on the right shoulder, and *illā* at the navel; finally *Allāh* is strongly articulated in the empty heart" (excerpted from quotes appearing in Mircea Eliade, *Yoga, Immortality and freedom*, pp. 216-17).

DHU-AL-NUN-AL-MISRI (AD 8th or 9th century) : "The Egyptian Man of the Fish," i.e., the Jonah of Egypt, because he maintains that individuality is a deadly sin, and the soul must be "swallowed up" in God and lost in him by complete mystic union; whose mystical speculations launched the first Sūfīs (q.v.).

DIASPORA : "dispersion"; the settling of scattered colonies of Jews outside Palestine after the Babylonian exile; dated after 538 BC.

DRUJ [Per] : "destruction loving"; the Lie Demon; deceit; in continuous confrontation with Aśa (Right)—an important belief of Zoroaster (q.v.).

DRUJO DÉMĀNA : "The House of the Lie;" where the wicked dwell; the Zoroastrian Hell.

DRUSES : fr. *Durūz* [Ar]; *fr.* Muḥammad ibn-Ismail-al-Darazīy (*c.* 1019), religious leader; a religious sect originating among Muslims and centered in the Mountains of Lebanon and Syria.

E

EBIONITES: a group of Jerusalem Jewish Christians (AD 1st century); *aka* Judaizers (q.v.); Nazarenes.

EBRAI [Aram]: Hebrew; a member of or descendant from one of a group of northern Semitic peoples including the Israelites; especially Israelites.

ELI: descendant of Aaron; first line of high priests, and Judge of Israel for 40 years; line extinguished, I Kings ii:26, 27 (O.T.).

ELIJAH (fl. 9th cent. BC): *aka* Elias in N.T.; Hebrew prophet; in continual struggle against worship of the Phoenician god Baal (q.v.), supported by King Ahab and his wife Jezebel; Biblical account of his career may be found in I Kings xvii-II Kings ii. 15.

ELOHIM [Heb]: name of God

EL SHADDAI [Aram]: the family god of the early Judaic patriarchs (*see* Exodus vi:2, O.T.); a name of uncertain meaning, often rendered "God Almighty"; Exodus (ibid) informs us that it was reserved to Moses (q.v.) to know El Shaddai by his distinctive four-lettered name, YHWH (q.v.)-

ESSENE: *fr. Essēnos* [Gk] *priest*; member of a monastic, ascetic sect of Jews in Palestine from the 2nd cent. BC to AD 2nd century; the Essenes.

ETHICS: *see under Islām*; *Judaism*; *Zoroastrianism*, *infra.*

EVOLUTION: according to *Islām* (q.v.) and *Sūfīsm* (q.v.) the finite soul is an emanation from God, and the two cults incorporate the biological conception of it as a product of evolution; the doctrine of emanation and evolution; combined results in the concept that God, as the universal Spirit assumes the form of material substance, then passes through the mineral, plant, and animal stages; then becomes man and suffers and enjoys an existential life before becoming an angel; and by further spiritual development becomes God, who always was himself despite the processes of descent and ascent; God remains one and pure through the stages of devolution and evoluiton, the Islāmists and Sūfīs hypothasize, because all of this is but a dream; they explain it as, the Spirit has fallen asleep and has this dream and when it awakens it simply laughs at its

dream, for Spirit cannot be contaminated in the dream state; the Sūfīs also teach a type of existential spiritual evolution : the complete mystic union of soul and God cannot be achieved at once without the soul first passing through "seven stages" to prepare for it; there are way-stations he must pass, under the guidance of a director, such as repentance, abstinence, renunciation, poverty, patience, trust in God, and satisfaction—final entrance into the transcendental realm of Knowledge and Truth crowns the various "states" of longing, fear, hope, love, intimacy, and trust which Allāh has bestowed, climaxing in the soul's ineffable flash of divine illumination and the enjoyment of Divine love.

F

FAQĪH [Ar] : a scholar learned in the *Koran* (q.v.) and in Muslim tradition.

FARABI, AL-(AD 880-950): an orthodox Muslim of Baghdad, but showing some tendencies toward pantheism; wrote extensively on Aristotle, and tried to reconcile Aristotelian with Platonic teaching; introduced Aristotelian logic into Islām.

FĀRIḌ, IBNU 'l: *aka* Sharaf Ad-dīn Abū Ḥafṣ Umar Ibn al-Fāriḍ; born AD 1181 or 1182 at Cairo; died 1235 at Cairo; called the "Cairene Arab"; Sūfī mystical poet; spent a number of years at Mecca; venerated as a saint during his lifetime; many of Ibn al-Fāriḍ's poems are qaṣīdaks (odes) on the lover's longing for reunion with his beloved, a yearning to be assimilated into the spirit of Muḥammad, first projection of the Godhead.

FĀṬĪMAH (AD 606-632): daughter of Muḥammad by his first wife, Khadija; wife of 'Ali (q.v.) who was her cousin and fourth caliph; mother of Ḥasan and Ḥusain whose descendants, known as Ashrāf, number in hundreds of thousands, and are all over the world.

FINAL JUDGEMENT : and resurrection of the body, a tenet of Muḥammadanism (q.v.); a tenet of Zoroastrianism (q.v.); whether there will be only a spiritual renewal is not made clear in the *Gathas* (q.v.); later Zoroastrianism contains the belief in bodily resurrection; *see also theology, infra.*

FIGH [*AR*] : Muslim works on law, with prescribed practices especially in dealing humanely with animals.

FIRDAUSI, or *FIRDUSI* (AD 11th century): *aka* Abul Qasin Hasan; Persian poet; author of the famous medieval epic *Shāhnāmah* (q.v.)

FIRST FRUITS, FESTIVAL OF : Shābuoth [Heb]; Shābhū 'oth, the Judaic celebration of the wheat harvest and the season of the offering of the first fruits in the Temple; observed on the sixth and seventh day of Suvan; *more at Shābuoth, infra.*

FIRST MAN : God; that God has a human form was a prevailing tenet of

the pre-Christian Near East; the Hebrews, for example, conceived him as anthropomorphic; Jehovah is the FIRST MAN, divine and eternal; whereas, Adam, from whom we have descended, is only the *first man* made in the image of Jehovah, but of earth, and consequently finite; *see theology, infra.*

FIVE PILLARS, or *FIVE FOUNDATION STONES* : prescribed by Muḥammad (q.v.) for believers: (1) belief in the one and only God and in Muḥammad as God's Apostle; (2) praying five times a day; (3) fasting during the month of Ramadān; (4) a pilgrimage to Mecca at least once in a lifetime by those who can afford it; (5) paying of the poor tax.

FRAVAŚIS [Per]: *1* the "Fathers" of ancient Persia; the beloved and protective ancestral spirits; *cf. Pitri*, Part I, *supra*; *2* the Divine Essences; the Universal Spiritual Essence; the Divine Spark of the Spirit; the Holy Spirit; the Universal Divine Essence in man; an important concept of Zoroastrianism (q.v.).

G

GABARS : "infidels"; a name given to the followers of Zoroastrianism (q.v.) by the Muslims in Persia.

GALILEE: originally a circle of twenty towns given by Solomon to Hiram; in the time of Christ, one of the largest provinces of Palestine, in which he spent the greater part of his life and ministry.

GATHĀS, THE : "Hymns of Zarathuśtra"; the sacred literature of Zoroastrianism (q.v.) in which Zarathuśtra (q.v.) uncompromisingly holds that Ahurā Mazdāh is the One and awful God whom man must serve and who is the creator of all things; written in an ancient dialect (a language genetic to the Vedic) containing trustworthy information on the life and teachings of Zoroaster; contained in the *Yasna*, a portion of the *Avesta* (q.v.), a larger book of the Zoroastrian faith; *Gathās* were retranslated in AD 200; the Pahlavi translation was made in AD 1323.

GAZZALI, AL- (AD 1058-1111) : orthodox Muslim mystic; born in Tus in the country of Chorasan, taught at Baghdad, lived for a time in Syria, died in his native village; he denounced as heresy the Aristotelian idea that the universe is eternal and Avicenna's doctrine of emanation of the heavenly spheres from God; demanded an unconditional surrender of reason to faith and a complete submission of philosophy to the truth revealed in the *Koran* (q.v.); the mysticism in which al-Gazzali was carried is known as Sūfīsm and to which he contributed theological and philosophical elements that made Sūfīsm one of the great spiritual forces in Islām, adding mystical intuition to revelation and reason as a channel through which the Muḥammadan truth are conveyed to the faithful.

GEMĀRĀ [Aram]: "completion"; second part of the *Talmūdh* (q.v.); com-

mentary on the Mishnāh, the first part of the *Talmūdh*; all unrecorded Halākhāh (q.v.) and Haggādhāh (q.v.) were brought together in the Gemārā by the end of the 5th century AD; considered the greatest work of the Babylonian schools.

GENTILES : "nations"; in the O.T. sense, all peoples not Jewish; generally, persons of a non-Jewish nation, or of a non-Jewish faith; distinguishes Jews from Christians.

GOD : *see Theology, infra.*

GREATER PROPHETS : the four of the O.T. : *Ist*, Isaiah, son of Amoz; his book covers sixty years of prophesy at Jerusalem; *2nd*, Jeremiah, whose prophesies cover the reigns of Josiah, Jehoiakim, and Zedekiah, 628-586 BC; *3rd*, Ezekiel, carried captive to Babylon in 598 BC; his predictions in 581 BC concern events before and following the fall of Jerusalem; *4th*, Daniel, carried captive to Babylon in 604 BC; made a governor under Darius; a co-covenanter; *see Prophets of Israel, infra.*

GUIDE TO THE PERPLEXED : a work written by Moses ben Maimon (AD 1135-1204), q.v.; *aka* Moses Maimonides; a rational examination of the Jewish faith conceived in the spirit of Aristotle, while still standing firm on the doctrine of the divine revelation of Hebrew law.

H

ḤADĪTH(S) [Ar]: "Traditions," depicting the life and sayings (other than the *Qur'an*, q.v.), of the Prophet of Arabia and the early spread of his religion; originating from the first generation of Muslims they were handed down orally to those who finally committed them to writing (AD 9th or 10th century); unlike the *Qur'an*, the "Traditions" differ with the sects, and are not interacceptable; *see Sunnah, infra.*

ḤĀFIZ (AD 14th century): *aka* Shams ud-din Moḥammad; famous Persian poet; joined an order of dervishes and studied mystic philosophy; became a professor of Koranic exegesis in a college founded especially for him by the vizier of Persia; his greatest work is the *Divan*, a collection of short odes known as gazels.

HAGGADAH, HAGGĀDHĀH [Heb] : "narrative"; *1* ancient Judaic lore forming especially the nonlegal part of the *Talmud* (q.v.); the Humanities of the rabbinical teaching; includes history, folk-lore, medicine, biology, biography, ethical teaching; astronomy, science, logic, personal reminiscences of the great teachers of the past, and a vast amount of legend, sometimes very beautiful, and at times puerile; *2* the Jewish liturgy for the Seder (q.v.) on the eve of Passover (q.v.); written and illustrated by hand many centuries after the invention of printing.

ḤĀKIM SANAI (AD 1070-1140): Persian poet and mystic; *aka* Abu'l-Majd Majdud; author of the first great mystical epic in Persian, the philosophical poem *Hiqut al-Haqiqa* or "Garden of Truth."

ḤALAKHA, HALĀKHĀH [Heb]: "The Walking," or "Way"; the body of Judaic case-law supplementing the scriptural law, forming especially the legal part of the *Talmud* (q.v.).

HALFṬORAH or *HAFTARAH* : *fr. haphṭārāh* [Heb]; "conclusion"; one of the biblical sections from the Prophets read after the "Parashah" (a section of the *Torah*) at the conclusion of the Jewish synagogue service on Sabbaths and festivals.

HALLAJ, or *AL-HALLAJ* (AD 10th century) : Persian Sūfī who was martyred in AD 922 by orthodox Muslims from crying out publicly, "I am the Truth," meaning he had realized the mystical union as union with the Creative Word in which he, Hallaj, no longer existed and that he and his Creator were one ; his utterances were taken as Blasphemy and he was put to death for his supposed crime.

HANBALITE SCHOOL OF LAW : the most conservative school of Muslim law ; founded at Baghdad by ibn-Hanbal (AD 9th century) a student of al-Shafi ʿi (q.v.) ; totally uncompromising toward opinion and reason, adhering strictly to the letter of the *Qur'an* (q.v.) and to the *Ḥadīths* (q.v.); for refusal to deny the eternality of the *Qur'ān* ibn-Hanbal was scourged and imprisoned by the Abbasid calif al-Mamūn.

HANIFITE SCHOOL OF LAW : the most liberal school of Muslim law in its use of juridical speculation ; founded in Iraq by the Persian, Abu Hanifa (d. AD 767) who applied the ruling of the *Qur'an* (q.v.) only if it were suitable to the situation in Iraq.

ḤANUKKĀH [Heb] : "dedication" ; the Festival of Lights ; an 8-day Jewish holiday beginning on the 25th of Kislev, commemorating the rededication of the Temple at Jerusalem after its defilement by Antiochus of Syria.

HAOMA [Ar] : sacred plant from which sacrificial intoxicating beverage was made in ancient times ; a Zarathuśtrian ritual drink ; *cf soma*, part I, *supra*.

ḤASAN SABBAH (d. AD 1124) : probably a Persian ; founder and first grandmaster of the order of the Assassins (q.v.).

HĀSHIMITES or *HĀSHEMITES* : *fr* Hashim, great grandfather of Muḥammad (q.v.) ; those having common ancestry with Muḥammad and founding dynasties in eastern Mediterranean countries.

HEBREW : a Semitic language of the ancient Hebrews (q.v.).

HEBREWS or *ĪBRIM* : *fr. 'Ebrai* [Aram] ; a group of, or descendants of a group of northern Semitic peoples including the Israelites ; especially the Israelites ; from a Semite stock somewhere in the 12th to the 16th century BC there descended the Aramaeans whom history locates in the crowded plains of Mesopotamia, and were called "Ibrim" or "Hebrew ; they were thus called possibly from their legendary descent from one 'Ebrai, or from the fact that they came from "beyond the Great River "Eber ha-Nahar, the Euphrates ; they later emigrated to the more promising land of what is known as Palestine ; *Geneology* : one of the Aramaean immigrants stands out from the others—a certain Abram, or Abraham (q.v.), a native

of Ur of the Chaldees, who flourished in 1600 BC ; from the Mesopotamian, influence of totemism, animism, and polytheism there emerged the monotheism of Abraham, a monotheism that was not absolute, but rather in a primal stage which culminated in a later era in the traditional Judaic monotheism; Abraham, Isaac, and Jacob are considered the patriarchs of the Hebrews ; Joseph, one of the twelve sons of Jacob migrated to Egypt, later bringing his father and family there setting the locale for Moses to be born ; Moses subsequently led these people out of Egypt and into Palestine and welded his frictioning tribes (the Israelites) into a people in approx. 1447 BC, advanced the idea of pure monotheism and laid down the basis for a new moral and ethical system and a code of laws that formed the foundation of Jewish practice and jurisprudence ; *see Israelites* ; *Moses, infra.*

HIJRAH or *HEGIRA* [Ar] : "emigration" ; Muḥammad's flight to Yathrib (later called Madīnat al-Rasūl, "City of the Prophet"), now modern Medina ; the Muslims date their new era from the year of the "flight," June 16, AD 622=1 *Anno Hegirae* (A.H.).

ḤILF AL-FUḌŪL : an Arabian league originated in AD 7th century by the Quraysh (q.v.) aristocracy to protect the defenseless and guarantee the safety of strangers in Mecca.

HILLEL (30 BC-AD 9) : rabbinical teacher who came from Babylonia to Palestine and became a leading authority on the interpretation of Biblical law ; first to formulate definite methological principles of interpretation.

HILLEL II (AD mid. 4th century) : Jewish patriarch ; resident of Tiberias ; devised rules for calculating Jewish calendar which are still the basis of Jewish reckoning.

HOWLING DERVISHES : the Rifa'ites; an order of dervishes (q.v.) founded by Ahmed al-Ref' ai in the second half of the 12th century.

HUBAL : chief male deity ōf the Arabian pantheon prior to Islām (q.v)

HUTS, FEAST OF : Jewish festival ; *see Sukkoth, infra.*

HYKSOS : *fr. hqs* [Egp] ; of or relating to a Semite dynasty that ruled Egypt from about the 18th to the 16th century BC, having pushed from the Mesopotamia plain southward to Egypt.

HYMN OF CREATION : Genesis 1:31, 2:1-25 of the Hebrew and Christian Bible ; *cf. Hymn of Creation*, Part I, *supra.*

I

IBN- : Arabic prefix meaning "son," used frequently as the first element of common form of name in English.

IBN'AQĪL (AD 1040-1119) : full name : Abū Al-Wafā 'Alī Ibn'Aqīl; born in Baghdad ; Islāmic theologian and scholar whose teachings are an attempt to revise the intellectual structure of classical Islām ; a student of the conservative Hanabalite School (q.v.), but later he became interested in liberal theological ideas.

IBN ARABI EL-, MUHYIUDDIN (b. AD 1165) : famous Sūfī mystic poet; known to the Arabs as Sheikh el-Akbar, "the Greatest Sheikh, "and to the Christian West by direct translation of this title as "Doctor Maximus."

IBN JAWZĪ, AL- (AD 1126-1200) : Islāmic theologian and teacher who became a leading exponent of Muslim orthodoxy ; a devoted adherent of the conservative Hanabalite School (q.v.) of Law ; he constantly searched for heresy and became a semi-official inquisitor instigating persecutions against those whom he thought were deviating from orthodox Islām ; his scholarly work was of a polemic nature, the most interesting of which is his *Ṣifat aṣ-afwah* (Attitudes of Mysticism), an extensive history of mysticism, which argues that the only true mystics are those who model their lives on the Companions of the Prophet (q.v.).

IBN RUSHD (AD 1126-1198) : *aka* Averroes (q.v.) ; born in Spain : Arabian philosopher and commentator of Aristotelian philosophy whose ideas influenced the development of Scholastic philosophy in 13th century Europe.

IBN SINA (AD 980-1037) : *aka* avicenna (q.v.).

IBNU 'I-FĀRIḌ (AD 1182-1235) : the Cairene Arab; famous Sūfī mystic; *see under Farid, Ibnu 'I-, supra.*

IBRIM : fr. 'Ebrai [Aram] ; "Hebrews" (q.v.).

ID : Muslim festival ; *see Bairam, supra.*

ID AL-ADHA : Muslim festival ; *see Bairam, supra.*

'ID AL-FITR : Muslim festival ; *see Bairam, supra.*

IḤSĀN [Ar] : "right doing" ; one of the two fundamentals upon which Muḥammad (q.v.), the Prophet structured his message in the *Qur'an* ; the other fundamental being īmān (faith).

IKWAN : "brothers" ; the Wahhābīs (q.v.) ; a puritanical Muslim sect who urged return to Muḥammad and the *Qur'an* ; Muslim fundamentalists.

IMĀM [Ar] : leader of any sort ; jurist ; the prayer leader of a mosque.

IMĀM [Ar] : a Muslim leader of the line of 'Ali (q.v.) held by Shi'ites (q.v.) to be the divinely appointed, infallible successors to Muḥammad (q.v.).

ĪMĀN [Ar] : "faith" ; one of the two fundamentals upon which Muḥammad (q.v.), the Prophet, structured his message in the *Qur'an* ; the other fundamental being iḥsān (right doing).

IQBAL, SIR MOHAMMAD (AD 1877-1938) : India politician and Muslim philosopher-poet ; shows a profound insight into the problem of time, the nature of thought, and of reality ; has developed a systematic philosophy of self-affirmation ; his idealism is personalistic and absolutistic ; although he addresses his thoughts only to the Muslims, he was for a time popular with the Hindus until he became communal and began preaching the Jihād, or holy war against unbelievers.

ISHMAEL : outcast son of Abraham and his concubine Hāghar ; banished to the wilderness, became progenitor of Arabian tribes; account may be found in Genesis (O.T.).

ISHMAELITES : fr. Yismā'ēl [Heb] ; *1* descendants of Ishmael, son of Abraham and Hāghar ; *2* a sect of Muslims who have remained loyal to

Ishmael (*fl.* AD 760), the first son of the sixth Imām.

ISLĀM : fr. *islām* [Ar] = "surrender" (to the will of God) ; *aka* Muḥammadanism ; a severely monotheistic religion founded by Muḥammad, the Prophet of Arabia, in the 6th century AD ; embraces all sects found among the followers of Muḥammad; its doctrines are based on the *Quran* (q.v.) and on the sayings and life of Muḥammad as contained in the *Ḥadīths* or "Traditions" ; in view of its pure monotheism, the religion of Islām rejects the Christian doctrine of the Trinity as polytheism, and denies the divinity of Christ or of any other man including Muḥammad himself ; who is considered by his followers to be the greatest of all prophets, giving rise to their creedal formula *la ilāh illa Allāh, Muḥammad rasūl Allāh*—"There is no god but Allāh and Muḥammad is his messenger"; the other of the two basic precepts is that of final judgement, heaven, and hell ; these latter appears to be at variance with Muḥammad's doctrine of predestination—that only Muslims can be saved and even of the faithful (the believers) God has destined only certain of them to be saved and others to be cast aside, therefore, the question arises, "of what use is final judgement ?"; Islām borrows in some respects from Judaism, Christianity, the Sabaens (q.v.), and from Zoroastrianism (q.v.) ; its five cardinal teachings are : (1) the Oneness of God and the revelation of his will through a series of prophets, the last of whom is Muḥammad ; (2) prayer ; (3) fasting ; (4) almsgiving ; (5) pilgrimage (hajj) to Mecca, the holy city of the Muslims, to venerate the Ka'bah (q.v.) ; the most objectionable to non-Muslims is the obligation imposed upon the believers to wage Holy War (Jihād) to convert the world, and the spoils of such warfare to be divided one-half to the descendants of Muḥammad and one-half to charity ; Muḥammadanism spread rapidly by conquest to North Africa, Palestine, the Byzantium and Sassonian Empires, and to Spain ; subsequent campaigns took the Muslim armies northeastward and to the back of the Himālayas into Chinese Turkestan and Mongolia, and southeastward into India in the 8th century AD ; today the adherents of Islām are around the 300 million mark, or one-seventh of mankind.

ISRAELITES : according to the traditional account which is generally accepted by most scholars, the "Israelites" did not possess any common origin, nor did they have a common history down to a period subsequent to their settlement in Palestine; they made up a number of different elements allied only by language, or possibly by their descent from Aramaean stock ; each element had its own history and folk-lore, and only at a comparatively late date did the various traditions become fused into the familiar account which we know today ; *Jacob* received the name "Israel" after his encounter with an angel at the ford of the Jabbok River (Genesis 32 : 29), and the name is explained by the angel as meaning "for you have striven with God and with men and have prevailed" (although this etymology may be in question, no satisfactory alternative has been suggested) ; later God appears to Jacob

renaming him "Israel" and promising that "a Nation and a company of Nations shall come from you" (Genesis 35:10-11); under kings Saul, David; and Solomon (*c.* 1020-922 BC), the period of the united monarchy, the entire Hebrew population was referred to by such terms as "people of Israel" (II Samuel 18:7), "Children of Israel" (I Kings 6:13), "Congregation or Assembly of Israel" (I Kings 8:5, 14, 55), "House of Israel" (II Samuel 1: 12), or simply "Israel" and "Judah" were juxtaposed (II Samuel 12:8,21:2, 24:9), indicating that the "House of Israel" was considered to consist of Israel and Judah ; the *Northern and Southern Kingdoms* : following the death of Solomon in 922 or 933 BC, the united kingdom of Israel was split into two—the southern part, called the kingdom of Judah consisted mainly of the tribes of Judah and Benjamin (I Kings 12:21), while the northern part, called the kingdom of Israel was made up of the other ten tribes ; the border between the two kingdoms ran in an east-west direction between the cities of Jerusalem and Bethel ; at first the people of Judah were still called "the people of Israel who dwelt in Judah" (I Kings 12:17), but before long the names Judah and Israel became fixed and they remained in use throughout the two centuries during which the two states existed side by side ; it should be mentioned that not all the clans had participated in the Egyptian bondage or in the Exodus ; after the conquest of the northern kingdom of Israel in 721 BC by Shalmanesar, king of Assyria, the term "Israel" continued to be applied to the southern kingdom of Judah ; so it was that the people of Judah assumed the title and position of the people of Israel.

J

JĀHILĪYAH [Ar] : "times of ignorance"; refers to the period in the Arabian peninsula prior to the emergence of Muḥammad (AD 570-632).

JALĀL-UD-DIN RŪMĪ (AD 1209-1273) : mystical Persian poet ; *more under Rūmī, infra.*

JAMI, ḤĀKIM (AD 1414-1492) : Persian poet and Sūfī mystic ; born at Jam in Khurasan ; studied and accepted Sūfī philosophy with all its mysticism ; wrote lyric and romantic verse ; is considered the last of the great classic poets of Persia.

JEHOVAH : a misnomer, as Yĕhōwāh for Yahweh (Heb) ; the God of the Hebrews ; the wrathful God of the Old Testament ; Yahweh (YHWH).

JERUSALEM : 24 miles west of Jordan and 37 miles east of the Mediterranean ; capital of the Hebrew monarchy and of the kingdom of Judah ; *aka* (in the O.T.) "City of David," "City of Judah," "City of God," "City of the great King," "The holy city," "Jebus," "Jebus-Salem," "Salem"; captured and rebuilt by David, and made his capital; destroyed by Nebuchadnezzar in 588 BC; rebuilt by returned captives ; captured by Alexander the Great, 332 BC ; by Antiochus; 203 BC ; by Rome 63

BC; taken over by the Crusaders under Godfrey de Bouillon in a bloody slaughter July 13, 1096, marked the end of the Jewish connection in Jerusalem for many centuries to come.

JERUSALEM, NEW: a metaphorical phrase representing the spiritual church : consult Rev. iii.12 ; xxi ; *cf* Gal.iv.26 ; Heb.xv.33.

JESUS : *fr. Yāshūa* [Heb]=Joshua ; also, Greek form of Joshua, Jeshua, contraction of Jehoshua ; *aka* Joshua of Nazareth (q.v.) ; Jewish revivalist from Galilee whose life, death, and resurrection as reported by the Evangelists are the basis for tenets of salvation of certain Christian sects; God ; the Son of God and Second Person of the Holy Trinity according to Roman Catholics and some other Christian sects ; a nondivine person of great cosmic consciousness according to other Christian sects and to a few non-Christian religions; a nonhistorical, but symbolic characterization of the belief of a people, by certain Christian theologians, notably Paul Tillich.

JEW(s): *fr. Yehūdim* [Heb]; *fr.* Yehūdhāh, Judah or "men of Judah"; after their Babylonian exile the "tribes" settled down around Judah and old territorial distinctions were abandoned; gradually the entire population became known as men of Judah, or Jews ; many of these belonged to those tribes formerly included in the northern kingdom ; persons belonging to a continuation through descent or conversion of the ancient Jewish people ; one whose religion is Judaism (q.v.).

JEWISH NEW YEAR : Rōsh Ha-Shānāh (q.v.).

JEWISH PHILOSOPHY : *see Judaism, infra*

JIHĀD [Ar] : a holy war on behalf of Islām waged against "unbelievers"; a religious duty interpolated into Islāmic religion by Muḥammad (AD 6th century).

JILANI, 'ABD-AL-KADAR-AL-(AD 1077-1166) : founder of the Kadirite, the first order of Dervishes in Baghdad.

JILI, AL-(1365-1406) : famous Persian Sūfī mystic.

JOSHUA OF NAZARETH (*c.* 6 BC-33 AD): *aka* Jesus; a Galilean; popular Jewish religious revivalist laying claim to Dravidic descent ; was crucified on Passover Eve in Jerusalem after a summary trial by a nervous administration under the Procuratorship of Pontius Pilate; proclaimed the Messiah (Christ) by Paul (q.v.) and officially deified by the Christian church centuries later ; *see Christianity, supra.*

JUDAH : *fr. Yehūdhāh* [Heb] : *1* a son of Jacob and the traditional real or eponymous ancestor of one of the tribes of Israel ; *2 Kingdom of* : formed, on disruption of Solomon's empire, out of Judah, Benjamin, Simeon, and part of Dan, with Jerusalem as its capital, 975 BC; had 19 kings and survived for 389 years until reduced by Nebuchadnezzar in 586 BC ; outlived its rival, the northern Kingdom of Israel some 135 years ; *3* epithet of the City of Jerusalem ; *4* a town in Napthtali.

JUDAISM : *1* a religion developed among the ancient Hebrews (q.v.), characterized by an ethical monotheism whose central theme is that a single, righteous transcendent God is at work in the social and natural

order ; and this God has revealed himself to Abraham (q.v.), Moses (q.v.), and to the Hebrew prophets, and by a religious life in accordance with Scriptures and rabbinic traditions ; Jehovah was conceived as personal (the form of man) before he was recognized as cosmic ; progressive Jewish thought goes beyond the literal statement of *Genesis*, and refuses to regard creation as an event which took place in one moment of time in the distant past, and views it as a ceaseless process ; God is not static, in the view of modern Jewish theology, but is living and active in the drama of history and nature ; God integrates and sustains the cosmos ; divorced from the process of creation he would not be God, and his attribute of creation inheres in the idea of monotheism ; the *Ethics* of Judaism constitutes consecration of human life, and the life of man is to be an imitation of God ; the Israelite is not called upon to obey Divine law merely because Jehovah commands it, but to follow it as the expression of God's own being ; the law of God is conceived, in this view, as very near to man ; man discovers it within himself and at the same time he recognizes it as the commandment of God ; there is, therefore, according to Jewish thought, an intimate relation between the Lord of the universe and the human soul ; man is thought to be in bondage to his natural passions, instincts, and desires, which he has in common with the animal creation, and he can be freed from this bondage by becoming master of his nature, by governing himself; this mastery, this freedom he obtains from God's law, the law of life which the Jew is to realize personally by observing God's commandments, and socially by embodying the moral ideals in communities, is a universal law, and there is nothing tribal or national about Jewish ethics ; this truth is summed up in the favourite saying of the rabbis, that the whole *Torah*, or Law, is given for the sake of promoting the ways of peace among men ; the temper of Jewish ethics is this-worldly; it is appreciative of the good and the happiness which life offers, and it encourages the acceptance of them as God's blessing ; the value of life is to be discovered in the moral experience and spiritual bliss which man can already realize in this life ; *more at Hebrews, supra ; 2* the whole body of Jews ; the Jewish people ; *see Jew(s), supra.*

JUDAIZERS: a group forming the Jerusalem Christian Church in the first century AD who insisted that Christians must not only follow Christ, but must also obey the law of Moses.

K

KAABA: a variant of Ka'bah (q.v.).

KA'BAH [Ar] *lit.*, "a square building," *fr.* ka'b, "cube"; a small cube-like stone building, very simple in structure, an ancient temple in Arabia in the city of Mecca; supposedly founded by Abraham (q.v.), was origi-

nally the shrine housing the chief deities of the pagan Arabs; legend has it that this temple had been subsequently rebuilt and rededicated to the honour of one God by Abraham and Ishmael; perhaps this was to illustrate the uniform laws of the One God as manifested in the movement of the sun and the moon, the planets and the stars, inasmuch as the Ka'bah is oriented 20° to the west of the present true north; the Ka'bah Stone (q.v.) originally housed in the Temple in the ancient past became indicative of the One immovable God; after the destruction of the idols within the Temple upon the orders of Muḥammad in AD 630, and his dedication of the Ka'bah and the Black Stone (q.v.) to one God, Allāh, it became the palladium of Islām, and has remained one of the principal objects for which Muslims make pilgrimages to Mecca, and the point to which they turn when praying.

KA'BAH STONE: the sacred Black Stone housed in the Ka'bah (q.v.) in the court of the Great Mosque at Mecca; origin unknown, but tradition has it that in the ancient past it was a meteor which fell and quenched its heaven-fire in Mecca's sand; afterward the awed inhabitants worshipped it, calling it "the black stone which fell from heaven in the days of Adam"; the cube shaped Ka'bah was erected in honour of the Stone and to give a resting place for the gods of the pilgrims; borrowing from the Hebrews, the Meccans adopted another genesis for the Stone, declaring that the great patriarch, Abraham, while on a visit to his son, Ishmael, built the Ka'bah and imbedded the Black Stone in it, motive for which has never been made quite clear.

KABBĀLĀH [Heb]: *fr.* qabbālāh, "lore"; *1* mystical lore or tradition of Jewish culture that flourished by the side of the Talmudic studies, and which discusses how a man should act, how he has come into being, and the nature of the unknown world, and was handed down by word of mouth from generation to generation; *2* a medieval and modern system of Jewish mysticism holding to the belief in creation through emanation, and propounding a cipher method of interpreting scripture; *more at qābbālāh infra.*

KADDISH : "holy" *fr.* qaddīsh [Aram], "sanctified"; a Hebrew prayer glorifying God and expressing submission to his will; an expression of faith and adoration that rises above personal sorrow and bereavement; a public prayer recited with a Minyan (10 men constituting a congregation) at the end of each of the daily services of the Synagogue; every day for eleven months after death, by the sons of the dead; where there is no son, it is said by the daughters or anyone wishing to pay a loving tribute by its recitation.

KADIRITES : an order of Dervishes founded in Baghdad by 'Abd-al-Kadar al-Jilani (AD 1077-1166); *see Dervishes, supra; cf. Rifa'ites, infra.*

KARAITES, or *KARAIM* [Heb] : "Readers;" "Scripturalists"; *aka* B'ne Mikra; a protest movement against rabbinical scholasticism and ritual, initiated by Anan ben Joseph of Baghdad, a disappointed candidate to the Exilarch, in AD 767; a schism in which the authority of the Rabbis

was rejected, the Talmud branded as an imposture, and the weight of tradition in interpreting Jewish law and practice was disavowed; the authority only of the Bible (Mikra) was recognised, an apotheosis of the literal interpretation of the Scriptures; this gave rise to a severe religion with impossible restrictions for all of which Scriptural authority was discovered; the new movement gained strength and spread from Mesopotamia to Palestine, Egypt, and as far west as Spain; although strong for two centuries, it finally lost footing against the onslaught of orthodox Rabinicalism and is today only a minor cult in Egypt, in Poland, and in the Crimea.

KARMATIANS : secret Muslim society formed toward the close of the 9th century by one Hamdan Karmat from whom they took their name; their ideology was along communistic lines, and they succeeded in setting up an independent kingdom on the western shore of the Persian Gulf with complete control from Yemen to the borders of Iraq; before they finally fell they had instituted a century of revolutionary violence and bloodshed, as a kind of vengeance of the Persians upon the Arabs who had conquered them under the guise of religious obedience to the will of the divine Imāms (q.v.) who had descended from Muḥammad (q.v.).

KERIAH : *fr.* qeriāh [Heb]; a deliberate tear made in the outer garment of each mourner and all who are present at the time of death; an oriental method of expressing grief preserved in this Jewish custom; the Keriah or tear in the garment must be made by the mourner standing up, not seated or lying down, expressing the fact that the storms and sorrows of life must be met head-on standing up and that one is not to lie down in utter despair under them.

KHADĪJAH (AD 6th century) : rich Arabian widow, relative and first wife of Muḥammad (q.v.) whom he married when he was twenty-five and she was forty.

KIDDUSH : *fr. qīdūsh* [Heb], "sanctification"; a ceremonial blessing for the Sabbath pronounced in the Synagogue and in Jewish homes on Friday evening at sunset, acknowledging God as the Creator of all, thanking him for the Sabbath rest, recalling God's mercy to the Israelites and their duty to observe the day; the cup of sanctification is then partaken of by all present and, after the washing of the hands, the Sabbath loaves are broken, symbolic of the two-fold commandment given to Isreal to keep the Sabbath, and the double portions of manna supplied the Israelites for the Sabbaths in the wilderness; the Sabbath meal follows.

KINDI, AL-(AD 9th century) : "of the tribe of Kindāh"; lived in Basra and died in Baghdad in 873; the first of the great Arabian followers of Aristotle whose influence is noticeable in al-Kindi's scientific and psychological doctrines; he distinguishes the active intellect from the passive which is actualized by the former; propounds four types of intellect, and five categories which he calls primary substances—matter, form, motion, time and place; wrote on astrology, astronomy, arithmetic, geometry, music, physics, medicine, psychology, meteorology, and politics; formu-

lated the encyclopedic form of philosophical treatises which was followed more than a century later by Avicenna (q.v.).

KISMET or *KISMAT* : "destiny"; "fate"; also spelled Qismat [Ar]; Qismet [Turk]; *see Qismat, infra.*

KOL NIDHRÉ [Aram.] : "all the vows"; from the opening phrase of the prayer; the annulment of private vows, chanted by Jews in the synagogue on the eve of Yôm Kippūr (q.v.).

KORAN : the sacred text of Islām (q.v.) consisting of commandments, juristic rescripts, and personal addresses made by God through the Angel Gabriel to Muḥammad, the Prophet of Arabia; *more at Qur'an, infra.*

KORDAH AVESTA : "Little Avesta"; ancient devotional handbook of Zoroastrian common prayer, included in the *Avesta* (q.v.); scriptures of Zoroastrianism (q.v.).

KOSHER : *fr. kāsher* [Heb], "fit," "proper," "ritually correct"; the ritual for the preparation of food in accordance with the laws of the *Torah* (q.v.) and of Jewish tradition; thus kosher meat is that from animals selected according to the rules laid down in the *Torah* and slaughtered in accordance with the merciful and sanitary methods long established by Judaic authorities.

L

LA ILĀH ILLA ALLĀH, MUḤAMMAD RASŪL ALLĀH [Ar] : "There is no god but Allāh; and Muḥammad is the prophet of Allāh"; the creed of Islām (q.v.); *see Muḥammad; Muḥammadanism, infra.*

LĀT, AL-: pre-Islāmic goddess of the Arabian pantheon whose image was situated within the Ka'bah (q.v.).

LATER AVESTA : additions to the *Avesta* (q.v.); the Yaśts, "Book of Hymns and Invocations"; *Korda Avesta*, "Little Avesta," devotional handbook of common prayer; certain *Pahlavi Texts*, Persian writings; vernacular translations of the *Avesta* used in India.

LULAV [Heb] : *lit.*, "palm branch"; a collection of four plants used by Hebrews in the Sukkoth (q.v.) observance; bound with it are myrtle and willow and a species of citron; these four typical plants are taken to represent the entire realm of natural produce, and are symbolic of God's universal sovereignty and man's dependence on God; typifies the human body—the upright palm, the spine; the citron, the heart; the small oval-shaped myrtle leaf, the eye; and the longer oval of the willow leaf, the mouth; the human body, like these plants that typify it, fulfills its highest function in the service of God; another interpretation is : these plants examplify various classes found in human society, all of which, when bound together, the one makes up the deficiencies of the other; the lulav is held in the hand each day of Sukkoth, except on the Sabbath, at home, or in the synagogue, while reciting the lulav blessing :

Blessed art Thou, O Lord our God, King of the universe, who hast santified us by Thy commandments, and hast given us command concerning the taking of the Lulav.

M

MACCABEES : Hasmonaean brothers who followed Mattathias as leaders in the revolt against the Syrians to insure Jewish independence, 166-40 BC; named for the third son of Mattathias, Judah, who became the military leader of the drive after the death of his father and who was given the epithet *Makkabah*, meaning a hammer; the two Apocryphal books of the Maccabees (O.T.) contain their history.

MADĪNAT AL RASŪL : the modern Arabian city of Medina (q.v.).

MAGEN DAVID or ***MOGEN DOVID*** : *fr.* māghēn Dāwidh [Heb], "shield of David"; six-pointed star formed by two crossed triangles; a Jewish symbol of ancient origin that became popularized as the official seal of Jewish communities from the 17th century AD onwards; *more at Star of David, infra.*

MAGIANISM : a system of Zoroastrian priesthood, stemming from a non-Āryan Median tribe (Mede, Persia), known as Majis, renouned for their skill in the practice of magical arts (the word 'magic' is derived from them); when the Zoroastrians came to the fore, they at first opposed it, but later adopted it and became its leading exponent in the Mesopotamian world; their dialectic on the problem of evil runs in this manner: to say that all good comes from Ormazd (God), and all evil from Ahriman (the Devil), then it must be admitted that the Devil is co-eternal with God, even from the beginning of time; otherwise God created evil in the beginning; a few Zoroastrians embraced this logical position; but a powerful group among the Magi attempted to avoid so unsatisfactory and even blasphemous a conclusion by proposing, as early as the 4th cent. BC, a doctrine which, although rejected in the main by Zoroastrians, seems a likely forerunner of modern physical theory; their suggestion was that both Ahurā Mazdā (Good Spirit) and Angra Mainyu (Evil Spirit) sprang from a unitary world-principle called Zervan (q.v.) (Time or Space, or perhaps Space-Time); God and Devil were thus made co-equal in duration; but even in formulating this doctrine; Ahurā Mazdā was declared to be the victor, and opposition to evil was still made the first duty of every moral man.

MĀHADINAH, AL- : city in Arabia; *see Medina; Yathrib; infra.*

MAHDI [Ar] : "one rightly guided"; the expected messiah of Muslim tradition.

MAIMON, MOSES BEN (AD 1135-1204) : *aka* Maimonides; born in Cordova, he and his family fled during his youth from Muslim persecution to Cairo, where he wrote two great commentaries: (1) systematizing the

Mishnāh (q.v.) reducing it to 13 cardinal principles, and (2) simplifying and condensing the whole rabbinical law by what amounted to a rewriting of the *Talmud* (q.v.); his greatest work is his *Guide to the Perplexed* (q.v.).

MALAKITE SCHOOL OF LAW: school of Muslim law; founded in Medina by Malik-ibn-Anas (AD 715-795); interpreted laws and rites in the light of the *Qur'an* (q.v.) and the *Hadiths* (q.v.) together, and when in difficulty relied heavily on the consensus (ijma') which prevailed in Medina; for especially difficult situations they used analogy, and where analogy conflicted with opinion they fell back on public advantage; this school is still extant.

MANAT, AL-: pre-Islāmic goddess of the Arabian pantheon whose image was situated within the Ka'bah (q.v.).

MANICHAEANISM: a religious and philosophical system evolved by a Persian; Manichaios Manes (AD 215-276), teaching a religious dualism of light and darkness, spirit and matter, good and evil, and the release from the bondage of matter through asceticism; for a time one of the chief rivals of Christianity; and although its influence lessened after St. Augustine's time, some of the Crusaders returned to western Europe with a revised form of its doctrines and founded the sect known as Cathari in southern France.

MANSUR, AL-HĀKIM ABU'ALI (AD 996-1021): Fāṭimid caliph, the 6th of his line; persecutor of Muslim groups other than the Shi'ah (q.v.); suddenly disappeared, probably as a result of his secret murder by a palace clique, and was promptly canonized by the Druses (q.v.) as a divine imām (successor to Muḥammad), or, in fact, an incarnation of God who would return in due course as Mahdi (the expected Messiah of Muslim tradition).

MASJID AL-ḤARAM: the mosque at Mecca in which stands the Ka'bah (q.v.).

MASORA or *MASORAH*: *fr. māsōreth* [Heb]="tradition", also "bond"; a compilation of notes on the textual traditions of the Hebrew Old Testament, compiled by scribes during the first 600 years of the Christian era.

MASORETE or *MASSORETE*: one of the scribes who composed the Masora (q.v.).

MASORETIC TEXT: the textual traditions of the Hebrew O.T.; the Masora (q.v.).

MASSORITES: those scribes who compiled the Masora (q.v.).

MATZOH: *fr. maṣṣāh* [Heb]: unleavened bread eaten at the Passover (q.v.); the bread of affliction; the bread of poverty and haste, made by the Israelites for the paschal sacrifice before their flight from Egypt.

MAULAWITES: the Order of Whirling Dervishes (q.v.) founded by the Persian poet, Jalāl-ud-din Rūmī (AD 1207-1273).

MAZDAISM: another name for Zoroastrianism (q.v.), from the latter's belief in Ormazd, the God of Light and Goodness.

MECCA : city in Arabia; birthplace of Muḥammad (q.v.); holy city of the Muslims which fell to them by conquest in AD 630; site of the Ka'bah (q.v.) enshrining the sacred Black Stone (q.v.).

MEDINA or *AL-MĀDINAH* [Ar]: city in Arabia; called 'City of the Prophet' in honor of Muḥammad (q.v.); site of the first mosque; formerly named Yathrib to which Muḥammad successfully made the historic Hijra (the Withdrawal) in AD 620 after his escape from the hostile Quraysh (q.v).

MÉQILLĀH [Heb] : the Scroll, containing the story as revealed in the Book of Esther (O.T.); it is specifically obligatory for every Jewish woman to hear the reading of the *Méqillāh* in the original tongue in the Synagogue on the eve of the Pūrīm (q.v.) celebration.

MESSIAH : *fr. māshīaḥ* [Heb], *méshīhā* [Aram]="anointed"; an expected leader of some hope or cause; applied regularly to anointed priests or kings; the expected deliverer of the Jews; Jesus.

MÉZŪZĀH [Heb] : "doorpost"; a small oblong case of wood or metal containing a minute parchment scroll on which is inscribed the first two paragraphs of the Shema (Deut. 6 : 4-9; 11 : 13-20); on one side of the case is a circular cut to reveal the word *Shaddai*, "Almighty"; it is hung slanting with this side outward on the right-hand post of each door in a Jewish home as a reminder that the Jew regards the home as a sacred institution under the protection of God.

MIDHRĀSH [Heb]: "Explanation"; a legal and sermonic commentary on the significance of the Biblical (O.T.) story; written approx. AD 5th century, compiled by Palestinian rabbinic scholars.

MILLENIUM, THE: the 1,000 years after the second coming of Christ in which holiness and human perfection is to prevail on earth, mentioned in Revelations 20.

MINOR PROPHETS, THE: of the O.T. are 12: (*1st*) *Hosea* (784-725), in Israel; denounces the idolatries of Israel and Samaria; (*2nd*) *Joel* (810-758 BC), probably of Judah; depicts calamities and foreshadows the Messiah; (*3rd*) *Amos*, flourished approx. 8th cent. BC; rebukes the sins of Israel and closes with God's promise; (*4th*) *Obadiah* (*c.* 9th cent. BC); a Judahite and teacher of the law; prophesied after the capture of Jerusalem; (*5th*) *Jonah* (fl. 5th cent. BC); commissioned to denounce Nineveh, but refused; was lost at sea, rescued from drowning, and completed his mission successfully; (*6th*) *Mīcah*, an Ephraimite; prophesied 750-698 BC, foretells the destruction of Samaria and Jerusalem and prefigures the Messiah; (*7th*) *Nahum*, an exile in Assyria; prophesied *circa* 726-698 BC, relating to the fall of Nineveh; (*8th*) *Habakkuk* (*fl.* 6th cent. BC; denounces Chaldea; (*9th*) *Zephaniah* (641-610 BC; denounces Judah; Nineveh, and surrounding nations, and records promises of divine blessings; (*10th*) *Haggai* (*c.* 520 BC) urges the Jews to crown the work of Zerubbabel and to complete the Temple; (*11th*) *Zechariah* (*c.* 520 BC); contemporary of Haggai; delivered exhortations to the returned exiled Jews and prophesied the Messianic deliverance; (*12th*) *Malachi*, ascribed to the Persian period *c.* 464-424 BC; reproved the priests for laxity in service and the

people for foreign intermarriage; foretells the coming of Christ and of John the Baptist; *see also Prophets of Israel, infra.*

MIRZ HUSAYN 'ALI (*fl.* AD 19th century); *aka* "Bahullah"; founder of the Persian religious sect known as Bahaism (q.v.).

MIRZ 'ALI MOHAMMAD (*fl.* AD 19th century): *aka* "Bab-ud-Din"; founder of the religious sect in Persia known as Babism (q.v.).

MISHNĀH [Heb]: "repetition," "instruction"; codification of the Judaic oral law; compiled by Tannaim (doctors) AD 1st and 2nd centuries, and made a basic part of the *Talmud* (q.v.); *see also Gemārā, supra.*

MITHRA [Oper]: same as Vedic, Mitra; chief god of the Mitanni, an Āryan tribe of the Mesopotamia; ancient Persian God of War and of Light; stood for loyalty and faith-keeping; in AD 200 Zoroastrianism (q.v.) tended toward sun-worship and polytheism connected with the religion of Mithra.

MITHRAISM: Persian cult; worshippers of Mithra (Vedic, Mitra), the god of war and of light; possibly a sun-god; he stands, particularly, for the quality of loyalty and faith-keeping; in early Zarathuśtrianism (q.v.) he is the intermediary between Ormazd (q.v.) and man; in a song of the later *Kordah Avesta* (q.v.), Mithra is portrayed as the god "to whom the princes pray when they go forth to battle," and is the supporter of the sanctity of treaties; in the Hittite inscriptions dated 1400 or 1300 BC found in Asia Minor, he is mentioned under the name of Miidraash-shiill, and he was, it appears, the chief god of the Mitanni, Āryan tribe of that region.

MOGEN DOVID [Heb] : "shield of David"; *see Magen David, supra; Star of David, infra.*

MOSES : political and religious reformer; of Aramaean stock; born in Egypt either in 1571 BC or 1445 BC or 1227 BC (according to various authorities); brought up in the royal court; placed himself at the head of a movement to liberate his people (the Israelites), q.v., and other depressed tribes; welded the frictioning twelve tribes into a people; led the Israelites out of Egypt into the Palestine area where they spent 40 years in the wilderness of Sinai because of immigration difficulties with Egyptian authorities at Palestine; taught a religion of monotheism, instituted a moral and an ethical system, and promulgated a code of laws which has formed the basis of Jewish practice and jurisprudence.

MŌSHEH [Heb] : Moses (q.v.).

MUHAMMAD (AD 570-632) : *fr. muhammed* [Ar], "praiseworthy"; Arab prophet and founder of Islām (q.v.) ; born at Mecca (q.v.) ; preached his faith in one God, in opposition to the Quarayshi who were keepers of the idols, and from whom he descended; the polytheism of Mecca was traditional, not only as the religion of his ancestors, but the source of their distinction in all Arabia; Muhammad defied tradition and preached the purest form of monotheism and laid down two fundamentals : faith (īmān) and right-doing (ihsān); orphaned early in life, he was raised by two leading Quraysh chiefs, first by his grandfather, 'Abd-al-

Muṭṭalib (q.v.); and then by his uncle, 'Abu Ṭālib, after the former's death; married at 25 to a wealth Quraysh widow of 40, he engaged thereafter in successful commercial ventures; received his first revelation when he was 40 years old; the contents of the *Qur'an* (q.v.) consists of intermittent revelations from the Angel Gabriel (delivering the word of God). spread over the Prophet's latter twenty-three years; it is said that Gabriel dictated to Muḥammad the 114 Sūrahs (q.v.) constituting the *Qur'an*; *see Islām, supra.*

MUḤAMMADANISM : the religion founded by Muḥammad, the Prophet of Arabia, in AD 6th century; *see Islām, supra.*

MUHJI ED-DIN : "The Restorer (or Reviver) of Religion"; epithet of Ghazzali (q.v.) given to him by the Muslims.

MUNTAZER, MUḤAMMAD AL—(AD 9th century): the 12th Muslim imām, whom the Twelvers (q.v.), a Shi' ite sect, claims will return as the Muslim Mahdi (Messiah).

MUSLIMS : "Submitters"; followers of the creed of Islām (q.v.); called "submitters" because they had surrendered themselves to the Faith (the religion of Muḥammad).

MUTAZALITES : "seceders" or "separatists"; free-thinking, liberal Muslims who were unable to agree wholly with orthodoxy and tradition; the *Traditions* were not to be accepted *in toto* without rational testing; in fact, reason should be followed, they claimed, in interpreting the *Qur'an* (q.v.) for, what is contrary to reason cannot be God's truth; first appeared in Syria and Iraq AD 7th century.

MUṬṬALIB, 'ABD AL—(AD 6th century): prominent leader in Mecca and grandfather of Muḥammad (q.v.).

MUṬṬALIBITES : a Muslim clan descending from al-Muṭṭalib, a brother of Hāshim; a subgroup within Quraysh (q.v.) of the clan Banu-'Abd-Manā.

N

NASATYA : Persian gods; the Heavenly Twins: *cf. Asvins,* Part I, *supra.*

NAZARENE : a native or resident of Nazareth; a follower of Jesus.

NEBIIM [Heb] : "Prophets"; epithet of early Hebrew prophets during the time of the judges, before 1000 BC.

NEW YEAR, JEWISH : Rosh Ha-Shānāh (q.v.).

O

OMAR KAYYĀM, AL-ḤĀKIM (d. AD 1123) : Persian poet and astronomer author of the *Rubāiyāt* (q.v.), famous philosophical poem.

OMMAYAD or *UMAYYAD* : a branch of the Quraysh (q.v.) inimical to

Muḥammad (q.v.); Muslim dynasty founded by 'Abu Sufyān (AD 7th century).

ORMAZD: *aka* Ahurā Mazdā; the God of Light and Goodness; a personification of the good; one of the two principles of Reality conceived in the ethical dualism of Zoroastrianism (q.v.) the other power being that of evil personified by Ahriman (q.v.) the God of Evil and Darkness; the eternal struggle between the two symbolizes the warfare between light and darkness and is resolved into practice by the Zoroastrians in their veneration of shining bodies and of fire.

"*ORTHODOX CALIPHS*" ; fl. from AD 632 to 661; named "orthodox" as the four caliphs who knew Muḥammad, the Prophet personally, and lived according to his principles; looked to as great authorities, and their decisions are considered precedents; the four are: 'Abu Bakr, 'Ali, 'Umar, and 'Uthmān, *all of which see.*

P

PAHLAVI : the Iranian language of Sāssānian Persia.

PAHLAVI TEXTS : Persian writings; vernacular translations of the *Avesta* (q.v.), composed and written under the Sāssānians (AD 226-651), and after; the reviving of the *Avesta*, which, according to Pahlavian tradition, was begun under Valkhash in Parthian times (AD Ist century), and redactions of the texts were made under the Sāssānians and completed in their present form *circa* AD 6th century.

PĀRĀSHĀH [Heb] : "explanation"; section of the Torah (q.v.) assigned for weekly reading in synagogue worship.

PĀRSĪISM : *fr. Pars*=Persia; modern Zoroastrianism (q.v.); to be found under that name mostly in the State of Maharaśtra, India; a few thousand Pārsīs are in modern Persia (Iran); *see Pārsīs*, Part I, *supra.*

PASCHAL LAMB : *1* sacrificed and partaken of by the Israelites (q.v.) on the eve of their departure from Egypt; roasted lamb-bone is offered regularly by Jews at the Passover (q.v.) to commemorate this event; *2 Agnus Dei* [Lat]; Jesus Christ.

PASSOVER or *PESACH* : *aka Hag Ha Matzoth* [Heb], the "Feast of Unleavened Bread"; usually with the additional explanatory phrase, *Zeman Herusanu*, "The season of our freedom"; refers in name, according to Exodus 12 : 12-13, to the passing of the angle over the houses of the Israelites when the homes of the Egyptians were stricken with the death of their first born; begins on the eve of the 15th day of Nisan (March or April) and among all Jews is celebrated for seven days, and among Orthodox Jews for eight days, during which period only the unleavened is eaten.

PAUL (*c.* AD 10 to *c.* 60) : *aka* Saul [Heb] of Tarsus; Jewish tent-maker and Roman citizen; a zealous persecutor of early Christians before his mystical enlightenment on the way to Damascus; thereafter he became an ar-

dent follower of the religion of Jesus (Joshua of Nazareth); his writings and ideas became controlling intellectual principles in many subsequent Christian philosophies; according to tradition he died the death of a martyr at the hands of Roman authorities.

PENTATEUCH [Gk] : the first five books of Jewish and Christian scriptures (first five books of the OT); represents Judaic pre-history and Judaic history from approx. 1600 BC or 1400 BC the Patriarchal period, to approx. 1200 BC covering the Exodus.

PENTECOST : *fr. pentēcostē* [Gk], *lit.*' "fiftieth day"; Shabuoth (q.v.); the Hebrew harvest festival, celebrated on the 50th day from the Passover (q.v.), or on the date of the giving of the law at Sinai; in the Christian Church, a feast celebrated on the 7th Sunday after Easter to commemorate the descent of the Holy Spirit upon the Apostles.

PERSIA : "land of Perses"; originally the country around the head of the Persian Gulf; afterwards the great empire including all western Asia and parts of Europe and Africa; under Cyrus, 486-485 BC; conquered by Alexander, BC 330; now known as Iran.

PERSIAN PHILOSOPHY : in classical pre-Zoroastrian Persia the popular religion was practically the same as the Vedic, worshipping of gods that were definitely Indo-Āryan (q.v., Part I, *supra*); the common people worshipped *daevas*, identical with the *devas* or "shining ones" of the *Ṛg-veda*, personifications of the powers of nature—sun, moon, stars, earth, fire, water, and winds; there was also a conception of a natural or moral underlying order of the world called Aśa, a counterpart of the Vedic Ṛta, and of the heavenly twins, the Nasatya or Asvins (Nashaadtianna), who were reduced by later Persians to one being; and of the ruler of the dead, Yima (the Vedic Yama); and of the Fravśi or "Fathers," the protective ancestral spirits (none other than the Vedic Pitris); in the central section of Persia three philosophic periods arose: (1) Zoroastrianism (q.v.), including Mithraism (q.v.), and Magianism (q.v.); (2) Manichaeanism (q.v.), and medieval Persian thought, such as the epicureanism of the *Rubâiyât* (q.v.) of Omar Kayyám; and (3) the metaphysical system of Avicenna (ibn Sinā), 11th century.

PERUSHIM [Aram] : "Seceders"; *see Pharisees, infra.*

PESACH or *PESAKH* : *fr. pesaḥ* [Heb]; Passover (q.v.).

PHARISEES : *Perushim* [Aram;] "Seceders"; a Jewish sect of the intertestamental period; while noted for their strict observance of rites and ceremonies according to the written law, they were willing, with changed circumstances, to alter old customs if that meant preserving Jewish communities against religious dissolution, but they opposed all looseness, opportunism, or radicalism.

PHILISTINES : "villagers"; inhabitants of ancient Philistia SW Palestine on the coast; origin disputed, but associated with Cretans, also with the Caphtorium of Egypt; permanent settlers at the time of Abraham (q.v.); wealthy, materialistic, and warlike, with many strong cities; disappeared as a distinct people after the time of the Maccabees (q.v.).

PHYLACTERIES : amulets worn by Jews at prayer; *see Tephillin, infra.*

PREDESTINATION : the doctrine that all the events of man's life, and even one's destiny after death are predetermined by Deity or some such Force as poses for deity; a concept interpolated into Muḥammadanism (q.v.) by Muḥammad, that only those of Muslim faith can be saved and in addition, God has predestined only certain followers of the Faith to be saved, and others, however faithful they may be, to be discarded; no individual Muslim knows whether or not he has been elected to be "saved"; he lives the good life on the chance that he may be among those destined to be saved, and does not wish to disappoint the Deity.

PROPHETS OF ISRAEL : Israelite prophecy is fundamental in the covenant faith of early Israel, which, in Old Testament tradition is inseparable from the word of Moses (q.v.); *Moses* is considered by tradition to be the greatest of the prophets (*see* Numb. 34 : 10); the envisioning of Yahweh (q.v.) as the one and only sovereign Lord demanding unswerving allegiance and engaged in a purpose that includes "all the families on the earth" (Gen. 12 : 3) provides the setting and distinctive aura to Israelite prophecy; prophets as a distinct class first appear in the days of *Samuel*, and during the latter half of the 11th cent. BC bands of them were found in several Israelite localities, and *Samuel* and *Saul* were among them, although designation of Saul as prophet is disputed by scholars; prophetic bands continued to exist from whose ranks the classical prophets emerged; the two most important prophets extracted from the traditions covering the 10th and 9th centuries BC are *Nathan* in the time of David and Solomon, and *Elijah* in the reign of Ahab; in the century prior to Samuel, two women are remembered as prophetesses: *Miriam*, the sister of Aaron (Exodus 15 : 20), and *Deborah* (Judges 4 : 4); the Great Prophets from Amos to Malachi. (1) *Amos* (*c.* 765 BC)* a Judaean shepherd; (2) *Hosea* (784-725 BC)* (3) *Isaiah* (*c.* 742-697 BC)*, 1 Isaiah, chap. 1-23, 29-39; (4) *Micah* (*c.* 701-650 BC or 750-698 BC)* foretold disaster upon the community, on Judah as well as Israel in consequence of their sins, especially their exploitation of the poor: (5) *Zephania* (641-610 BC)*; (6) *Huldah* (*c.* 626 BC), prophetess who appeared during the reign of Josiah; (7) *Jeremiah* (*c.* 6th cent. BC)*, a priest from Anathoth near Jerusalem, a powerful fearless orator; (8) *Nahum*, prophesied *c.* 726-698 BC*; (9) *Habakkuk* (*c.* 6th cent. BC.)*; (10) *Ezekiel* (*c.* 550 BC)* "watchman to the household of Israel"; a leader of what has been called the Deuteronomic circle among the exiles; his philosophy of worship accentuated individual responsibility and an exalted conception of Yahweh as a Being transcendent and holy; (11) Isaiah, the Second (c. 545 BC)* "Great Unknown Prophet of the Exile"; nothing about his life or identity is known, but his prophecies are preserved in the latter part of the book of the Isaiah, approx. from the 40th chapter on, leading to the culmination of the Old Testament; (12) *Haggai* (c. 520 BC)* at Jerusalem; (13) *Zechariah* (*c.* 520 BC)* prophesied the Messianic deliverance; (14) *Obadiah* (5th or 9th cent. BC)* prophesied after the capture of Jerusalem; (15) *Joel* (5th or 8th century

BC)*, probably of Judah; (16) *Nehemiah* (c. 445 BC)*, a devoted Jew in the court of Artaxerxes Longimanus (464-424 BC); (17) *Ezra* (c, 445 or 458 BC)*, a royal scribe of priestly descent; (18) *Malachi* (c. 464-424 BC)*, foretells the coming of Christ and John the Baptist; (19) *Daniel* (7th-6th cent. BC)*; some scholars do not consider Daniel to be a prophet, others list him as the 4th of the Greater Prophets; (20) *Isaiah the Third* (c. 500 BC)*; it is thought that a 3rd Isaiah, other than the 1st and 2nd (Deutero-Isaiah) wrote chapters 56-66 of the Book of Isaiah;* dates are controversial differing with various scholars of the O.T.

PŪRĪM [Heb] : "lots"; from the casting of lots by Haman (Esth. 9 : 24-26); a Jewish festival commemorating the preservation of the Jews in Persia in the 4th cent. BC, celebrated on the 14th day of the 12th month (Adar); a yearly celebration.

Q

Q : the German word *Quelle* or "source"; a document or group of the documents containing notes on the sayings of Jesus and their historical setting, written and compiled by his disciples after his death.

QABBĀLĀH [Heb] : also spelled cabala, cabbalāh, kabbalāh; ancient books of speculative Judaic theology and mystical number symbolism purporting to reveal the deeper meaning of the scriptures; the fact that the ten Hebrew numbers (the Sepheroth) are letters of the alphabet had the effect of turning any word or sentence into a number series; with this the Kabbālists used to conclude various names and attributes of God; even rabbis and scholars of note indulged in acrostic anagrams and other forms of esoteric word-play; *more at* kabbālāh, *supra cf. Word*, Part I, *supra.*

QALANDAR [Per] : "uncouth man"; Muḥammadan anchorite corresponding to the Hindu sannyāsi (q.v. Part I); usually called a dervish; one of a Sūfī Order of wandering mendicants.

QAYYIM, IBN-AL-: a medieval authority on Muslim theology.

QISMAT [Ar], qismet [Tur] : *fr.* qismah, "portion," "lot"; fate, destiny, fatalism; in *Muḥammadanism*: predestination (q.v.); also spelled kismat; kismet.

QUR'AN : sacred text of Islām (q.v.), consisting of 114 Sūrahs; a collection of forcible and disjointed sentences constituting the ethical and moral teachings of Muḥammad (q.v.), embracing every activity of man from birth to death; contains commandments, juristic rescripts, and personal addresses by the Deity to Muḥammad from AD 610 to his death in 632; tradition has it that the Angel Gabriel dictated to Muḥammad the Sūrahs embodied in the *Qur'an*, which is, therefore, divine—the word of Allāh in the literal sense; Muslim doctrine asserts that the *Qur'an* is the identical word of God written on a heavenly scroll, an uncreated archetype which has existed from all eternity; thus no third person intervened by way of

disciple or narrator; Muḥammad identifies himself as Rasul Allāh, the messenger of God, and nothing more.

QURAYSH: Arabian tribe into which Muḥammad (q.v.) was born (AD 570), which rose to mastery of Mecca about the middle of the 5th century AD; but the Quraysh tribe was itself inwardly at tension with the Mashimite (q.v.) and Ommayad (q.v.) factions; it was the latter's determination to break the rising power of the Muḥammad that caused him to flee to Medina (q v.) and to ensconce himself as the leader of the Muslims, and thus to set the pattern of Islāmic history.

R

RABB [Heb] *fr*. Rabbi, "Master"; a name for God.

RABBĪ [Heb] "master"; official leader of a Jewish congregation; one qualified to explain and apply the halākāh (q.v.) and other Jewish law.

RAḤĪM [Ar] "The Merciful"; a name for Allāh (q.v.).

RAḤMĀN, al-: "The Beneficent"; a name for Allāh.

RAMAḌĀN: "The Scorcher"; 9th month of the Muḥammadan year observed as sacred with fasting daily from down to sunset; already sacred to the pre-Islāmic Arabs, it became the holy month in Islām, selected because it was in the month that the *Qur'an* was sent down as a guidance for the people (*Qur'an*, ii, 181).

RASŪL ALLĀH [Ar]: "Messenger of God" name taken by Muḥammad (q.v.), the Arabian Prophet, to indicate the nature of his holy mission in transmitting the rescripts of the sacred *Qur'an* (q.v.) to mankind.

REINCARNATION: later Zoroastrianism (q.v.) propounds the belief in bodily resurrection at the Day of Judgement.

RESURRECTION or *RISTĀXIZ*: rising of the dead at the Day of Judgement; a concept of Zoroastrianism (q.v.); *cf Final Judgement, supra.*

RIFA'ITES: Howling Dervishes; a Sūfī order founded in Syria in the second half of the 12th century by Ahmed al-Refa'i *see Dervishes, supra.*

RISTĀXIZ: Ressurection; rising of the dead at the end of the present cycle of time; a concept of Zoroastrianism (q.v.).

ROSH HODESH: "day of the new moon"; originally regarded as a solemn occasion by ancient Jews; marked the beginning of a new period and as such was "calculated to arouse serious thoughts in the minds of the Israelites"; called to mind the rapid flight of time, yet it offered a fresh chance for a new and better life; tradition has made it a semi-holiday, especially for women.

ROSH HA-SHĀNĀH: *lit.*, "beginning of the year"; the Jewish religious New Year observed on the first day of Tishrī (Sept or Oct), and by Orthodox and Conservative Jews on the 2nd of Tishrī; the Biblical writers know the holiday as "Yom HaZzikkaron," "Day of Memorial," and "Yom Teruah," "Day of Blowing the Alarm (the Shofar)"; a third name

given to the first day of Tishrī is of Talmudic origin, "Yom Haddin," "Day of Judgement," and refers to God sitting in judgement on this day over the deeds of individuals and nations during the year just passed.

ROSHNĪYĀS: followers of Bāyazīd (AD 16th century), the Persian mystic.

RUBĀIYĀT, THE: famous philosophical poem written by the Persian astronomer-poet, Omar Khayyām (q.v.) in the 11th century AD; while the overall meaning of the poem appears to be that of epicureanism, a blatant hedonism as evidenced in the famous lines :

"Ah, make the most of what we yet may spend,
Before we too into the dust descend;
Dust into Dust, and under Dust to lie,
Sans Wine, sans Song, sans Singer and—sans End !"*

the poet is actually expressing a profound philosophy of the "here" and "now" like many great sages before him had done; having failed to find any Providence but Destiny, and any world but this one, he set about making the most of it, preferring to gain quietude of spirit through the senses, rather than to disturb the inner man with perplexing metaphysical questions of what *may be*; yet, Omar's preoccupation with the senses failed to answer the questions in which he, as a highly intelligent scientific man, was without doubt, vitally interested; the *Rubāiyāt* should not be considered a purely hedonistic expression of a sensuous man proficient in prosody—the underlying beliefs of the poet, his ethical, moral, and spiritual self seeps through in a number of lines; he warns us of the danger of greatness and the instability of fortune: "Irām indeed is gone with all its Rose, and Jamshȳd's Sev'n-ring'd Cup where no one knows"*; and again the prophetic decline of kings :

"And look—a thousand Blossoms with the Day
Woke—and a thousand scatter's into Clay;
And this first Summer Month that brings the Rose;
Shall take Jamshȳd and Kaikobād away; and
Sultān after Sultān with his Pomp Abode his
Hour or two and went away"*;

while advocating charity to all men, the Persian poet recommends against undue intimacy; the Ousley translations at the Bodleian, written at Sirāz, AD 1460, contains a quatrain that indicates the poet pleads Pantheism by way of justification :

"If I myself upon a looser Creed:
Have loosely strung the Jewel of Good Deed,
Let this one thing for my Atonement plead:
That One for Two I never did misread"*:

Omar Khayyām, so grossly misunderstood, displays his comic understanding and his real freedom from the sensuous, as well as the Vedic influence prevalent in Persia, in one of the latter quatrains of his *Rubaiyāt* :

"Ah, Moon of my Delight who knows't no wane,
The Moon of Heav'n is rising once again;

How oft hereafter rising shall she look
Through this same Garden after me—in vain"*

"Moon of Delight who knowest no wane" is interpreted by some scholars to mean 'God, eternal polaris'; line 2: the outward Cosmos ever required to wax and wane according to the Cosmic Law; lines 3 and 4: through Self-Realization the Persian seer had forever freed himself from compulsory rebirths; the "garden" of Nature of Māyā—"How of thereafter rising shall she look after me—in vain"; and in the glorious final verse:

"And then Thyself with shining Foot shall pass
Among the guests Star-scatter'd on the Grass,
And in thy joyous Errand reach the Spot
Where I made one—turn down an empty Glass"*

the mystical Tentmaker joyously turns down his "empty Glass,"—he returns his body to the one who filled it in the first place—the Absolute; **Fitzgerald translation.*

RŪMĪ, JALĀL-UD-DIN (AD 1207-1273); Sfūī poet; born at Balkh, N. Afghanistan; founder of the Maulawi Order of Dervishes; wrote the famous poem. "Song of the Reed Flute" (q.v.).

S

SAADI OF SHIRAZ (AD 13th century): Persian poet and Sūfī mystic; *real name* Muslih-ud-din; chief works: *Būstān*, "Fruit Garden"; *Gulistān*, "Rose Garden"; *Dīwān*, a collection of lyrics.

SABAEANS: *fr*. Saba', Sheba; fr ancient kingdom of Saba'; followers of a pre-Islāmic astral cult of South Arabia known as Sabaeanism; flourished in S. Western Arabia from 950 to 115 BC; centered in the moon-god and reflecting Babylonian and Zoroastrian influences; in other regions Sabaeanism later took on a Judeo-Christian aspect.

SADDUCEES: a name likely derived from the priestly house of Zadok, ancestors of the Hasmonaeans; as *Zadokim*, or Sadducees; a Jewish party of the intertestamental period consisting of members of the wealthy, aristocratic, and sophisticated group; dissociated themselves with the emotional religion of the masses, believed in the "reasonable" views of the ancient fathers, as embodied in the written law, and thought so well of the Greek intelligentia they were called "Hellenizers"; as to religion, they rejected doctrines that were not in the Law, such as resurrection of the body to full consciousness in after-life, retribution in a future life, the existence of angels, and spiritual existence, and immortality of the soul; the sect entertained a bitter hatred of Christianity, and although composed of influential persons, it waned and disappeared from history after 100 AD.

SAHĀBAH [Ar]: singular, Sāhib; the five principal Companions of Muhammad, the Prophet: 'Abu-Bakr; 'Umar; 'Uthman; 'Ali; Mu'āwiyah (1st to

5th caliphs); may be compared to the disciples of Christ.

SANAI, ḤĀKIM (AD 1070-1140): Afghan poet and Sūfī mystic; one of his important works is the poem, "The Walled Garden".

SANHEDRIM OR SANHEDRIN: *fr. sanhedrīn gedhôlāh* [Heb], "great council"; the supreme council of the Jewish nation during post-exilic times whose nucleus was in 70 elders headed by a High Priest, and having religious, civil, and criminal jurisdiction; in full power after the captivity, it lasted until AD 425; it was composed of three classes: priests, elders, and scribes.

SAOŚYANT [Per]: last saviour or Messiah who will come in the "last days" of the "12th millenium"; a Zoroastrian concept; cf. *MADHI, supra*.

SĀSSĀNIAN DYNASTY: also spelled Sāsānian; under Persian sovereigns of the Sāssānid line, from AD 226 to 651; dominated by the Zoroastrian priesthood.

SĀSSĀNIAN AVESTA CANON: the *Pahlavi Texts* composed and written during the Sāssānian Dynasty (q.v.) and after (Zor).

SAUL OF TARSUS (early 1st cent. AD): Jewish tentmaker and Roman citizen; *aka* Paul (q.v.).

SCAPE-GOAT: one of the two offered in Biblical times on the Day of Atonement or Yôm Kippūr, over which the priest confessed the sins of Israel, and then let it escape into the wilderness.

SEDER SERVICE: Jewish home ceremony held on the first and second nights of Passover (q.v.), with reading from the Haggādāh (q.v.) which relates the story of the exodus from Egypt, with appropriate prayer and praise.

SEMITĒ; *fr. Shēm* [Heb]: a member of any group of people in ancient southwestern Asia: Aramaeans, Assyrians, Babylonians, Canaanites, and Phoenicians; presently Jew and Arab.

SEPHIROTH [Heb]: *fr. sāphar*—"to number," "to count"; in the philosophy of the Cabbala (q.v.) any of the 10 hypostatized potencies, agencies,or emanations by means of which God enters in relation with the universe; successive emanations, the first from the Infinite Light of Deity.

SERAPHIM: *fr. śĕrāphīm* [Heb]; an order of celestial beings, seen by Isaiah in a dream as around the throne of God; *consult* Isa. vi:2-7.

SEVEN: a favourite and symbolic number among the Hebrews; signifying abundance and completeness; 7 Priests with trumpets surrounded Jericho for 7 days, and 7 times on the 7th day; sacrificial animals and golden candlesticks were limited to 7; in the Apocalypse there is mentioned 7 churches, 7 candlesticks, 7 stars, 7 seals, 7 trumpets, 7 vials, 7 plagues, and 7 angels.

SEVENERS: a political Muslim group (AD 8th century); so-called because they have remained loyal to Ishmael, the first son of the sixth imām, deposed as seventh imām; *aka* Ishmalites (q.v.).

SHABUOTH or *SHEBHUOTH* [Heb]: the "Feast of Weeks"; a Judaic historic and agricultural festival commemorating the giving of the Law at Mount Sinai; celebrated on the sixth day of Sivan (May or June); observed generally one day, but among the Orthodox Jews, two days; *cf.*,

PENTECOST, supra.

SHADDAI, EL [Heb]: "God Almighty"; the name for God used by Hebrews before "Jehovah" took its place.

SHĀFI'I, AL (AD 767-820): entire name is Muḥammad ibn-Indris al-Shāfi'i Persian Arab scholar; descendant of the Quraysh (q.v.) tribe; religious leader and founder of the Shafiite School (q.v.).

SHAFIITE SCHOOL: orthodox Muslim school of (canon) law, adopting methods of rationalism in interpreting the Hadiths (q.v.), the Sunnah (q.v.) and the *Qūr'an*; founded by al-Shafi'i (q.v.) in the 9th cent. AD.

SHĀHNĀMAH: "The Book of Kings"; medieval Persian epic, authored by Firdausī (AD 11th century), a sparkling poem of nearly 60,000 verses covering the traditions of the *Avesta* (q.v.) and Pahlavi (q.v.) literature; symbolizes in the hero, Rustem, the struggle of the Iranians or Āryans with the savage peoples of the East in Turania, ancestors of the Turks and the Mongols who lived beyond the Oxus.

SHAMAS fr. shāmāsh [MHeb]; *1* sexton of a synagogue; *2* the candle or taper used to light the other candles in a Ḥanukkah menorah.

SHAMS UD-DIN MOHAMMAD (AD 14th century): *aka* Hāfīz (q.v.); lyric poet of Persia.

SHARI'AH [Ar]: religion; law; dogma; the entire Islāmic law.

SHELOSHIM: a Jewish mourning practice the second period of mourning beginning at the close of Shiva Week (q.v.) and ending one month or 30 days after the death; marriages are prohibited during the Sheloshim.

SHEMA: "Hear!"; the Judaic declaration of faith; consists of three passages from the Pentateuch (q.v.): Deut. vi:4-9, xi: 13-21, and Num. xv:37-41.

SHI'AH: a Muslim Sect; also known as the 'Alid; *see Shi'ites, infra.*

SHI'ITES: "Legitimists"; *aka* the 'Alids; a Muslim sect, partisans of 'Ali, son-in-law of Muḥammad and 4th caliph of Islām (AD 656 to 661); sought to replace the 'Abbāsid dynasty with a dynasty from among the descend'nts of 'Ali.

SHIVA WEEK: the seven day period of deep mourning observed in the same place where the death occurred; a Jewish practice.

SHOFAR: fr. shāphār [Heb]: ram's horn trumpet blown by the ancient Hebrews in battle and on high religious holidays, especially in synagogues before and during Rôsh Ha-Shānāh (q.v.) and at the conclusion of Yôm Kippūr (q.v.).

SHOGNI EFFENDI (AD 19th century): 1st Guardian of the Faith (Bahaism); appointed by Abdul-Baha (1844-1921), son of Bahullah the founder.

SIDDŪR [Heb]: Jewish prayer book; a compilation of the prayers of Israel in both Hebrew and Aramaic, primarily intended for week-days and the Sabbath.

SIMCHATH TORĀH [Heb]: "Rejoicing of the Tôrāh"; Jewish holiday observed in many synagogues on the 23rd day of Tishri, as a day of rejoic-

ing over the Law; marking the completion of the annual reading of the *Torah* (q.v.).

SINĀN, RASCHID AL- (AD 12th century): leader of the Assassins (q.v.); *aka* "Sheikh al-jabah" "The Old Man of the Mountain".

SIX-POINTED STAR: see STAR OF THE MICROOCSM, infra.

"*SONG OF SONGS*": "Song of Solomon"; "Canticles," 22nd book of the O.T. and last of the poetic: authorship and meaning disputed; some scholars as see it a type of conjugal love, literally a description of Solomon's marriage to a beautiful woman, while others regard it as purely allegorical.

SONG OF THE REED FLUTE: famous poem of the Persian mystical poet Jalāl-ud-din Rūmī (fl. AD 1207-1273), written for his dervishes; idealizes both this sacred musical instrument of his dervish order and the love of God which the flute symbolizes; it begins:

"Hearken to the reed-flute, how it discourses
When complaining the pains of separation—
Ever since they tore me from my osier bed,
My plaintive notes have moved men and women to tears;
I burst my breast, striving to give vent to sighs,
And to express the pangs of my yearning for my home..."*

and another passage cries out in the ecstasy of Love of God: "Hail to thee, then, O Love, sweet madness!" *Dole and Walker, translation.

SON: in the Hebrew sense, any descendant however remote.

SON OF GOD: a term applied to the angels (Job xxxviii:7); to Adam (Luke iii:38); to believers (Rom. viii:14); but pre-eminently to Christ signifying his divine nature and origin (Dan. iii:25); Matt. ix:6; xii:8: *et passim.*

SON OF MAN: in a general sense "man"; in a particular Hebrew sense, "the Messiah"; in the N.T. where the term is used some eighty times, it refers to Christ in incarnate form.

STAR OF DAVID: Magen David; or Mogen Dovid *fr. māghen Dāwidh* [Heb]; "shield of David"; a six-pointed star formed by two crossed triangles used as a symbol of Judaism; its meaning in this use has been lost in antiquity; however, *see* for *STAR OF THE MICROCOSM* possible explanation, *infra.*

STAR OF THE MICROCOSM: the six-pointed star; a sign of the spiritual potential of the individual who can endlessly deny himself; a symbol of the human soul as a "conjunction" of the conscious and the unconscious, signified by the intermingling of the triangle (denoting fire) and the inverted (water); the principle of the immaterial is represented by a central point which is not actually portrayed but which has to be intuited, as in some of the mandalas of India and Tibet; the number 6 is illustrated as related to 3 in the diagram of contact—the approach and intersection of male (ascending) and female (descending) triangle, forming the 6-pointed star; points of the triangles in contact represent the act of juncture (the conjugal act), of creation; 6 is the numerical sign of union; crossed triangles forming 6-pointed stars were known in ancient Mediterranean culture as male-female—the sign of Ishtar, the Babylonian

goddess, still known to the Muhammadans as a female power: al-Najim, or al-Uzza, "the strong"; no doubt the Star of David (q.v.) derives its inception from the ancient Mediterranean culture.

SUCCOTH: Hebrew festival; *see SUKKAH, infra.*

ṢŪFISM: Islāmic mysticism first appearing in Persia in AD 8th century; gets its name from *sūf* (Ar), "woof," referring to the garment worn by the Sūfī; recommends an ascetic way of life and teaches a severe monism, stressing the all-pervading presence and intimate relation of Allāh to all creatures, in contrast to the extreme dualism of Islām which emphasizes the arbitrary power and unapproachable supremacy of God; Ṣūfism may be said to be the development of monotheism into monism, the aspiration of the Ṣūfī being to die to self and live in God; to hide their religious zeal from Arab tyranny they developed a vocabulary of human love and wine as the symbolic expression of their mystical love and ecstasy and oneness with God; Ṣūfism traveled speedily from Iraq and Persia to India where it gained wide popularity and became one of the synthesizing forces between the religions of the Hindus and Muslims and paved the way for the great mystics like Kabīr (q.v.) and Guru Nānak (q.v.), part I, *supra.*

SUKKAH [Heb]. or *SUKKOTH*: "Feast of the Booths"; Jewish festival celebrated on the 15th day of Tishri and continuing for eight days; commemorates the last of the three pilgrimages to the Temple the early Israelites made bearing harvest fruits; the pilgrims dwelt in booths in the course of their journey through the desert enjoying the protection of the one God; the distinctive teaching of Sukkah, therefore, is that there is a Divine Providence who watches over the individual, Israel, and all humanity.

SUNNAH: utterances of the Prophet Muhammad (q.v.) when not in a state of trance, put into writing by his followers in AD 9th century.

SUNNIS: "Traditionalists"; dated AD 9th or 10th century; orthodox Muslim defenders of the *Sunnah* (q.v.) who adopted the methods of rationalism (the construction of logical systems) in order to confute the liberals of the Muslim world, the Mutazalites (q.v.) *see Ashari, supra.*

SŪRAH: divisions of the *Qur'an* (q.v.); consists of 114 sūrahs embodying more than 6,000 disjointed verses, thought to have been dictated to Muhammad by the Angel Gabriel over a period of 23 years—from AD 609 until the Prophet's death in AD 632.

SYNAGOGUE: "congregation"; Jewish assembly for social and religious purposes, thought to have had its origin either during the captivity or as an outgrowth of it; the casual assemblages evolved into regular congregations, with suitable buildings and stated meetings; the buildings were often elaborate and costly, and were presided over by a chief or rabbi, assisted by a council of elders.

SYRIAC: the ancient language of Syria, an Arameaen dialect: a synonym for Aramaic, the court language of Babylon at the time.

T

TABERNACLE: "little shed or tent"; Tent of Jehovah, a movable sanctuary which Moses was directed by the voice of God to erect in the wilderness: Exod. 25:8-40; 26:1-37; 27:1-19.

TABERNACLE OF TESTIMONY: the tabernacle in which lay the ark containing the Ten Commandments or "the tables of testimony"; *aka* "tabernacle of witness' Exod. 38:21; Num. 17:7-8.

TABERNACLES, FEAST OF: Jewish holiday; third of the three great Hebrew feasts commemorating the long tent life of the Israelites, during its celebration the people dwelt in booths; *aka* the "feast of ingathering" because it came at the end of the harvest; same as Sukkah (q.v.)

TALMUD: *fr. talmūdh* [Heb] "instruction"; euthoritative script of Judaic tradition, learning, and commentary upon the *Torāh* (the written law), comprising the Mishnāh (q.v.) and Gemārā (q.v.), the foundation of the definite form of the *Talmud* was laid in Palestine by Rabbi Johann bar Nappaha in AD 275 resulting in the so-called Palestinian *Talmud*; the parallel body of lore came into existence in Mesopotamia and is considerably greater both in bulk and importance due to the reduction made by Ashi (AD 375-427) principal of the school of Sura; Rabina II, a successor of Ashi, undertook to commit what was then a vast agglomeration to writing; its final redaction was effected by the "Saboriam" or "Reasoners," who lived after Rabina II; thus the Babylonian *Talmud* came into existence.

TAMMŪZ: the 3rd month of the Jewish calendar.

TAMMŪZ,FAST OF: Jewish observance on 17th of *Tammūz* (July) to commemorate the first breach made in the walls of Jerusalem by Nebuchadnezzar on the 9th day of that month, and centuries later by Titus on the 17th; with this day begin the three weeks mourning for the destruction of Jerusalem which ends on Tisha b'Ab, the 9th day of Ab.

TARSUS: chief city of Cilicia, Asia Minor, on the river Cydnus; situated six miles from the Mediterranean; birthplace of Paul (Saul of Tarsus), and rivaled Athens and Alexandria in fine arts; it is now represented by Tersons, a Turkish city with a fluctuating population.

TAWHĪD [Ar]: the act of belief in the oneness of God.

TEPHILLIN or *PHYLACTERIES*: two small leather boxes containing slips inscribed with the first two sections of the Shema (q.v.) and two other significant sections of the *Torāh*; worn on the left arm and forehead by Jewish men during morning weekday prayers, to indicate that the Jew's deeds, mind, and emotions must stand the test of justice and mercy.

TERAPHIM: "images"; little icons kept in Eastern households, especially the Hebrew's, for private consultation and worship.

TEREFAH [Heb]: *lit.*, "torn by wild beasts"; unfit for food, or not in accordance with Jewish ritual requirements.

TESTAMENT: "witness"; covenant with God; holy scripture; one of the two volumes of the Sacred Scriptures which treat of the old (O.T.) and new

(N.T.) dispensations; the O.T. treats of the history of the Israelites and revelation before the advent of Christ, and the N.T. contains that made after the Advent.

TETRAGRAMMATON [Gk]: "having four letters"; the four Hebrew letters YHWH or JHVH, pronounced Yahweh, that form the Biblical name of God, first known by Moses.

THEOLOGY: Judaic, Muslim, and Zoroastrian religions espouse a monotheism; *Judaism*: Israel began with a conception of God that has been characterized as *national henotheism*; while dedicated by Yahweh alone as the national God, the gods of the neighbours were not yet denied; as Yahweh grew into the *only* God, he was pictured in human likeness, possessing hands. feet, eyes, mouth, etc. and conversing with chosen individuals as one man with another, and was subject to such human emotions as wrath, jealousy, and vengeance, having at the same time distinguishing qualities; as the Israelites developed a more intimate relationship with Yahweh, they recognized in him a moral will making for righteousness and a law of moral gravitation which sustains the world and which segued into the world-redeeming idea of ethical monotheism; through prophetic teaching, the name Yahweh ceased to be a personal designation of deity as worshipped in Israel and became the ineffable name of the *universal* God, the fountain of all existence and the ruler of all mankind; in later Jewish theology God's relation to the universe is viewed from the double aspect of *transcendence* and *immanence*, of Cosmic and an All-Encompassing Presence permeating the whole texture of nature and directing it from within; *Islām*: in Muslim theology God is one and undivided and no sin is so unpardonable as that of associating another being with God on terms of equality;* God stands alone and supreme and in the awful Day of Judgement he is the sole arbiter who shall save the believer from the dissolution of the world and place him in Paradise; but Allāh (God) is not moved by absolute justice, but by his own good pleasure condemning to everlasting punishment those whom he has predestined to disobey him; God is the compassionate, the Merciful, but only to the Muslim, the man who submits unquestionably to his holy will, all such he guides toward their salvation, that is, if they are among the predestined—"Allāh does not guide the wicked" (Sūra 9.v.110):* at the time of Muḥammad the Arabian idolators worshipped many gods and goddesses represented by stocks and stones, and were obviously guilty of this sin of sins, but also (in the eyes of the Muslim) were the Christians who said, "God is the third of three"; *Zoroastrianism*: propounds an ethical monotheism; on the one hand, an omnipotent Creator of the universe, Ahurāh Mazdā, and on the other hand an ethical dualism in the form of an eternal warfare between light and darkness, between two great powers—between Ahurāh Mazdā the God of Light and Goodness, and Ahriman, God of Evil and Darkness; *more at Zoroastrianism, infra.*

TISH'-ĀH-B'ĀBH [Heb]: Jewish holiday observed with fasting on the 9th of Ab in commemoration of the destruction of the Temple at Jerusalem.

TORĀH [Heb]: "guidance," or "teaching"; *1* the Law of Moses; the body of wisdom and code of law contained in Judaic scripture, especially the *Pentateuch* (q.v.), and other sacred literature as well as oral traditions; *2* a parchment scroll upon which is inscribed the *Pentateuch*, used in Jewish synagogues for liturgical purposes.

TOWERS OF SILENCE: tiered arenas used by the Zoroastrians of Persia and the Pārsīs of India to dispose of their dead by exposing the corpse to vultures to eat; *see dakhmas*, part I, *supra*.

TRUMPETS, FEAST OF: feast of the new moon which fell on the 1st of Tishri; it was the New Year's day of the Hebrew civil year, and was ushered in by the blowing of trumpets, and observed by offerings.

TWELVERS: a Muslim sect of the Shi'ites (q.v.); derive their name from reckoning through to the 12th imām, Muḥammad al-Muntazer (d. AD 878), believed by his followers that he will return as the *Mahdi* (the Messiah of Muslim traditions).

TWO FUNDAMENTALS: of Muḥammad's message—faith (īmān) and right-doing (iḥsān).

U

'UMAR (AD 7th cent.): one of the four orthodox caliphs (AD 632-661) of Muḥammadanism (q.v.); one of the five Companions of the Prophet.

UMAYYAD or *OMMAYAD*: a branch of the Quraysh inimical to Muḥammad; Muslim dynasty founded by Abu Sufyān (AD 7th century).

URUUANAASSIEL: Persian God of the Sky; Lord of the Moral Order; *cf. Varuṇa*, Part I, *supra*.

URVAN [Per]: one of the two main spiritual "principles" of man enumeraed in the *Yasna* (26,55); meaning "soul"; *var*=to choose, *van*=the chooser, the discriminator in man; the spiritual faculty of the human personality which is assigned the task of choosing and discriminating between good and evil, which survives the bodily death and is held responsible for the actions committed in this world and must bear the consequences after death; the second principle in man is the Fravaśī (q.v.); Urvan, the Soul, is the *realized* part of the Self, and Fravaśi is the *totality* of the Self; *cf. Ātman*, Part I, *supra*.

UŚTA [Per]: the free and undiluted condition of the soul, devoid of relativity and discursive thought; a state of Cosmic Illumination and Bliss—that of salvation; a Zoroastrian term; *see Urvan, supra*.

'UTHMĀN (AD 7th century): one of the four orthodox caliphs (AD 632 to 661) of Muḥammadanism; one of the Five Companions of the Prophe (q.v.).

'UZZA, AL-: pre-Islāmic goddess of the Arabian pantheon whose image was situated within the Ka'bah (q.v.).

V

VENIDĀD: "Law Against the Demons"; a Zoroastrian book of priestly law; contains historical and eschalogical material; part of the *Avesta* (q.v.); *cf.*, *Atharvaveda*, Part I, *supra*.

VISPERAD: "Invocation to 'All the Lords'"; minor Zoroastrian liturgical work for use in worship; part of the *Avesta* (q.v.).

W

WAHHĀBĪS [Ar]: "brothers"; a puritanical Muslim sect in Arabia founded by Muḥammad ibn-Abdul Wahab in the 18th century and revived in the 20th century by ibn-Seud; its aim: a return to Maḥammad and the *Qur'an* (q.v.); condemns all blood feuds and tribal distinctions; urges purity and simplicity of life, without wine and tobacco.

WANDERINGS OF THE ISRAELITES: began at Rameses west of the Red Sea, approx. 1317 BC or 1491 BC; after crossing into Arabia, the line of march was south to the wilderness of Sinai, where the Israelites remained for some time during which the Law was given and the tabernacle was built; from Sinai they moved northward to Kadesh near the southern boder of Canaan; the time consumed had been two years, here they were subjected to further wilderness wanderings for a period of thirty-eight years; when the time came for another move on Canaan, they proceeded to and around the Gulf of Akaba and then eastward and northward to Moab and the Jordan crossing.

WHITED SEPULCHRES: in early Biblical times contact with burial places was a cause of ceremonial defilement, sepulchres were therefore painted white so that they could easily be seen and avoided.

WHIRLING DERVISHES: the Maulawites (q.v.); an order founded by the Persian poet Jalāl-ud-din Rūmī (AD 1207-1273); called "whirling" because, inspired by music, they whirled about in ecstasy.

WIḤDĀNIYAH [Ar]: the oneness of God.

WORLD AGES: a theory developed by later Zoroastrianism (q.v.); each to last 3,000 years; Zoroaster had appeared at the beginning of the last of these eras, and would be succeeded by three saviours each appearing at intervals of a thousand years: (1) Aushetar, born 1,000 years after his time; (2) Aushetarmah, 2,000 years later, and (3) Saośyant, at the end of the world; Zoroaster would be the father of each, for traditions has it that Zoroaster's seed was being miraculously preserved in a lake in Persia, and at intervals of a thousand years three pure virgins would bathe there and conceive the great saviours.

X

XSHASTHRA [Per]: "power," "kingdom"; Ahura's Might and Majesty, his Kingdom and Power; the most fiery of Divine Powers which strikes at the root of all evil, destroying the Druj (q.v.) and sets the just man upon the righteous path (Zor).

XVAETU [Per]: "Strong in Spirit"; the first of the three grades of Zarathuśtra's disciples.

Y

YAHWEH: Hebrew name for God; first used by Moses; *see YHWH*; *cf*, *tetragrammaton*, *supra*.

YASHṬS or *YASHTAY* [Av]: "Book of Hymns and Invocations" to the angels or lesser divinities, included in the *Avesta* (q.v.).

YASNA, THE: "worship" "sacrifice"; that portion of the *Avesta* (q.v.) containing the Gathas or Hymns of Zoroaster; the most important of the sacred texts of Zoroastrianism (q.v.).

YATHRIB city in Arabia; later called Madīnat al-Rasūl; still later called Medina.

YEHUDIM: "men of Judah," or Jews.

YHWH: pronounced Yăh wĕh; Hebrew name for God used first by Moses; *cf. tetragrammaton, supra.*

YIMA [Per]: first man to die; Ruler of the Dead; *cf. Yama*, part I, *supra.*

YOM KIPPŪR [Heb]: "Day of Atonement"; *fr. yom*=day: *Kippūr*=Atonement; Jewish holiday observed with fasting and prayer on the 10th day of Tishri in accordance with rites described in Leviticus 16.

Z

ZADOKIM; named for the priestly house of Zador; Sadducees (q.v.).

ZAIDITES: a Shi'ite sect of Islām, differs from other Muslim sects in considering Zaid as 5th imām; instead of Muḥammad al-Bakir of other sects; have maintained a dynasty since AD 9th century in Yemen (South Arabia).

ZARATHUŚTRA: *aka* Zoroaster, the prophet of ancient Persia; born in Adarbaijan, west of Media, of Āryan stock which had invaded Persia; according to various scholars he flourished at some time between 1400 BC to 600 BC; Pārsī tradition puts his date at 660-583 BC; said to have founded the religion known as Zoroastrianism (q.v.).

ZARATHUŚTRIANISM: a religious system founded by the Persian prophet, Zarathuśtra, in the first millenium BC, who was later called Zoroa-

ster by the Greeks; *see Zoroastrianism, infra.*

ZEMZEM [Ar]: the holy well close to the Ka'bah (q.v.) whose water was sacred to the pilgrims who visited the shrine.

ZEND-AVESTA: fr. Avastāk va Zend [MPer]; "Avesta and Commentary"; written down in its present form during the 6th cent. BC; commentary on the basic text which was composed by the followers of Zarathuštra (q.v.) but had become unintelligible due to its archaic nature.

ZERVAN: Time or Space, or Space-Time; a unitary world-principle according to Zoroastrianism (q.v.).

ZION: or Sion; *fr. Sīyon* [Heb] celebrated mount in Palestine which was the nucleus of Jerusalem; the Jewish home-land that is symbolic of Jewish national aspiration; the ideal nation or society as envisaged by Judaism; the Jewish people; Israel.

ZIZITH; fr. *ṣīṣīth* [Heb]: the fringes or tassels worn on traditional or ceremonial garments by Jewish men as reminders of Deuteronomy 22:12, and Numbers 15:37-41; "And the Lord spoke unto Moses saying: Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue"; a reminder "to remember and to do all the commandments of the Lord" and as a constant incentive to nobility of conduct.

ZOROASTER : *aka* Zarathuštra (q.v.); legendary prophet of ancient Persia; supposed founder of the religion known as Zoroastrianism (q.v.).

ZOROASTRIANISM: *aka* Mazdaism; Bah Dīn; Pārsīism; Fire Worship; a religion of ethical dualism supposedly established by a legendary figure in ancient Persia named Zarathuštra and later named Zoroaster who flourished (according to Pārsī tradition) approx. 7th cent. BC; a monotheistic religion adapted by Zoroaster from Āryan folk-lore, mythology, and the Vedas (q.v., Part I, *supra*); he taught, on the one hand, a monotheism in which there is firm faith in an omnipotent Creator of the universe, calling the supreme God "Ahurāh Mazdā" (Wise Lord); no doubt the same god of the Indian Āryans, the god of moral order; on the other hand he propounded an ethical dualism manifested in the struggle between good and evil and projected into cosmology symbolized by a warfare between light and darkness, between Ahurāh Mazdā, the God of Light and Goodness and Ahriman, God of Evil and Darkness; at times it seems that Zoroaster has set up two gods of equal power—the good and the evil; this struggle is resolved into practice in the deification of shining bodies and in veneration of fire, man must choose between light and darkness, truth and falsehood; moral right and wrong, and thus gain either eternal bliss or eternal agony; after individual judgement immediately upon death, the righteous, guided by Zoroaster will cross the Cinvat Bridge (q.v.) to heaven; but the evil ones, staggered by their guilt, will fall to doom and there lie in agony until the Day of The Ressurrection when Ahurā Mazdā will judge the souls of the righteous and the

wicked by his Flaming Fire (*Ys.* 43.4; 47.6); as to *cosmology*: the Zoroastrians teach that the universe is a mental Creation, created out of the divine intelligence of Ahurā Mazdā (*Ys.* 31.7) and is ever held suspended in this Divine Intelligence (*Ys.* 48.4); *cf.* Dhyāni Buddhās who are suspended in Divine consciousness; at man's final end he will preserve his identity of soul and merge in Divine Intelligence becoming one like the Divinity; creation proceeded from the "Word" which came out of the vibrating of the First Thought which was before all creations; the universe is divided into two main parts: Mainyu or Manok, that which is conceivable, inferable, but not perceptible, thus spiritual and invisible; and Getāk (female) which is matter and is perceptible to the senses, thus material and visible; Ahurā Mazdā alone is pure spirit; all other invisibles are his aspects, powers, and attributes; by the coming together of Mēnōk and Getāk, creation and manifestation occur; matter, therefore, is emanation of Spirit; man is a mortal, corporeal, material being embodying the invisible spiritual principles; as long as spirit and matter work together in the body, there is what is called life; in Zoroastrian thinking, death means the separation of the material and spiritual parts from each other; each soul pre-existed in the spiritual world before birth in a material body, and while still in its mortal frame it lives in the invisible spiritual world; yet this spiritual world in which the soul resides interpenetrates the physical body; after death and dissolution of the corporeal body, the soul persists in the spiritual world of the future; the final goal of Illumination and Cosmic Bliss may be attained by acquiring Divine Attributes of Ahurā Mazdā in this life (*consult Ys.* 45.10), deliverance from the bondage of the limitations of matter constitutes the salvation of the soul; however, although man is growing in this soul-consciousness, and daily the void between him and God is narrowing, the gulf between them may never be completely bridged inasmuch as God is Eternal and Infinite and so, too, progression is eternal and infinite.

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DICTIONARY
OF
ORIENTAL PHILOSOPHY

Volume II
THE FAR EAST

Part I
CHINA

A

ABRUPT DOCTRINE: intuitive understanding ; sudden enlightment term used by Hui-neng (AD 638-713) in his *Tan-ching* (28-29) ; "When people of the Great Vehicle [Mahāyāna Buddhism] listen to a discourse on the *Vajracchedika,* ["Diamond-cutter Sūtra," q.v., vol. I, pt. 1] their minds are opened and there is intuitive understanding...they know thereby that their own Nature is originally endowed with Prajña [wisdom] and that all things are to be viewed in the light of this wisdom (chih-hui) of theirs and they need not depend upon letters" ; this Truth, Hui-neng believes, is understood only by people of great intelligence and superior endowments, for "when people of inferior endowments hear this 'abrupt' doctrine here discoursed on, they are like those plants naturally growing small on earth, which, being once soaked by a heavy rain, are all unable to raise themselves up and continue their growth."

ABSOLUTE REASON : the Nature of things; the Way (in Ch'anism, q.v.)

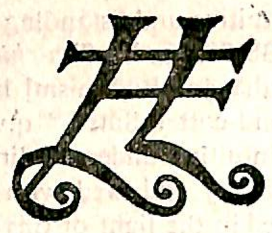
ACTUALITIES AND NAMES : shih and ming ; a kind of naïve realism, an epistemological theory set forth in the "Mohist Canons" (q.v.); there is, the Mohists maintain, a knowing faculty which enables one to know, but itself does not necessarily know; in other words, the mind interprets the impressions of external objects which are brought to it by the senses: *see EPISTEMOLOGY : MIND: NAMES, SCHOOL OF, infra.*

AGRARIANS, SCHOOL OF : Nung chia (q.v.) ; a 3rd century AD, school of philosophy which taught the art of sowing the various kinds of grain and urged people to plow, and to cultivate the mulberry so that there would be sufficient food and clothing for all ; its origin was thought to have been in the Ministry of soil and grain ; the effects of this school is evidenced in Confucianism and in Taoism and in subsequent philosophical systems ; one of the 10 classifications of the "hundred schools" (q.v.) of Chinese philosophy: *see PHILOSOPHY, CHINESE SCHOOLS OF ; SIX SCHOOLS ; TEN SCHOOLS, infra.*

AGRICULTURE, SCHOOL OF : see AGRARIANS, supra ; NUNG CHIA, infra.

ALCHEMY : in ancient China : revolved around the concept of jade and gold as the prolongers of life ; this attribute of longevity is not in natural or mined gold, which the ancients believed to be impure, but in "prepared", or gold "made" from mercury or cinnabar powder ; it was thought that alchemical gold had the peculiar virtue of prolonging life forever, and that eating and drinking from vessels made of alchemical gold would increase one's life span immeasureably; gold and jade, by the fact they participate in the cosmological principle Yang (q.v.), have the natural function of extending life, even to immortality; the logic of gold as a generator of longevity and preserver of the body, arises from that fact

that "gold by nature does not rot or decay; therefore it is of all things the most precious; when the artist [alchemist] includes it in his diet, the duration of his life becomes everlasting . ." (*Ts'an T'ung Ch'i*, ch. XXVII, by Wei Po-Yang, q.v.); during the 4th century AD. Taoist alchemists



Alchemy

spent much time attempting to concoct a "medicine of immortality" (chin tan); some scholars believe that Tsou Yen (4th cent. BC), a contemporary of Mencius (q.v.) is the founder of Chinese alchemy; the transmutation of metals and other materials into gold also has a "spiritual" implication; gold being the imperial, "perfect" metal, "liberated from impurities", the alchemical operation implicitly pursues the "perfecting" and "liberation" of nature; the gestation of metals in the depths of the earth obeys the same temporal rhythms that "bind" man in his carnal and fallen conditions; to hasten the growth of chemicals by alchemical methods is equivalent to releasing them from the law of time; by like application, man may emancipate himself from his temporal condition and conquer "immortality" by the ingestion of "made" gold; from the 10th century AD forward authors began to make a distinction between esoteric and exoteric alchemy; exoteric alchemy is concerned with concrete substances, and esoteric alchemy, employs only the "souls" of the same substances; the "pure" transcendental metals are identified with various parts of the body, and the alchemical processes take place in the body and in the consciousness of the subject doing the experimenting; Su Tung-p'o (AD 12th century) in his *Treatise on the Dragon and the Tiger*, explains," The Dragon is mercury; he is semen and the blood ; he issues from the kidneys and is stored in the liver . . The tiger is lead : he is breath and bodily strength; he issues from the mind and the lungs bear him....When the mind is moved, then breath and strength act with it; when the kidneys are flushed, then semen and blood will flow with them" (cited by Arthur Waley, "Notes on Chinese Alchemy," *Bulletin of the School of Oriental and African Studies*, University of London, 1930, p. 15).

ALLIANCES: *see under POLITY, PHILOSOPHY OF, infra.*

ALTRUISM : the Golden Rule stated negatively: "do not do to others what you do not wish of yourself"; a concept of Confucius (q.v.): *see SHU, infra*; *cf. CHUNG, infra.*

AMITĀBHA: aka O-mi-to (Ch and Kor); Amida (J); the Buddha of Eternal Light; one of the three principal Dhyāni Buddhas; *see DHYĀNA BUDDHISM, infra*; more at *AMIDA*, vol. II, part II, *infra*.

ANALECTS, The : a collection of scattered sayings of Confucius compiled by his disciples; *see Lun Yü, infra.*

ANALOGY : ko yi (q.v.); during the 3rd and 4th centuries AD, Buddhism in China was regarded as similar to Taoism (q.v.), especially the philosophy of Chuang Tzu (369-286 BC), q v., and Buddhist texts were often interpreted by citing ideas taken from philosophical Taoism; this method was called that of ko yi, or interpretation by analogy.

ANCESTOR WORSHIP: in China : derives from the Confucian ideal of the three great family relationships: father and son, elder and younger brother, and husband and wife; this relationship continues to exist even after the death of one of the parties; a son is as obedient and reverent to his father after the death of the latter as he was during the elder's lifetime; the ancestor worshipped is usually the first of the family who established himself and his descendants upon the land (the homestead); he thus became the symbol of the unity of the family (much of which has been dissolved since the advent of Communistic idealism).

ANIMALS: in *MAHĀYĀNA BUDDHISM*: animals are also possessed of Buddha-nature and are destined for Buddhahood; it is for this reason that their spirits as well as those of men are honored in memorial services for the dead; not only animals, but plants, all forms of life possess Buddha-nature, expressed in Chinese poetry and literature.

Annals of Spring and Autumn: *see Ch'un Ch'iu; Spring and Autumn Annals, infra.*

APOCRYPHA: Six supplements to the *Six Classics* (q.v.); considered to be Han forgeries; *more at wei shu, infra.*

"*APPENDICES*": cosmological, metaphysical, and ethical interpretations of the *I Ching* (q.v.) now attached to the latter and composed by Neo-Confucianists.

ART: the ideal of Chinese art reflects the manner in which Chinese philosophers express themselves, not in a direct manner but by aphorisms and allusions; in art, whether it is a poetry, painting, or other media, suggestiveness, not articulateness is the governing form; in poetry, what is said in the poem is often not what is intended by the poet, 'but what is not said is his intent; according to Chinese literary tradition, in good poetry "the number of words is limited, but the ideas it suggests are limitless"; in the 12th century AD, the Chinese Ch'an master Kakuan, drew the pictures of the now famous "Ten Bulls" basing them on earlier Taoist bulls, and wrote his comments in prose and in verse; the illustrations depict ostensibly and progressively the search for the bull, the finding of the bull, and the taming of the bull, the riding of the bull, the repose of man and bull, and finally—nothingness, all with a deep, hidden, Zen spiritual meaning; landscape painting may be said to be "mountain and river" philosophy, depicting the Chinese way of life—eternal, yet changeable; from the 7th century AD to the present time there exists two important schools of landscape painting: the Northern School identified by accurate reproduction, fine lines, and riotous color; the Southern

School with a more philosophical trend—impressionistic, simple, rustic, with few lines and not much color.

ASTROLOGY: *see ASTRONOMY, infra.*

ASTRONOMY: in ancient China, appears to have its beginning in the agricultural man's realization of the correspondence between the waxing and waning of the moon and its eclipses, as well as the eclipses of the sun and its various positions at different times of the year, and the seasons with the sun's arrival at the equinoctial and solstitial points; these are the most easily observed data, and are of the greatest importance to people who cultivate the soil; this effort was soon extended to correlating the data with other weather circumstances, which gave birth to divination and other astrological activities; it was a short step to add correspondence to the developments in the life and fortunes of man—natural disasters, war and peace, victory and defeat, and the specific fortunes of the ruling personages; in early times the Chinese regarded the stars as souls waiting to be born, which accounts for the birth of a line of emperors, all supposedly souls in the form of shooting stars which, at the auspicious moment entered the human embryo; thus born, according to accounts given in the ancient Chinese *Annals of Bamboo Books*, entered this world at various times from 2698 BC to 2205 BC; all primitive astrologies are virtually of the same pattern: rules for weather and other mundane predictions, lucky and unlucky days, and the setting of formulas for social activities and religious rites; Chinese astrology has not substantially passed this stage; as to astronomy as a science, both India and China are supposed to have developed elaborate and advanced astronomies as far back as 2500 BC; unfortunately, no records have been found which substantiate these claims, and the present view is largely legendary; it is known, however, that the Chinese prepared calendars and predicted eclipses from approximately 2300 BC until the 5th century BC, at which time the study of astronomy seems to have come to a standstill; later, after assimilation of Arabian ideas, during the first thousand years AD, there occurred a revival of astronomical inquiry in China; observatories were then established at many places; the most elaborate facilities for which reliable records exist was the observatory of Peking, founded around AD 1260; most of the Peking instruments were of Arabian design except the armillary sphere, a complex equatorial instrument which apparently was of Chinese invention.

AUGUST PERSONAGE OF JADE: *aka* Yu-ti; Yu-huang-shang-ti; Father-Heaven (Lao-tien-yeh); in the Chinese *PANTHEON* (q.v.): one of the first gods who existed; the creator of human beings, second person of the supreme Triad (q.v.).

AUTHORITARIANISM: arose in China from the prevalence and popularity of Confucianism (q.v.) which taught the great relationship between sovereign and subject; Hsün Tzū (c. 298-238 BC), concludes that all difficulties facing China at that time, and the fallacies of the schools of philosophy, are due to the fact that no sage-king exists; for, would there

be such a sage-king, he would use his political wisdom and authority to unify the minds of the people and lead them into the true and unargumentative way of life; Li Ssū, one of Hsün Tzū's disciples, later became Prime Minister of the First Emperor of the Ch'in dynasty, the man who forcibly unified China in 221 BC.

B

BEING : Yu; according to the *TAOISTS*: is the Tao, the named without a name; according to Lao Tzū, logically, Being comes before being; he says: "All things in the world come into being from Being (Yu); and Being comes into being from Non-being (Wu)"; the Wu (Tao or Being), logically precedes all being, which is the beginning of the many (fr. *Lao-tzu*, Ch. 40).

BELL: by the sound of a struck bell the Buddha teaches Mind-Essence; when the bell is struck it is neither the bell nor the sound that is apprehended but the essence which functions through the objective medium or condition; the Essence is what is to be grasped and not the bell, the hearing, or the sound.

BLUE-NECKED-ONE: Avalokiteśvara; known in Chinese as Kwan-yin(q.v.).

BODHIDHARMA: (died c. 530 AD) : a native of South India; the 28th Buddhist Patriarch since Gautama Buddha, and the 1st Chinese Patriarch; although Buddhism had seeped into China as early as the 2nd century BC, it took firm root only after Bodhidharma, *aka* Ta'mo (Ch); Duruma (J), introduced Dhyāna (contemplative) Buddhism (Ch'an in China; Seon in Korea; Zen in Japan) in that country some time between AD 520 and 526; a century later, under the influence of Taoism(q. v.), Ch'an Buddhism (q.v.) had taken on the definite character by which we know it today; although Bodhidharma is credited with being the founder of Ch'an Buddhism, it was Hui-neng (AD 638-713), q.v., the 6th Patriarch who gave it permanent form.

Book of Changes : one of the Six Classics (q.v.); *see I Ching*, *infra.*

Book of Etiquette and Ceremonial: *see Yi Li*, *infra.*

Book of History: one of the *Six Classics* (q.v.): *see Shu Ching*; *infra.*

Book of Lieh-Tzū : a Taoist work of doubtful authenticity; traditionally accredited to one Lieh Tzū (480-375 BC), q.v.

Book of Lord Shang : the work of Shang Lang (died 338 B.C.); emphasizes that society cannot return to ancient values; Lord Shang says : "When the guiding principle of the people becomes unsuited to the circumstances, their standards of value must change as conditions in the world change, different principles are practised" (II, 7) ; a radical departure from the philosophy of his day—a return to the ancient values.

Book of Mencius: a work of the Confucian, Mencius (c. 371-c.289 BC); *see under Mencius*, *infra.*

Book of Music : one of the *Six Classics* (q.v.); *see Yüeh, infra.*
Book of Odes (*or Poetry*) : one of the *Six Classics* (q.v.); *see Shih Ching, infra.*
Book of Poetry : *see the Book of Odes, supra.*
Book of Rites : one of the *Six Classics* (q.v.) *see Li Chi, infra.*
Books of Confucius : *see under Six Classics, infra.*
BOXER UPRISING : in AD 1900 a reaction began against the infiltration of foreigners and foreign religions, especially the Portuguese and Christianity; at the insistence of the empress dowager, Tzu Hsi (AD 1835-1908), q.v., the government, in an attempt to provide national defense against foreign aggressors, ordered revival of village militia; joining the militia were local rowdies and disorderly societies, the members of which practiced secret rites intended to make them invulnerable to bullets; these trainbands became known to foreigners as "Boxers"—a loose translation of the Chinese name for the bands, I Ho Ch'üan, or "Righteous Harmony Fists"; one of the favourite slogans of the Boxers was : "Protect the Country and destroy the foreigner"; their persecution extended to Chinese Christians, scores of whom were slain; an international force captured Peking on August 14, 1900, after which the Boxer movement lost ground, and in September 1901 a protocol was finally signed which put an end to the persecutions.
BUDDHA, GAUTAMA (563-483 BC) : Indian sage and philosopher; founder of Buddhism; *see under title*, vol. I, part I.
BUDDHISM IN CHINA : Of the two great schools of Buddhism, Hinayāna and Mahāyāna, the latter is followed almost exclusively in China; little progress was made by Hīnayāna inasmuch as the philosophy preached by this school, of self or individual salvation, was alien to Chinese temperament whose tradition emphasized devotion to ruler, to family, love of life, and optimism; later, Mahāyāna Buddhism found acceptance in China as it professed a mysticism more akin to that of the indigenous Taoism (q.v.); knowledge of Buddhism began to seep into China as early as the 2nd century BC, it is said to have been introduced in that country in a positive manner by Emperor Ming in approximately AD 58, and after AD 1st century many Buddhist scriptures were translated in Chinese; however, no great strides were made in ensconcing Buddhism as a Chinese Philosophy and religion until the coming of Bodhidharma (AD 6th century), q.v., a Buddhist monk from South India who, in about AD 520, introduced *DHYĀNA BUDDHISM* which was called Ch'an (q.v.) by the Chinese (and later known as Seon by the Koreans and Zen by the Japanese); Ch'an Buddhism differed from the orthodox Buddhism of that early period in that it is nontheistic in agreement with Taoism (q.v.), featuring Ultimate Principle rather than personality; while Mahāyāna Buddhism is more philosophical, holding Reality, in its three phases of essence, principle, and transitory appearances to be existent in a state of undifferentiated Oneness, it is theistic in its love for differentiated images and ranks of divinity—a result of its early contact with the

pantheon of India and the animistic spiritism of Tibet; however, the deification of Gautama Buddha (q.v., vol. I, part I) that marked the Hīnayāna of Ceylon and Burma, is entirely absent from Ch'an; *cf.* *CHINESE BUDDHISM*, *infra.*

BURNING OF THE BOOKS : the Ch'in dynasty (249-206 BC), q.v. is noted for its unification of thought in China; after its conquering of all rival states, Li Ssū, its Prime Minister, submitted, as a memorial to the Ch'in First Emperor, Ch'in Shih-huang-ti (q.v.), that all historical records, except those of Ch'in, and all writings of the "hundred schools" (q.v.), and all other literature except that kept in official custody, should be delivered to government and burned; this recommendation was carried out in 213 BC; only five books were preserved : that of *Divination*, *Astrology*, *Astronomy*, *Medicine*, and *Agriculture*; there were also buried alive 400 scholars, lest their quoting of the ancient masters should undermine the authority of Ch'in; thus, through the ruthlessness of legalism, China was unified; the very violence of the Ch'in dynasty led to its downfall, and after the rise of the Han dynasty (q.v.) much of the ancient literature and writings of the "hundred schools" came to light again.

C

"*CANCELLING-OUT PROCESS*" : a method of arriving at the transcendental real propounded by the Mahāyāna Buddhist School of the Middle Path (q.v.), expounded by its most erudite adherent, Chinese Philosopher, Chi-tsang (AD 549-623), q.v.; this process is referred to by the Buddhists as the theory of the *double truth* (q.v.) : truth in the common sense and truth in the higher sense; truth on the lower level, as this school explains it, is not an "ultimate" unchangeable truth beyond which there is no other; it is, rather, a cognition of an "accepted" or pragmatic real which vanishes at the next higher level of "truth"; each level of truth, systematically negated on the next higher level, brings one at last to the highest level or state of "no-distinction"; it is a matter of cancelling each lower level of knowledge with its multiple distinctions until, by abstraction and discard of previously acquired knowledge, the highest level of knowledge, that of no-distinction, is realized; it is an ultimate knowing that does not require the co-operation of the senses for its recognition; in Chi-tsang's explanation, what on the lower level is knowledge in the higher sense, becomes on the higher level merely knowledge in a lower or imperfect understanding; the man of meagre development in scientific or philosophical wisdom views the phenomenal as really yu, that is, as having being or is existent, and knows nothing about wu, or the non-existence of the world; on this level, to say that all things are yu is the common view of truth, and to say that all things are wu, although a

falacious statement, is a higher sense truth and a step forward in the progress toward a cosmic realization; but to say that all things are yu is one-sided, and to say that all things are wu is equally one-sided because this implies that wu, or non-existence, results only from the removal of yu, or existence; in actual fact, what is yu is simultaneously what is wu; for example, the table standing before us need not be destroyed in order to show it has ceased to exist; what is happening is that it is ceasing to exist every moment of time; for this reason, the table we intend to destroy has already ceased to exist; the table of this moment, although it looks the same, is no longer the table of the preceding moment; therefore, on the second level of double truth, to say that all things are yu and to say that all things are wu, are equally common sense truths; however, in order to take the next step toward cosmic knowledge we must negate still further and recognize that the "not-one-sided middle path" consists in the revelation that the world is *neither yu nor wu* (having neither being nor nonbeing); this, then, is the higher truth; on the other hand, to say that truth lies in what is not one-sided—what is neither yu nor wu—is still making differentiations, and differentiations in themselves are one-sided; we have not, therefore, reached the highest level of understanding merely by negating the middle path as not-one-sided; the higher truth, the ultimate conception of the world—the universe—matter—all that is, can only be expressed in the negative description that things are neither yu nor wu, neither not-yu nor not-wu, and that the middle path is neither one-sided nor not-one-sided; it is, so to speak, "inexplicable," and therein lies perfect comprehension of the reality of the world (*Ehr-ti Chang*, sec. 1); that is why Buddhists of this school cannot explain Nirvāṇa, because when one reaches the third level of truth which is equivalent to Nirvāṇa, one cannot affirm anything; a parallel to the negative methodology of the *Ehr-ti Chang* (q.v.) is evidenced in Taoism (q.v.): one cannot learn through finite faculties what the Tao (the Way of Ultimate Reality) actually is, but if one knows what it is not, some idea may be had of it; the ultimate of Taoism can be simply put : when all is denied including the denial of all, one arrives at the same situation as found in Buddhism in which all is forgotten including the fact that one had forgotten all; this state is described by Taoist Chuang Tzū 369-281 BC) as "sitting in forgetfulness," and by Buddhists as Nirvāṇa, and is comparable to "Self-Knowledge" or mokśa of Hinduism; the way to this distinctionless position that reveals the basic reality is spoken of by Chuang-Tzū as the attainment of knowledge and thereafter its methodical discard, until such distinctionlessness remains as the residuum.

CAUSE: in *NEO-MOHISM* (q.v.) : *see KU, infra.*

CH'AN: Chinese phonetic rendering of the Sanskrit *dhyāna* or "meditation"; the intuitive school of Dhyāna or Contemplation; *aka Seon* in Korea; *Zen* in Japan; *ORIGIN* : the traditional account of the origin of this school is that Bodhidharma, the 28th Buddhist Patriarch of India,

came to China between AD 520 and 526, where he became the 1st Patriarch of the Ch'an school in China; thereafter, he transmitted the esoteric teachings of the Buddha (not to be found in written texts) to Hui-k'o (AD 486-593), China's 2nd Patriarch; the teaching was thus perpetuated until a major split occurred in the school caused by a difference of opinion between Shen-hsiu (died AD 706) and Hui-neng (AD 638-713), the two chief disciples of the 5th Patriarch Hung-jen (AD 605-675); Shen-hsiu became the founder of the Northern school which did not survive, and Hui-neng founded the Southern school; it was Hui-neng who came to be recognized as the 6th Patriarch, the true successor of Hung-jen; all the later influential groups of the Ch'an school arose from the disciples of Hui-neng; *PRINCIPLES OF*: emphasis of Ch'an is on Wu (nonbeing); the higher truth is, according to the Ch'anists, the First Principle; but of this First Principle nothing can be postulated; therefore, the First principle is by its very nature inexpressible; if one were to define the First Principle it would become the second principle; from this point of view no Scriptures or *Sūtras* have any real connection with the First Principle; the knowledge, therefore, of the First Principle is knowledge that is nonknowledge which obviates any method of cultivation; thus, according to Ch'anism, the best method of cultivation for achieving Buddhahood is not to practice any cultivation; all one should do is to pursue the ordinary tasks of one's everyday life without effort or thought of reward; that is, to do all things with a completely nonpurposeful mind and without any attachment to the doing or to its reward; spiritual cultivation does not require special acts such as the ceremonies and prayers of religion; this pseudo-cultivation must be climaxed by Sudden Enlightenment—the Knowledge which is Nonknowledge—comparable to leaping over a precipice, after which Buddhahood is achieved; such Enlightenment is often referred to by Ch'an Masters as the "vision of the Tao," a state in which "knowledge and truth become undifferentiable, objects and spirit form a single unity, and there ceases to be a distinction between the experiencer and the experienced" (*Recorded Sayings of the Ancient Worthies*, chüan, 32); *see Zen*, Part II, *infra*.

CHAN-CHIAO (fl. AD 2nd century): Taoist philosopher; descendant of Chang Tao-ling (fl. AD 1st century); headed a Taoist sect for a time at the Yellow River, numbering thousands, which subsequently declined.

CH'ANG: *1* the *FIVE CONSTANT VIRTUES* (q.v.) of early Confucianism (q.v.); *see WU CH'ANG infra*; *2* "invariable" law of nature; the eternal or abiding "Super One," the Tao (q.v.); a concept of Lao Tzū (q.v.).

Changes, Book of: one of the *Six Classics* (q.v.); *see I Ching* or *Yi Ching*, *infra*

CHANGE, THEORY OF: springs from the theory of "returning," or transformation and change (yi) in the "Appendices" (q.v.), that all things in the universe are forever in a process of change; *see I Ching*, *infra*; in *TAOISM*: there is an invariable law in things; if any movement goes to its extreme of development, it necessarily has to execute a "return" or

"reversion"; all endings return to beginnings; one "who moves on the even Tao [q.v.] seems to go up and down" (*Tao Tê Ching*, XLI); according to *CHUANG TZŪ* (369-286 BC): who went beyond the *Tao Tê Ching* (q.v.) by professing a doctrine of "transformation of the Tao"; objects originate in a swirl of being and becoming, out of preceding states of existence; a reciprocal causality—times succeed each other circularly in a never ceasing process; adversity and prosperity, security and danger succeed each other and reverse; reverse is the movement of Tao which does not itself move.

CHANG HÊNG-CH'Ū (fl. AD 11th century) : *aka* Chang Tsai (q.v.); philosopher of the school of Neo-Confucianism (q.v.); *see also NATURE AND REASON SCHOOL infra.*

Chang Hêng-Ch'ū Hsien-Shêng Ch'ūan-Chi: "Collected Works of the Master Chang"; authored by Chang Hèng-ch'ū (AD 1021-1077), q.v.; an important work of the Neo-Confucian movement.

CHANG HSŪEH-CH'ENG (AD 1738-1801): historian of the dynasties and the various schools of Chinese thought.

Ch'ang-Li Hsien-Sheng Chi : (*Collected works of Han Yū*; *see HAN YŪ* (AD 768-824), *infra.*

CHANG-LING (fl. AD 1st century) : *aka* Chang Tao-ling (q.v.)

CH'ANG SHENG : *1* "everlasting existence", such as Heaven and Earth, because they "do not exist for themselves" a concept of Lao Tzū (q.v.); *2* long life as a result of accumulation of virtue (Taoism); *3* immortality to be achieved through internal and external chemistry (Taoism); *see ALCHEMY, supra.*

Chang-Tao Ke : "Realization-way-song," or "Song of Enlightenment"; popular Zen poem of 56 chūans written by Yung-chia Ta-shih, *aka* Yoka Daishi (J), died AD 713.

CHANG TAO-LING (fl. AD Ist century) : *aka* Chang-ling; founded a secret society devoted to magic, alchemy, and Taoist meditative practice, and incorporated ideas from Zoroastrian circles prevalent in western China; his secret society was facetiously dubbed the Wo Tou Mi Tao, or "The Five Pecks of Rice Way," which was the initiation price of joining the society.

CHANG TSAI (AD 1020-1077) : *aka* Chang Héng-ch'ü; Chang Tzū-hou; philosopher of Neo-Confucianism (q.v.); developed a cosmological theory based on the "Appendices" (q.v.), but from a different point of view; emphasizes the idea of ch'i (gas or ether) which he also describes as "wandering air," as the physical matter that makes up all phenomena; his major work is *Cheng Meng* (q.v.); one of the founders of the Nature and Reason School (q.v.).

Chang-Tzu Ch'ūan-shu: *Collected Works of Master Chang*; *see Chang Hêng-ch'ū Hsien-shêng Ch'ūan-chi, supra.*

CHANG TZŪ-HOU (AD 1021-1077) : *aka* Chang Héng-ch'ü; Chang Tsai (q.v.).

CHANG YI (fl. 3rd cent. BC) : important leader in the Diplomatists School

(q.v.) of philosophy.

CH'ANISM : the Philosophy of Silence; the School of Contemplation introduced into China by the Indian Buddhist Bodhidharma (q.v.); *see CH'AN, supra.*

CH'AN-TING : dhyāna (Sk); "contemplation"; "sitting in meditation," as in the Ch'an school (q.v.)

CHAO LUN : *Essays of Seng-chao*; *see SENG-CHAO* (AD *384-414*), *infra.*

CHÊN : one of the 8 trigrams (q.v.) of the *I Ching* (q.v.) which, when arranged in certain order make up the 64 hexagrams (q.v.); represents the waning of the Yin— —and the beginning of the ascension of the Yang ——; the Arousing trigram ☳ of insisting movement; is thunder.

CH'ÊN DYNASTY (AD 548-581) : *aka* Southern Ch'ên; succeeded by the Sui (q.v.).

CHENG : "correct"; "proper"; the correctness of position of man and woman is the principle of Heaven and Earth according to "Appendix I" of the *I Ching*; (q.v.) everything has its "right place," and when this is correct, "all under Heaven will be established."

CH'ÊNG : "sincerity"; "realness"; the way of the superior man; goes together with enlightenment; the *Chung Yung* (q.v.) says, "The quality of ch'èng does not simply consist in perfecting oneself; it is that whereby one perfects all other things; the perfection of the self lies in the quality of jen [human-heartedness]; the perfection of other things lies in wisdom; in this is the virtue of the nature; it is the way through which comes the union between inner and outer" (Chap.25); an early Confucian and Neo-Confucian concept.

CH'ÊNG BROTHERS : Ch'êng Hao (AD 1032-1085) and Ch'êng Yi (AD 1033-1108); known as the two Ch'êng Masters, each founding separate schools of Neo-Confucianism (q.v.); the complete works of the Ch'êng brothers is called *Erh Ch'êng Ch'üan-shu* and numbers 107 chüans in 14 volumes.

CH'ENG-CHU SCHOOL : *aka* Li Hsüeh school; Neo-Confucian school of Laws and Principles; one of inductive reasoning; initiated by Ch'èng Yi, one of the famous Ch'êng brothers (q.v.) in the 11th century AD which was later completed by Chu Hsi (AD 1130-1200), q.v.; their dialectic is as follows : if a certain thing exists there must be for it a certain principle (*cf.* Plato and Aristotle); there need not be, however, a corresponding thing for every principle; the principle is what this school calls *Li* and the material is what they call *CH'I*, which, in the system of Chu Hsi, is more or less abstract; "within shapes" are the implements and "above shapes" is the Tao; in the system of Ch'eng Yi (AD 1033-1108) and Chu Hsi this distinction corresponds to that between the abstract and the concrete in Western Philosophy.

CH'ÊNG HAO (AD 1032-1085) : the elder of the two famous Ch'êng brothers (q.v.); founded the Lu-Wang school or Hsin hsüeh (q.v.) of Neo-Confucianism (q.v.), or the School of Mind (q.v.) which was conti-

nued by Lu Chiu-yüan (AD 1139-1193) and completed by Wang Shou-jen (AD 1473-1529), q.v.

CHENG HSIN : "rectification of heart"; the creating of order in our lives through obedience to and the extension of intuitive knowledge, bringing peace to our minds by the fulfilment of our true nature (Confm).

CHENG HSŪAN (AD 127-200) : Confucianist philosopher and writer; chief commentator on the *CLASSICS* (q.v.), whose comments were standard until the development of the school of Chu Hsi (AD 1130-1200), q.v.; his well-known work is *Discussion of the Yi.*

CH'ÉNG I-CH'ÜAN (AD 1033-1107) : *aka* Ch'éng I; Ch'éng Yi; Ch'éng-chéng-shu; a high government official, prominent scholar and teacher of Neo-Confucianism (q.v.); ranks with his elder brother Ch'èng Ming-tao (AD 1032-1086), q.v., in eminence; *see CH'ÉNG BROTHERS, supra*

CHENG MENG : Correct Discipline for Beginners; the main work of Chang Tsai (AD 1020-1077), q.v., in which he expounds his cosmological theory that ch'i (gas or ether) is the physical matter that makes up the universe.

CHENG MING : Confucian doctrine of "rectification of names" (q.v.).

CH'ENG MING : *1* to arrive through culture at an understanding of one's true self; *2* the Supreme Truth, attainable only when the human mind is one with the Universe; a concept of Chang Hèng-Ch'ü (AD 1020-1077), q.v.

CH'ÉNG MING-TAO (AD 1032-1085) : *aka* Ch'éng Hao (q.v.); one of the famous Ch'éng brothers (q.v.).

CH'ÉNG PO-TUN (AD 1032-1085) : *aka* Ch'éng Hao (q.v.); the elder of the two famous Ch'éng brothers (q.v.).

CH'ÉNG-SHIH CHING-SHUO : *Notes on the Classics by the Ch'éngs* (AD 11th century); *see CH'ÉNG BROTHERS, supra.*

CH'ÉNG YI (AD 1033-1107) : *aka* Ch'éng I; Ch'éng I-ch'uan; the younger of two brothers known as the Ch'éng Masters who initiated two schools of Neo-Confucianism (q.v.); Ch'éng Yi founded the School of Laws and Principles, *aka* the Ch'éng-Chu school or Li Hsüeh (q.v.), which was later completed by Chu Hsi (AD 1130-1200), q.v.; Ch'éng Hao (q.v.) the elder brother initiated another school known as the Lu-Wang school or Hsin hsüeh (School of Mind), q.v.

CHEN HUANG : the "City God" of the Chinese Pantheon (q.v.); first adopted by the religion-makers of the T'ang dynasty (AD 618-907); in the 14th century AD his worship was made an official requirement (which is no longer mandatory).

CHEN JEN : the "true man"; one who has transcended polarities or, as the Neo-Taoists say, "one who has transcended shapes and features and is, therefore, in mystical union with the universe."

CHEN TS'A : the impersonal Tao by which all things come to be; to Chuang Tzū (369-286 BC) q.v., the Tao replaces the Creator in anthropomorphic philosophies.

CHEN TSUNG (AD 998-1023): Sung emperom provided endowment for

the successors of Chang Tao-ling (fl. AD 1st cent.), q.v., for some centuries until the decay of the line of "popes."

CH'ÊN TU-HSIU (AD 1879-1942) : Chinese scholar and Communist leader during the Party's formative period 1916-1920, and chief founder of the Communist party in China in 1924; member of the Central Executive Committee of the Kuomintang (q.v.) from 1925 to 1928; expelled from the Committee in 1928; arrested in 1932 and later exiled for a time; *see COMMUNISM, infra.*

CHEN YEN : the "True Word" school that arose in China during the 8th century AD; a mystery sect, strongly supernaturalistic, deriving mostly from India and Tibetan Tantricism; performed mystery rites and repeated liturgies and invocations to a large pantheon of Buddhist saviour beings; the school still survives in China.

CH'I : *lit.* "gas" or "ether"; the stuff in which the law or rational principle (li) inheres to make a thing what it is; vital or physical energy which is impelled by li (q.v.) to generate movement and change, and thereby are produced the two energy-modes *yang* and *yin* (q.v.) and the *FIVE ELEMENTS* (q.v.); mentioned by Confucius (551-479 BC), q.v., and Mencius (371-289 BC), q.v., and expounded upon by Chu Hsi (AD 1130-1200); *cf. PURUṢA AND PRAKṚTI*, vol. I, part I.

CHIA : lib. tr., "school"; *1* there can be no chia of thought until there are persons to teach their own ideas in private capacity; *2* "specification"; a method of designation or giving name to a thing (used by Neo-Mohism); *3* the use of hypothesis in argumentation.

CH'ANG KAI-SHEK (AD 1886-1975) : real name Chiang Chung-cheng; Chinese general and statesman; ruler of China from 1928 to 1949; joined the Revolutionary party of Sun Yat-sen (q.v.) in 1911; developed the Kuomintang (q.v.) in the years 1923 to 1925, establishing the Kuomintang government at Wuchang; after breaking with Communist extremists transferred the seat of government to Nanking; president of Chinese Nationalist government from 1928 to 1931; resigned; appointed supreme commander of allied land and air forces in Chinese war theater; suceeded Lin Sên as president of Nationalist Government (October 1943); in 1934 inaugurated the New Life Movement (q.v.), a political regeneration; remained a Confucianist in his Political ideals even after he was baptized a Christian; moved his Nationalist Government to Formosa in 1949.

CH'I CHIA : orderly home life through filial piety; respect for elder brothers; and parental love which, according to Confucianism (q.v.) is a necessary condition for an orderly national life.

CHIEH : or chieh-t'o, or chieh-sang; "verse" or "hymn"; versified composition.

CHIEH HSÜAN : or hsüan chieh; "emancipation"; letting nature take its course; detachment from either the pleasant or the unpleasant; a concept of Chuang Tzū (369-286 BC), q.v.

CH'IEN : one of the 8 trigrams (q.v.) of the *I Ching* (q.v.) which, when arranged in a certain order make up the 64 hexagrams (q.v.); the Crea-

tive trigram ☰, of strong attribute; is Heaven.

CHIEN AI : "universal love"; a concept of Mo Tzū (q.v.) who believed love should have no gradations of greater or lesser, that love should be all-embracing; whereas, according to Confucianism (q.v.) the reverse is true.

CHIEN WU : a mythical Taoist saint who, it is said, obtained Tao and was able to learn the secrets of eternal principles, by which means he became a mountain spirit and dwells on the sacred mountain of T'ai Shan forever.

CHIH : *lit.*, "a finger"; diversely translated and philosophically applied as (a) "pointer" or universal in the logic of Kung-sun Lung (q.v.); (b) "wisdom," one of the three universally recognized qualities of man (Confm); (c) intuitive knowledge (Wang Yang-ming, AD 1473-1529, q.v.); (d) natural uprightness; sincerity of heart (Confm); (e) memory; (f) purpose; (g) voluntarism.

CHIH-CHI (AD 6th century) : great Chinese Philosopher, founder of the Tien-T'ai (q.v.) school of philosophic Buddhism.

CHIH CHIH : investigation of things (ko wu); an attempt of Confucian philosopher, Wang Yang-ming (AD 1473-1529), q.v., to arrive at Knowledge; it was from the suggestion of Chu Hsi (AD 1130-1200), q.v., to know Reason in things one must investigate diligently all sorts of external objects, that Wang Yang-ming sat in his father's bamboo grove for three days and three nights to test this method, but without arriving at any satisfactory results; he concluded that, since objects do not put reason into the mind, mind must put reason in them, and thus arrived at the theory : "our own minds are the source of reasonableness in things"; *cf., CH'IUNG LI, infra.*

CH'I HSÜEH: "freedom of thought" movement activated in China during the 3rd and 4th centuries BC ; seat of learning where scholars gathered under official patronage to write and freely discuss philosophy and politics.

CHIH JEN: "naturally upright man"; the "perfect man"; one who knows the Tao (q.v.), i.e., one who has achieved mystical union with the universe, according to Taoist Chuang Tzū (fl. 4th cent. BC), q.v.

CHIH K'AI (fl. AD 6th century): a Ch'an monk; developed the doctrine of an inclusive point of view; that every major element expressed by the various schools of Buddhism up to his time were all valuable in the preparation for experiencing the ecstatic vision; founder of the T'ien T'ai sect (q.v.); believes that the fullest revelation of eternal truth was made near the close of Buddha's life and is contained in the "Lotus of the Good Law" (*Saddharma Puṇḍarīka*) which stresses that "all dharmas are the same, all the same; when one has recognized this, one understands Nirvāṇa, the deathless and blest" (V. 83), and is the most important text of the T'ien T'ai school.

CHI K'ANG (AD 223-262): a Neo-Taoist philosopher and writer; famous for his spiritual beauty and great personality, which is compared by

some to a jade mountain, and by others to a pine tree.

CHIH KUO: ordering of national life, a propaedeutic to the ordering of one's family life (ch'i chia) and world peace (Confm).

CHIH SHAN: "highest excellence in human beings; human-heartedness; man-to-man-ness; the goal of Confucian ethics.

CHIH-TUN (AD 314-366): famous Buddhist monk of the time, who had a great love of animals, demonstrating his feeling of non-differentiation between himself and other creatures of nature.

CHIN : metal; one of the *FIVE ELEMENTS* (q.v.); *see WU HSING, infra.*

CH'IN : "perception"; knowledge obtained through the knowing faculty in contact with objects (NMhm).

CH'IN : *1* state in China; *2* dynasty (255 to 206 BC), founded by King of Ch'in, Ch'in Shih Huang Ti (259-210 BC), q.v., who declared himself "First Emperor of Ch'in" (q.v.); during this time all China became united; the dynasty was short-lived, and fell in 206 or 210 BC.

CHINESE BUDDHISM : Buddhism was formally introduced into China during the reign of Emperor Ming-Ti in approximately AD 65; but there is evidence that it had already seeped into China before that time; from Chinese literary sources it is learned that in the 1st and 2nd centuries AD. Buddhism was considered a religion of the occult arts, not differing greatly from the occultism of the *YIN-YANG SCHOOL* (q.v.) or of the later religion of Taoism (q.v.); but all in all, the Chinese could not fully embrace Mahāyāna Buddhism (the school that had ensconced itself in China) and so, when Bodhidharma (q.v.), the Patriarch from India, came to China in the 6th century AD and instituted Dhyāna (Ch'an) Buddhism, this latter took hold instantly; the inexpressible Principle of Ch'an (or Zen, in Japanese) which cannot be conveyed linguistically, was so much like the Tao (q.v.) of Taoism (q.v.) which can only be intuited, that there was no reluctance on the part of the Chinese to accept Ch'anism; Ch'anism may be termed "Chinese Buddhism," the form of Buddhism that has made contact with Chinese thought and has thus developed in conjunction with Chinese philosophical tradition; although fundamentally a school of Buddhism, Ch'anism has made an impact on Chinese Philosophy, literature, and art, and has been far reaching; *see also BUDDHISM IN CHINA, supra.*

CHINESE PHILOSOPHY: ORIGIN OF: as far back as ancient history goes, the Chinese were "land" people, agrarians; consequently, always in contact with nature, they evolved a philosophy that made a sharp distinction between what is nature and what is man; nature is the source of human happiness and man is the root of all suffering; the final development of this trend of thinking displays itself in the Taoists who maintain that the highest achievement in the spiritual cultivation of a sage lies in the identification of himself with the whole of nature—the universe; this is again evidenced in the Confucian ideal of the "Superior Man" as head of government; *GENERAL FEATURES* : agrarianism developed into an earth-bound, this-worldly philosophy where meta-

physical speculations are least important, differing from the Hindu who looks at this world as a stepping stone to the world to come; mind-body is not a problem to most Chinese philosophies, human nature being the important problem; observing the seasons as they come and go and return develops a "cyclist" philosophy—the pendulum swings forward and backward in the manner of the seasons, and in the movement of the sun and moon; when an idea, ideal, or a philosophy has waned, it is, for the Chinese, not a matter of substituting something new, but to hark back to the thoughts of the ancients and to bring forth a new return of the old; "reversal," Taoism teaches, "is the movement of Tao"; basically, Chinese philosophy teaches the innate goodness of man and a rationalized and idealized social order through ethical approach based upon moral cultivation of the individual; seeks political harmony by seeking harmony in man, emphasizing the categorical imperative: yi, or righteousness—one should do what he ought to do without thought of personal gain, which distinguishes man from the beast; advocates the love of humanity in the grades of the *FIVE GREAT RELATIONSHIPS* (q.v.); the traditional classification of Chinese books reflects the philosophy: (1) the Confucian Classics; (2) *History of the Dynasties*; (3) *On the Special Arts and Sciences*; (4) collected works of scholars, wherein the vocabulary is extensive in human relations; *SCHOOLS OF*: historians Ssū-ma T'an and Ssū-ma Ch'ien, authors of the *Shih Chi* or *Historical Records* (q.v.) completed in 86 BC grouped the "hundred schools" into the following six: (1) *YIN-YANG* chia, school of cosmology; derives its name from the *YIN* and *YANG* (q.v.) principles, the Yin being the female principle and the Yang the male principle, the combination and interaction of which is believed to result in all phenomena; (2) the *JU CHIA* or *SCHOOL OF LITERATI* (q.v.), known in Western literature as the Confucianist school, an ethical and moral school; (3) the *MO CHIA* or *MOHIST SCHOOL* (q.v.) said to be founded by Mo Tzū (fl. 5th cent. and 4th cent. BC), first opponent of Confucius (q.v.); the contrast between the two lies in the fact Confucius maintains a sympathetic understanding and reverence for traditions, institutions, rituals, music, and literature of the early Chou dynasty (q.v.) and tries to justify them in ethical terms, while Mo Tzū, on the contrary, criticizes them and tries to replace them with a simpler view; (4) the *MING CHIA* or *SCHOOL of NAMES* (q.v.); sometimes called sophists or logicians who, through logic and dialectic discuss namely the relation between ming (the name) and shih (the actuality); best known leader of this school is Kung-sun Lung (c. 284-259 BC); (5) the *FA CHIA* or *LEGALISTS SCHOOL* (q.v.), derived from a group of statesmen who maintain that good government must be based on a fixed code of law rather than on moral institutions; (6) the *TAO-TE CHIA* or *SCHOOL OF THE WAY AND ITS POWER*, or the school of *TAOISM* (q.v.), distinct from the Taoist religion; the principal exponents of this school are Lao Tzū (604-531 BC), q.v., and Yang Chu (c. 479-381 BC); a second historian Liu Hsin (c. 46 BC-23

AD), q.v., who attempted to classify the "hundred schools," mentions the above six and adds four more: (1) the *TSUNG-HÊNG CHIA* or *SCHOOL OF DIPLOMATISTS* (q.v.) whose better known leaders are Su Ch'in (fl. c. 200 BC), and Chang Yi (fl. c. 200 BC); (2) *TSA CHIA* or *SCHOOL OF ECLECTICS* (q.v.); (3) the *NUNG CHIA* or *SCHOOL OF AGRARIANS*; (4) the *SCHOOL OF STORY TELLERS* (q.v.); other schools are: *PURE LAND SCHOOL* (q.v.) founded in the 5th century AD by Hui-yüan (q.v.); the *T'IEN-T'AI SCHOOL* (q.v.), founded in AD 575 by Chih K'ai (q.v.), originally a follower of Bodhidharma (q.v.); and *CH'AN* (q.v.), School of Contemplation, founded in c. 525 AD by Bodhidharma (q.v.), 28th Patriarch of Indian Buddhism, and 1st Patriarch of China; *see also CHINESE BUDDHISM*; *BUDDHISM IN CHINA*, *supra.*

CHING: *1* "essence"; vital force or ch'i (q.v.); 2 "inactivity"; the constant feature of the passive (yin) principle (Confm); 3 absence of desire; tranquility of mind (Taoism); *cf. TUNG*, *infra*.

CHING : "the Five," referring to the five Confucian classics: tradition has it that Confucius spent his retirement years compiling the material he used in his teachings into the now famous Classics: *Shu Ching* or *Book of History* (q.v.); *Shih Ching* or *Book of Odes* (q.v); *Li Chi* or *Book of Rites* (q.v.); *I Ching* or *Book of Changes*; and *Ch'un Ch'iu* or *Spring and Autumn Annals*; it is hardly possible that Confucius (q.v.) authored all of the five; the first four are thought to be anthologies of older source material; the last his own composition; he is also said to have compiled a sixth book, the *Yüeh* or *Book of Music* (q.v.) of which only a portion is extant.

CH'ING: "passions"; human nature moved to express the seven feelings: anger, joy, sorrow, love, hatred, like, and dislike; the impure side of man born of the passive (yin) vital force (ch'i) as contrasted with the pure nature resulting from the active (yang) vital force exhibited in the *FIVE CONSTANT VIRTUES* (q.v.).

Ching-an Wen-chi: Collected Literary Writings of Wang Kuo-wei, Second Collection; *see WANG KUO-WEI*, *infra*.

CHING-CHIEN (fl. AD 4th century): first Chinese Buddhist nun; daughter of Chung Tan, Governor of Wu-wei Province; under the aegis of Fa-shih, a Buddhist monk, she founded the Bamboo Forest Convent at the western gates of the Palace Precincts, and was ordained by a certain Chih-shan (Prajñāgiri) a monk from Kashmir.

CH'ING DYNASTY (AD 1644-1911): noted for its Moral-Law School (q.v.) of Neo-Confucianism, and its emphasis on philosophical idealism or philosophy of the mind often called Tao Hsüeh (q.v.); included such philosophers as Yen Hsi-chai (AD 1635-1704), q.v., and Tai Tung-yüan (AD 1723-1777), q.v.

CHING SHEN: lib. tr. "soul"; the vital force (ch'i) within man, which is implanted by Heaven, as against the physical form which is endowed by Earth; a reflection of the Yin-Yang (q.v.) interactionism; a 2nd century BC concept propounded by various Chinese philosophers, especially

Huai-nan Tzū (died 122 BC), q.v., and Confucians Tung Chung-shu (177?-104 BC), q.v., and Wang Ch'ung (AD 27-100), q.v.

CH'ING T'AN: "pure conversation"; in the 3rd and 4th centuries AD, famous Taoist and Buddhist scholars met and conversed about the *Buddhist sūtras* and Taoist texts in what was known at that time as ch'ing t'an or "pure conversation"; when they reached the subject of the not-not (the Tao of the Taoists and the "real suchness" of the Buddhists) they stopped talking and sat silently, understanding each other.

CHING-T'U: Pure Land Sect, or Land of Purity Sect; founded by Buddhist Hui-yüan (fl. AD 4th century); the main emphasis of this school is "salvation by faith alone"; the ultimate goal is to gain the Western Paradise of Amitābha Buddh . (in Japan this sect is known as Jodo and Shin, q.v. part II); the legend is that Amitābha Buddha established a Pure Land where he could receive those souls who believed in him and called upon his name; he is one aspect of the Buddha, the Body of Bliss (see vol I, part I), who is spoken of as the accommodated Law-Body for the object of faith; in the teaching of the Pure Land sects the only way to be released from the law of cause and effect, the miserable wheel of life, is to call upon Amitābha in perfect faith and he will save by calling such a one to his Pure Land which is the Field of Enlightenment.

CHIN, LATER (AD 936-941): one of the Five Dynasties (q.v.).

CH'IN SHIH HUANG TI (259 or 247-210 BC): first Emperor of Ch'in; originally King of Ch'in; started the Ch'in dynasty (q.v.), and after a series of bloody campaigns, succeeded in conquering the other six states, and finally unified the whole of China in 2∠1 BC; thinking his reign would last forever, he gave himself the gradiose title of "First Emperor of China" by which he is known to history; Ch'in abolished feudalism, connected many great walls that had been built by the several states, standardized measurements, weights, and currency, built high-ways, and collected and melted weapons and made huge statues; when he died in 210 BC he left the Empire in the hands of his son; because of the atrocities perpetrated for the purpose of uniting China, the dynasty was of short duration and fell in approximately 206 BC.

CHI-TSANG (AD 549-623): great Chinese Master of the School of the *MIDDLE PATH* (q.v.) which propounds the *THEORY OF THE DOUBLE TRUTH* (q.v.), expounded by Chi-tsang in his *Erh-ti Chang* (q.v.).

CHIU CH'OU: the "Nine Categories" of the "Grand Norm" (Hung Fan) of Confucianism (q.v.).

CH'IUNG LI: "investigation of Reason of things"; a suggestion of Neo-Confucianist Chu Hsi (AD 1130-1200) that, to know the Reason in things one must investigate to the greatest extent all sorts of external objects; it was from the passage in the *Great Learning* (q.v.) in which appears the statement, "To extend their knowledge they [the ancients] investigated things," that Chu Hsi concluded that the ancients thought Nature, quite apart from human nature, was worth studying.

CH'I WU: "the equality of things"; a theory of non-distinction, especially the nondistinction of right and wrong propounded by Taoist Chuang Tzū (369-286 BC) in the second chapter of his work *Chuang tzu*; this philosopher maintains that if one can really live according to oneself, disregarding the inducements offered by others, he is already able to detach himself from preferring one thing to another; thus he is able to understand the principle of the equality of things and to see life from a higher point of view, a state of nondistinction of the undifferentiated whole; as to nondistinction between right and wrong, the dialectic goes: (according to the Taoists), the fact that there is uncertainty between right and wrong, and a confusion of distinctions, shows that the distinctions between right and wrong are due to a partiality of view, and that all things are really in agreement; therefore, the perfect man lives in peace knowing that things all function according to their nature, and there is no distinction between right and wrong.

CH'I WU LUN: "On the Equality of Things"; the second chapter of the *Chuang-tzu* (q.v.) in which Chuang Tzū (369-286 BC), q.v., discusses two levels of knowledge; many views, he argues, can be held about one and the same thing; therefore, it must be assumed that a higher standpoint exists; that is, seeing things in the "light of Heaven," or from the point of view that transcends the finite; thus he arrives at knowledge of the Higher level (the Taoists call this "knowledge which is not knowledge") and Chuang Tzū in this manner posits two levels of knowledge—the higher or intuitive, and the lower or sense-knowledge.

CHOU, DUKE OF: *see CHOU KUNG, infra.*

CHOU DYNASTY (1122-256 BC): longest of all dynasties in Chinese history; its rulers took the title *Wang* ("king"); founded by Wu Wang who overthrew Chou Hsin (1122) the last of the Shang dynasty; while feudalism, social disorders and moral decline marked this era, it was, nonetheless, the "Golden Age" of Chinese philosophy; the period from 722 to 221 BC saw the gradual decay of the feudal system and the rise of the great schools of philosophy, especially that of Confucious (c. 551-479 BC), q.v., that of the legendary Lao Tzū (c. 604 BC), q.v., of Mo Tzū (468-390 BC), q.v., and the Taoists, also the Legalists, and the flourishing of a large number of great scholars and philosophers; the decline of the Chou dynasty was followed by the Chin dynasty (255-206 BC), q.v.

CHOU EN-LAI (AD 1898-1976): Chinese Communist leader; born of a Mandarin family; studied in Paris (1921-1922) and in Germany (1923); a founder of the Chinese Communist party; driven out of the Nationalist Party and became active in the Chinese Red army (1931); its political leader second in command to Mao Tse-tung (q.v.); Communist premier from 1949; *see also COMMUNISM, infra.*

CHOU KUNG (died 1105 BC): author and statesman; known as the "Duke of Chou"; supposed author of the *Chou Li*, code of rules for officials of the state.

CHOU LIEN-HSI (AD 1017-1073): *aka* Chou Tun-yi (q.v.); philosopher of

Neo-Confucianism (q.v.); *see also NATURE AND REASON SCHOOL, infra.*

CHOU LIEN-HSI CHI: Collected works of Chou Tun-yi (AD 11th cent.); *see CHOU TUN-YI, infra.*

CHOU MAO-SHU (AD 1017-1073): *aka* Chou Lien-hsi; Chou Tun-yi (q.v.); Neo-Confucian philosopher.

CHOU TUN-YI (AD 1017-1073): *aka* Chou Lien-hsi; cosmological philosopher of the school of Neo-Confucianism (q.v.); studied and developed the ideas found in certain passages in the "Appendices" (q.v.) of the *I Ching* (q.v.); used his modification of a Taoist mystic diagram of esoteric principles to illustrate his interpretations.

CHU: direct appellation; a method of designation.

CHUANG CHI-YÜAN (369-286 BC): *aka* Chuang Chou; Chuang Tzū (q.v.); Taoist philosopher.

CHUANG CHOU (369-286 BC): *aka* Chi-yüan; Chuang Tzū (q.v.); Taoist philosopher.

CHUANG TZŪ (369-286 BC): *aka* Chuang Chou; Chuang Chi-yüan; famous Taoist philosopher and teacher; known for his good sense of humor and sound logic and his use of subtle parables; differs in his treatment of the Tao (q.v.), in that he maintains the Tao is the spontaneity of all things and is not transcendent but immanent, as against the contention of Lao Tzu (604-531 BC) that all things *proceed* from Tao; Chuang Tzū maintains that civilization is useless inasmuch as it spoils the original simplicity of human nature; he likens it to a tumor or an extra finger—it is unnatural and makes people unhappy; to this philosopher, knowledge likewise is useless; his logic is: since knowledge is limitless, we cannot really know anything, so why pursue it, especially since life itself is limited; he discoursed on the "Equality of Things" (q.v.) and wrote the *Chuang-tzu* (q.v.); his writings were greatly valued during the T'ang dynasty (AD 618-907).

Chuang-tzu: a Taoist work written by Chuang Tzū (369-286 BC), q.v.; thought by some scholars to have been compiled by Kuo Hsiang (fl. AD 4th cent.), Chuang Tzū's great commentator; there is no certainty as to which chapters were actually written by Chuang Tzū himself; the book is a collection of various Taoist writings representing the first, second, and third phases of the development of Taoism (q.v.); it is only those chapters reflecting the thought of the third and last phase of early Taoism that may properly be called Chuang Tzū's own philosophy, yet, even that may not all have been written by the great philosopher himself.

Ch'uan Hsi Lu: Record of Instructions; a selection of sayings of Wang Shou-jen (AD 1473-1529) made by one of his disciples; a work of Neo-Confucianism (q.v.).

CH'UAN HSING: preservation of one's original nature; a concept of Taoism (q.v.) resulting from the Taoists' idealization of the simplicity of primitive society and of nature; the Taoists maintain that the highest

achievement in the spiritual cultivation of a sage lies in the identification of himself with the whole of nature.

CH'UAN SHENG: "harmony of life" where all desires reach an equilibrium (Taoism); *see CHUNG*; *KO*, *infra*.

Ch'uan-teng Lu: *Record of the Transmission of the Lamp*; a 10th century AD Ch'an text compiled by Yang Yi (AD 974-1020); sets forth the esoteric teachings of the Buddha as transmitted personally to one of his disciples who, in turn, passed it on to his own disciple; in this way it was handed down until it reached Bodhidharma (q.v.), the 28th Patriarch of India who, in the 6th century AD became the first Tsū or Patriarch of the Ch'an (q.v.) school in China, and revealed the teachings to his disciples.

CHUEH: a ritual vessel used for pouring libations of wine to the spirits; libations were made to the gods until recent times.

CHU HSI (AD 1130-1200): *aka* Chu Tzū or Master Chu; philosopher, commentator, and expounder of Confucianism (q.v.) in the Neo-Confucian school; completed the Li hsüeh (q.v.) or School of Laws and Principles which had been initiated by Ch'êng Yi (AD 1033-1108); his important concepts were the "investigation of things" (q.v.), the uprightness of man's nature (which he accepted from Mencius, q.v.), the "extension of knowledge"; his theory of hsing shang (q.v.) and hsing hsia (q.v.)—"above and within shapes;" and his evolutionary theory of li (q.v.) as eternal universal from which all things make their appearances; Chu Hsi was a prolific writer best known for his various commentaries of which he considered his *Commentary on the Four Books* to be the most important; a scholar of the first rank, his commentaries on the Confucian Classics (q.v.) were recognized as the final word on the subject; *see CHÊNG-CHU SCHOOL*, *supra*; *NEO-CONFUCIANISM*, *infra*.

CHU I WU SHIH: "unity of mind"; the essential quality of feng liu (spontaneity, naturalness) is to have a mind that transcends the distinctions of things and lives in accord with itself, rather than with others (NConfm).

CH'UN CH'IU: *Spring and Autumn Annals*; one of the *Six Classics* (q.v.); a chronicle history (yearly records) of Confucius' State of Lu, extending from 722 to 479 BC; Confucianists in the 2nd century BC proposed an esoteric meaning supposedly to be contained in this work of the Master; this was thought by them not to be a chronicle of Confucius' native state, but an important political work written by Confucius to express his ethical and political ideas; most scholars of history discount the authorship of Confucius regarding all of the *Six Classics*, noting that they prove to have antedated Confucius; it is further pointed out that the writing of books in a private rather than an official capacity was as yet an unheard of practice which developed only after the time of Confucius; judging from what is said of him in the *Analects* (q.v.), Confucius never had any intention of writing anything himself for future generations, saying he was a "transmitter and not an originator" (VII, 1).

Ch'un Ch'iu Wei: Han Han Tzū: Apocryphal Treatise on the Spring and Autumn Annals: Guarded Shoots of the Han Dynasty; a 1st century BC writing, one of a new type of literature known as the wei shu (q.v.) or apocrypha; not written by Confucius as supposed, but a Han period forgery; authorship unknown.

CHUNG: *1* "mean"; "center"; doing things "just right"—no extremes; "timely"; the central idea in the *Chung Yung* (q.v.); a concept of Confucius (q.v.); *2* "conscientiousness to others;" the practice of jen (q.v.); a concept of Confucius; *3* a state of absolute tranquility in which the passions such as joy, anger, grief, and pleasure have not awakened; "when the emotions do not come forth at all, the mind neither goes too far nor falls short; it is 'just right"; and when the emotions come forth in proper proportion, this also is the state of chung; serves to harmonize what may otherwise be discordant (Confm); *4* the central principle of Moral Law (tao); the "ultimate principle," the basis of existence; the inner principle; the balance of life (Lao Tzū); *5* the proper balance of action and tranquility in all things according to Ch'êng Ming-tao (AD 1032-1085), q.v., and Tung Chung-shu (177-104 BC), q.v.; *cf. SHU, infra.*

CHUNG YUNG: *Doctrine of the Mean*; a chapter in the *Li Chi* (q.v.); authorship traditionally (but suspect) attributed to Tzu SSū (fl. 6th cent. BC) grandson of Confucius; an important text of Neo-Confucianism (q.v.); the idea of chung (the mean) is herein fully developed—neither too much nor too little; that is, "just right"; *see CHUNG, supra; DOCTRINE OF THE MEAN, infra.*

CHÜN-TZU: lit., "princely man"; highly moral man.

Chu-tzu Ch'üan-shu: *Complete Works of the Master Chu*; i.e., of Chu Hsi (AD 1130-1200), q.v., Confucian Philosopher.

Chu-tzu Yü-lei: *Classified Recorded Sayings of the Master Chu*; i.e., of Chu Hsi (AD 1130-1200), q.v.

Chu Wen-Kung Wen-chi: *Collected Literary Writings of Chu Hsi*; *see CHU HSI, supra.*

CITY GOD: the protector God of the cities in the Chinese Pantheon (q.v.); *see CHEN HUANG, supra.*

CIVIL SERVICE EXAMINATION IN CHINA; *see EXAMINATION SYSTEM, infra.*

CLASSICS, THE SIX: of ancient China; held a dominant place in Confucianism (q.v.); *see Liu Yi, infra.*

COMMUNISM, CHINESE: *BEGINNINGS OF*: the Chinese Communist Party was organized in 1921 by intellectuals under the leadership of Ch'ên Tu-hsiu (AD 1879-1942), aided by Russian advisers; seeing little hope of independent influence the Communists cooperated with the Kuomintang (q.v.) party of Sun Yat-sen (AD 1866-1925); after his death they broke openly in 1927; under the leadership of Chiang Kai-shek (AD 1885-1975) the Kuomintang outlawed the Communist Party; Mao Tse-tung (AD 1893-1976), q.v., one of the 1921 founders, went into partial

exile to the interior of China to establish a rural soviet, the launching pad for his rise to power in 1935; as Communist military strength grew the Kuomintang attempted annihilation campaigns but without success, and in 1947 the Communist "People's Liberation Army" wrenched control from the Kuomintang and ensconced itself on the mainland on Oct. 1, 1949 as the dominant political factor and proclaimed the People's Republic of China; Mao Tse-Tung became Chairman (i.e., chief of state) a post that he kept through the following decade; *IDEOLOGY OF*: Mao's influence grew throughout the Communist orbit and he became freer to assert claims of ideological leadership; resting on his new adaptations of Marxist-Leninist doctrine; by the early 1970's in the wake of the Cultural Revolution (began in 1965), it was apparent that the "Thoughts of Mao" represented a corruption of both Marxist materialism and Leninist operationalism, a blatant deviation from conventional Marxism; whereas, under Lenin the development of ideology was aimed at the advancement of revolution and the building of a socialist society the final stage of which was the Marxist theory in which the state has withered away and economic goods are distributed equitably, with Mao exemplary ideological conduct has become almost an end in itself; swaying away from dialectic materialism, *Quotations from Mao Tse-tung* (the "little red book") reflect an earnest moralism that is not characteristic of traditional Communist writings; and although Mao's personal power has shaped most aspects of Chinese Communism, he has, above all, dominated ideology; it is interesting to note the Confucian tinge to Mao's thoughts that enabled the Chinese people to more readily accept Mao Tse-tung's brand of Communism: his ideal of personal morality instead of the view of the historical transformation of society, ties in with the Confucian ideal of the "perfect man" through self-cultivation; Mao expresses his belief that subjective attitudes and the correction of the inner spirit is the starting point of all effective programs of action; the roots of the basic Maoist spirit of voluntarism may be found in the *Analects* (q.v.) of Confucius, which reads: "I wish to be virtuous, and lo, virtue is at hand"; in this regard we find Mao writing: "The will is the antecedent of a man's career"; Confucianism being the official philosophy of the Chinese for hundreds of centuries, it is easy to see how such an ingrained ideology cannot be extirpated in its entirety, at least the spirit of Confucianism remains to hover over the Maoist Communism; and the older Mao has dipped freely into this philosophy and traditional modes of Chinese reasoning; Confucianism's demanding rules of filial piety and its stern demands for correctness, obedience to government, and hard work stands Mao's ideology in good stead; his moralistic approach and stress on revolutionary sincerity and rectitude in revolutionary behaviour, are closer to the underlying qualities of Confucianism than to the materialism of Marxism-Leninism; what started out to be a push for Marxist-Leninist Communism in China, resolved into unhyphenated Marxism, which eventually dissolved into

Maoism; the Communism of Mao Tse-tung, whether or not he would admit to it, appears to be merely Confucius redone, remade, reclothed, and expertly camouflaged.

CONCUBINAGE: was practiced in China to preserve family continuity where the first wife had no son; wealth and indulgence promulgated the practice; the concubine had no social status or privileges except in the first instance.

Confucian Analects: *see Lun Yü, supra.*

CONFUCIANISM: the ideology of Confucius (551-479 BC); the philosophy of social organization, and, therefore, is the philosophy of daily life; emphasizes the social responsibilities of man in contrast to Taoism (q.v.) which emphasizes what is natural in man; in the *Chuang-tzu* (q.v.), it is said that the Confucianists roam within the bounds of society, while the Taoists roam beyond it; these two trends of Chinese philosophy correspond roughly to the tradition of classicism and romanticism in Western thought; *see CONFUCIAN SCHOOL, infra.*

CONFUCIAN SCHOOL: School of Literati; Ju Chia; Confucius (551-479 BC) was a ju (scholar), and founder of the Ju School, known to the West as the Confucian School; teaches a rationalized and idealized social order through ethical approach, based upon the moral cultivation of the individual; *ETHICS OF*: teaches the innate goodness of man; emphasizes the five virtues necessary for the superior man: self-respect, magnanimity, sincerity, earnestness, benevolence; beginning from ethics and proceeding to morality, jen, meaning love, human-heartedness, man-to-man-ness is most important; jen expresses itself in hsiao, or love of parents, proper formality (li), and in yi or righteousness, the "oughtness" of a situation which involves the categorical imperative: "We should do what we ought to do and be what we ought to be without thought of personal gain," which distinguishes man from the beast; this evolves the shu or "golden rule" which Confucius states in the negative: "What you do not wish for yourself do not apply to others," and embraces the Five Great Relationships, namely, (1) kindness in the father, filial piety in the son; (2) gentility in the eldest brother, humility and respect in the younger; (3) righteous behavior in the husband, obedience in the wife; (4) humane consideration in elders, deference in juniors; and (5) benevolence in rulers, loyalty in ministers and subjects; *POLITICAL PHILOSOPHY OF*: the basis of the political order is moral order beginning from ethics; seeks political harmony by seeking harmony in man; Confucius sought to reform society, restore order and bring about social and political regeneration; this accomplishment rested on his faith that men are born with a natural tendency toward good and they become corrupt only when environment and education make them so; basic changes in man's nature, therefore, are not necessary; the thing that needs changing is man's habits, his modes of thought, judgment, and behavior in society; Confucius admits that "to be a good King is difficult," but, he went on to say, "he who realizes the difficulty of being

a good king, has he not already succeeded in making his country prosper?"; what Confucius obviously meant was, that when a king stops to think about being a good king, he will feel within himself a strong, inward tendency toward virtue, and the result will be a virtuous and prosperous nation; *RECTIFICATION OF NAMES*: an important concept in Confucianism; a logic which constitutes a sort of semantics, or first order of things; the first thing needed for the proper ruling of a state is, according to Confucius, the "rectification of names" (*Analects* XIII, 3); that is, he continues to explain, "Let the ruler be ruler, the minister minister, the father father, and the son son" (*Ibid*, XII, 11); he meant to say that only when men know what names stand for and act as the definitions indicate, can there be proper social order; for, if names are incorrect, speech will not follow its natural sequence, and if speech does not follow its natural sequence, nothing can be established; *METAPHYSICS OF*: Confucianism is an earth-bound, this worldly philosophy and metaphysical speculations are not important to its teachings; Confucius was religious on a rationalistic basis; whatever seemed contrary to common sense, and what did not serve any discoverable social purpose, he regarded coldly, remarking, "Absorption in the study of the supernatural is most harmful"; and again, "To devote oneself earnestly to one's duty to humanity, and while respecting the spirits of the dead, to keep aloof from them is wisdom"; what to Confucius was only ethical theory became in the *Appendices* (q.v.) metaphysical as well; the most important metaphysical idea in the *Appendices*, as in Taoism, is that of Tao; yet it is quite the reverse of that propounded by Taoism; for the latter, Tao is nameless and unnamable; but for the Confucian school not only is tao namable but it is tao and tao only that *is* namable; the tao of the *Appendices* are multiple principles which govern each separate category of things in the universe; that is, hardness may be regarded as a universal of this kind since it is hardness that enables concrete objects in our physical world to be hard; therefore, that by which hard things are hard would be called the tao of hardness, separable from the thing that is hard and constitutes a namable physical principle; in this view there are uncountable tao, such as the tao of rulership, of fatherhood, sonhood, etc., and are the universal of what a sovereign, a father, a son, *ought* to be; each tao is represented by a name, and an individual should ideally act according to these various names; here we find the theory of the "Rectification of Names" discussed above; *LITERATURE OF: see the SIX CLASSICS*; *FOUR BOOKS*, *infra*; *see also NEO-CONFUCIANISM*, *infra*.

CONFUCIUS (551-479 BC): Latinized form of the Chinese name K'ung Fū Tzū; *aka* K'ung Ch'iu; *lit.*, "Philosopher Kung"; born in the state of Lu, now Shantung province, where descendants of the 76th generation still live; at an early age gave himself to the study of the ancient writings; was poor in his youth, but gained recognition as a scholar and was made Prime Minister of Lu at the age of 50; as a result of political intrigue

he was, however, forced into exile in 493 BC; for the next 13 years he wandered from State to State teaching his social and political ethics; not a religious teacher, his precepts dealt with morals, the family system, social reform, and statecraft; his practice of private teaching gave rise to the first philosophical system in China; taught a utilitarian philosophy, and called himself a "transmitter, not an originator"; he said, also, "I believe in and have a passion for the Ancients" (*Analects*, VII, 1); his writings consist chiefly of comments on the Chinese *CLASSICS* (q.v.); his many disciples added much to Confucian literature; the *Analects* (*Lun Yü*), a brief record of his teachings, is one of the *Four Books* (q.v.) of the Chinese classical literature; *see also CONFUCIANISM*; *CONFUCIAN SCHOOL*; *supra*.



Confucius

Correct Discipline for Beginners: the *Cheng Meng* (q.v.); the main work of Chang Tsai (AD 1020-1077), q.v.

CORRESPONDENCE, THEORY OF: according to *TUNG CHUNG-SHU* (177-104 BC): there is a correspondence between man and Heaven; since man is a part of Heaven the justification of the behavior of the former must be found in the behavior of the latter; thus Tung Chung-shu endeavours to give a theoretical justification to the new political and

social order of his time.

Cosmological Chronology: Huang-chi Ching-shih (q.v.); the major work of Shao Yung (fl. AD 11th century), q.v.

COSMOLOGY: until the advent of modern science, cosmology in China was defined within the Yin-Yang (q.v.) concept—the continual round of rising and declining of the negative (yin) and the positive (yang) modes which explained the origin of the world; as the yang (brightness, light, warmth, life) ascended, the yin (dullness, coldness, death) descended until the latter disappeared and yang was at its apogee; then all started again with yang descending and yin ascending until the latter again met its apogee; this ascending and descending continues forever; these cosmic principles apply not only to the heavenly bodies and to the seasons, but to the world cycles; through the interaction of these two primary principles all phenomena of the universe are produced; this provides the origin of the world and the theory of the *FIVE ELEMENTS* (q.v.) interpreting the structure of the universe; *see YANG*; *YIN*; *YIN-YANG*; *YIN-YANG SCHOOL, infra.*

CREATOR, PERSONAL: Taoists *LAO TZŪ* (604-531 BC), q.v. and *CHUANG TZŪ* (369-286 BC), q.v.: denied the existence of a personal Creator by substituting an impersonal Tao (q.v.) which is that by which all things come to be; *HSIANG-KUO* q.v.: went a step further by insisting that the Tao is really *nothing*—"The Tao is capable of nothing; to say that anything is derived from the Tao means that it comes of itself" (*Commentary on the Chuang-tzu, ch. 6*).

CYCLE OF TIME: represented by the ascending and descending hexagrams (q.v.) of the *I Ching* (q.v.); *see HEXAGRAM CHART.*

CYCLE THEORY: *see REVERSAL THEORY, infra.*

D

DARK LEARNING: *aka* Mystic Learning; epithet given to the school of Neo-Taoism (q.v.) during the 3rd and 4th centuries AD; *see HSÜAN HSÜEH, infra.*

DETACHMENT: chieh hsüan (q.v.).

Development of the Logical Method in Ancient China: a modern work (1922) by contemporary philosopher Dr. Hu Shih (AD 1891-1962).

DIALECTIC: especially important to the School of Names (q.v.) inasmuch as this school believes that argument can decide what is really right and what is really wrong.

DIPLOMATISTS, SCHOOL OF: one of the 10 classifications of the "hundred schools" of ancient China; *for more see TSUNG-HENG CHIA, infra.*

Discussion of Essentials: a Chinese Buddhist work of AD 5th century by

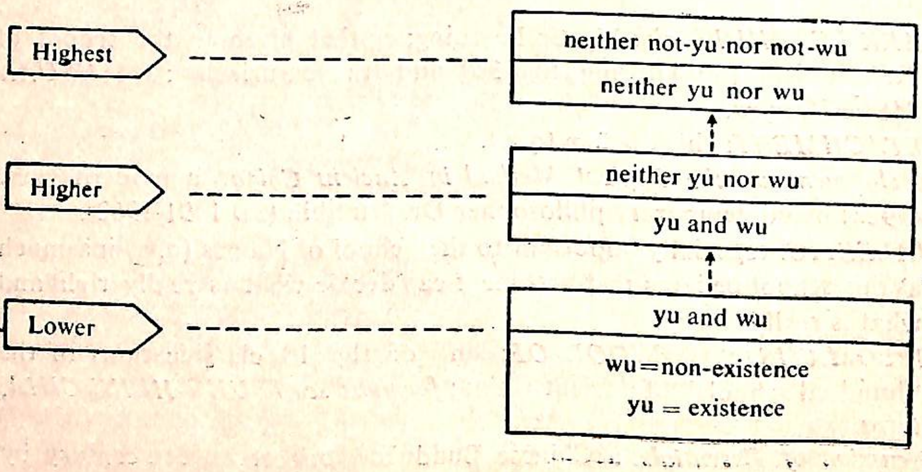
Hsieh Ling-yün (died 433 AD); *see PIEN TSUNG LUN, infra.*

DISTINCTIONLESSNESS: or no-distinction; the highest level of metaphysical negation as propounded by the Chinese philosophers of the *MIDDLE PATH SCHOOL* (q.v.); *see CANCELLING-OUT PROCESS, supra*; *DOUBLE-TRUTH THEORY, infra.*

DIVINATION: in *ANCIENT CHINA*: was made by observing cracks found on pieces of tortoise shell and bone; consisted of applying heat to a shell or bone and then, according to the cracks that resulted, determining the answer to a question of divination; a method practiced especially under the Shang dynasty (1766-1122 BC), q.v.; during the early part of the Chou dynasty (1122-256 BC), q.v., this kind of divination was supplemented by another method in which the stalks of the milfoil plant were mixed together so as to get varying combinations yielding odd and even numbers which were then interpreted according to formulae; it is believed that the trigrams (q.v.) and hexagrams (q.v.) of the *I Ching* (q.v.) were representations of these combinations; thus the diviners, by observing the positions of the stalks of milfoil, a line or a set of lines which they compared to those in the *I Ching* and obtained therefrom an answer to the question on which the divination was made.

Doctrine of the Mean: one of the *Four Books* (q.v.); contains the recollections of the disciples of Confucius (551-479 BC), q.v.; part of the *Li Chi* (as chapter 28); an exposition of the Confucian philosophical thought dealing with the relation of human nature to the moral order of the universe; contains the central ethical principle the "Silver Rule" (comparable to the "Golden Rule" of Jesus); *see chung*; *CHUNG Yung, supra*; *cf., SHU, infra*

DOUBLE-TRUTH THEORY: truth in the common sense and truth in the higher sense, existing on various levels; e.g., what on the lower level, is truth in the higher sense, becomes, on the higher level, merely truth in the common sense; a concept of the Buddhist school of the Middle Path (q.v.); especially discussed in the *Erh-ti Chang* (q.v.) of one of the



great Chinese Masters of this school, Chi-tsang (AD 549-623), q.v.; *see also CANCELLING-OUT PROCESS, supra.*

DRAGON-TIGER MOUNTAIN : Mount Lung-hu, in Kiangsi; sacred mountain in western China from whose top, it is said, Chang Tao-ling (fl. AD 1st cent.), q.v., or "Celestial Teacher," ascended alive to heaven on the back of a tiger; dwelling place of the successors to the "Celestial Teacher," who became a line of high priests living for centuries on its slopes; in recent years they were finally forced to vacate their mountain retreat.

DRAMA : the spoken drama was not one of the arts in ancient China, although there are records dating from as early as the 6th century BC of court; entertainment featuring singers, dancers, jesters, comedians, and tumblers; literary origins of drama came to light with the modern discovery of samples of pien wen (a mixture of prose and verse) at Tun Huang, dating before the 10th century AD, and intended originally for the presentation of Buddhist stories; actually, until the 20th century AD there was no spoken drama in China; musical drama, a mixture of vocal and intrumental music, dancing and gesturing, along with acrobatics and burlesque began to take form in the early years of the 12th century AD; a modern performance usually consists of scenes from a number of operas; it lacks scenery and depends upon flamboyant costumes and a few simple properties for effects—a characteristic expression of all Chinese art; plots are taken largely from history and epic tales, the general populace being dependent on theater for education; the performers are all stylized characters with prescribed appearance, costume, and manner, executing conventional movements; after 1919 AD an entirely new spoken drama developed inspired by the Communist movement; the new Communist drama is not a true mirror of society, but a pseudo-picture of society—a picture of red banners waving everywhere, of heroic deeds by workers, peasants, and soldiers (especially women) all of whom are armed with the thoughts of Mao Tse-tung on art and literature; the picture presented by this Communist drama is frequently artless and sterile; but it is, nonetheless, an extremely powerful drama because it is being used as a dominant force in the preservation of the Maoist society; in the terms of the Communist play writers, the objectives of this new dramatic art must serve to free the masses from oppression and help them to organize in their struggle, while at the same time presenting a clear understanding of life from the poletarian point of view.

DUKE OF CHOU : (fl. 12th cent. BC) : Wu Wang (q.v.); illustrious son of King Wên; believed to have written comments on the hsiao (individual lines in each hexagram) appearing in the *I Ching* (q.v.).

DHYĀNA BUDDHISM : "contemplative" Buddhism; introduced into China by Bodhidharma, 28th Patriarch of India, in AD 6th century; became Ch'an Buddhism (q.v.); known as Seon in Korea; Zen in Japan.

DYNASTIES, CHINESE : *in historical order* : **Hsia* (c. 2205-1766 BC)

founded by Yü (died 2197); had 17 rulers; succeeded by *Shang* or *Yin* (c. 1766-1122 BC); founded by T'ang; had 28 rulers; subdued aborigines; several times shifted their capital until it was settled at Yin (modern Honan province) in 1401 BC; degenerated until its last emperor, Chou Hsin (1154-1122 BC) was overthrown; *Chou* (c 1122-255 or 249 BC) : longest of all in Chinese history; founded by Wu Wang (son of Wên Wang, q.v.); feudalism established; three great philosophers flourished; Lao Tzū (604-531 BC), Confucius (551-479 B.C.), and Mencius (371-289 BC), q.v.; Ch'in (255-206 BC) : its great ruler from 247 to 210 BC), was Shih Huang Ti (259-210 BC), 4th monarch of Ch'in; China was unified; Legalism adopted as the state philosophy; burning of the books (q.v.); the Great Wall was built (completed 204 BC); *Han*: (202 BC-AD 220) : *Western Han* (206 or 202 BC-AD 9); founded by Liu Pang (247-195 BC); *Later* or *Eastern Han* (AD 25-220); founded by Kuang Wu-ti (6 BC-AD 57); the two dynasties were interrupted by the usuper Wang Mang (33 BC-AD 23); were marked by the establishment of the literary *civil service examination system* (q.v.); Confucianism (q.v.) declared the state philosophy; the *Three Kingdoms* : Wei (AD 220-265); Shu (AD 221-265); Wu AD 222-280); emperors were Ts'ao P'i, Liu Pei, Sun Ch'ūan, respectively; *Tsin* or *Western Chin* AD 265-317); founded by Ssū-ma Yen; terminating period of the Three Kingdoms; *Eastern Chin* (AD 317-412) : founded by Tsin Yüan-ti; *Tsi* or *Ch'i* (AD 479-502); *aka Southern Ch'i* founded by Liu Yü; succeeded by the *Liang* (AD 502-557) : founded by Liang Wu-ti; *Later* (*North*) *Wei* (AD 386-535); *East Wei* (AD 534-550); *West Wei* (AD 535-556); *Northern Ch'i* (AD 550-577); *Northern Chou* (AD 557-581); *Sui* (AD 590-618); founded by Sui Wen-ti and Sui Yang-ti; block printing developed; *T'ang* (AD 618-907); one of the most glorious in the history of China; founded by Li Yüan (AD 565-635); had 20 rulers, of whom the chief were : T'ai Tsung, Kao Tsung, Hsüan Tsung, and the usurping Empress Wu Hou (q.v.); attained a golden age of literature and arts; the *Five Dynasties* (AD 907-960), q.v.; *Sung* (AD 960-1279) : a dynasty of 18 sovereigns; generally divided into the *Northern sung* (AD 960-1127); founded by Chao K'uang-yin; and the *Southern Sung* (AD 1127-1280); noted for their progress in reforms, achievement in literature and arts, especially painting and ceramics, and for development of printing; subdued by Kublai Khan who established the *Yüan* dynasty (AD 1260-1368), *Ming* (AD 1368-1644) : founded by Chu Yüan-chang, *aka* Emperor Hung Wu, who overthrew the Mongol or Yüan dynasty in AD 1368; under its 17 rulers (chief ones : Yung Lo, Lo, Chia Ching, and Wan Li), the Jesuits and Portuguese established themselves in China; in philosophy, that of Chu Hsi (q.v.) predominated although opposed by Wang Yang-ming (q.v.); *Ch'ing* (AD 1644-1912); last dynasty (Manchus) of the Chinese Empire; had 10 rulers; the last, Hsüan T'ung, a child of two at his accession (1908); this era saw the introduction of Western culture, Christianity: overthrown by the founding of the *Chinese Republic* AD 1911-1912); Confucianism was

still the state philosophy and religion, but temples were neglected: Communist ascendancy; emancipation of women; traditional society undermined; the provisional president was Sun Yat-sen (q.v.); Sin Sên, president of the *National Government* from 1932-1943; Chiang Kai-shek (q.v.) from 1943 forward; *People's Republic* (AD 1949-) : the Chinese Communist Party; Mao Tse-tung (1893-1976), q.v., Chairman of the New Central People's Government; *dates differ slightly with various historians.

DYNASTIES, THE FIVE : designation given to 5 short dynasties of China (AD 907-960) between the T'ang (q.v.) and the Sung (q.v.) dynasties; the *1 Later Liang* (907-923); *2* the *Later T'ang* (923-36); *3* the *Later Chin* or *Tsin* (936-947); *4* the *Later Han* (947-950); *5* the *Later Chou* (951-960); there were many rulers, mostly Turkish or Uigur adventurers; *see also Dynasties, Chinese, supra.*

E

EARTHQUAKES, THEORY OF : according to a passage in the *Kuo Yü*, compiled in the 4th or 3rd century BC, when an earthquake occurred in the year 780 BC, a sage of the time explained, "When the Yang (q.v.) is concealed and cannot come forth, and when the Yin (q.v.) is repressed and cannot issue forth, then there are earthquakes" (*Chou Yü* I, 10).

EARTH-WORSHIP : performed by an agricultural cult in ancient China, evidenced the character of early Chinese civilization; central to this worship was a mound of earth called the *she* symbolizing the fertility of the soul, which was erected in every village, sometimes surmounted by a tree or placed in a sacred grove; the ceremonials in worship of the local god of the soil were believed to insure the fertility of the soil and the luxuriant growth of crops; at the last mound the emperor himself, during the summer solstice, ploughed a furrow and conducted a ceremony of earth-worship in behalf of the entire empire, a practice continued to modern times.

ECLECTICISM : a tendency of Chinese philosophy during the latter part of the 3rd century, BC; the School of Eclectics, the Lü-shih Ch'un-ch'in (q.v.) was formulated at that time; Confucianist and Taoist writers maintain that, while each believes his philosophy to embody the whole truth, admits that other schools have made contributions to the manifestation of truth, the Taoists maintain that the Tao (q.v.) is constant and includes all changes; different views are, therefore, single aspects of the Tao.

ECLECTICS, SCHOOL OF : one of the 10 classifications of the "hundred schools" (q.v.) of Chinese philosophy; *more at Tsa chia, Infra.*

ECONOMY THEORY : according to *Mencius* (371-289 BC), q.v. : the most important problem of government is the equal distribution of land; his ideal land system is known as the "well-field system", according to this system the land is to be divided into squares (li) of approximately one-third of a mile; these large squares are to be divided into 9 equal squares and distributed to 8 families; the central square (of the 9) is for the government and is known as the "public field"; the surrounding 8 land owners cultivate the public field collectively and their own fields individually; the produce of the public field goes to the government as taxes; the arrangement of the 9 squares is called the "well-theory" because it resembles the Chinese character for "well".

EDUCATION REQUIREMENTS : in ancient and medieval China, the requirements of the scholar were : Mastery of the Classics (Q.V.); grace of diction in prose and poetry; beauty of penmanship (calligraphy); and a personal requirement of self-control.

EDUCATION THEORY : according to *Mencius* (371-289 BC), q.v. : every man can become a sage if only he gives full development to his original nature; a theory of education which is held by all philosophers of Confucianism (q.v.); *cf.*, *dharma*, vol. I, part I.

EIGHT IMMORTALS, THE : Pa-hsien; legendary personages who became immortal through the practice of Taoism (q.v.), and have the right to be present at the banquet given by Lady Wang, wife of the August Personage of Jade (q.v.); these 8 characters have little in common and there is no indication as to how the Taoists came to band them into an inseparable group; they make their first appearance in folk-lore in the Yüan dynasty (q.v.), about the 13th or 14th century AD; they often accompany the effigy of the god of Long Life; the Immortals are : *1* Han Chung-li, a paunchy man of ripe age; *2* Chang-kuo Lao, an old man known especially for his miraculous donkey which can travel endlessly in one day, and when at rest may be folded up like a piece of paper; *3* Lan Ts'ai-ho, a ragged street-singer; *4* T'ieh-kuai Li, an ascetic thought to have been a disciple of Lao Tzŭ (q.v.); *5* Han Hsiang Tzŭ, a young man in rich clothing; *6* Ts'ao Kuo-chiu, a man in the costume of a mandarin; *7* Ho Hsien-ku, the Immortal Damsel Ho who went to heaven in full daylight; and *8* Lu Tung-pin, the last of the immortals; with the greatest number of legends attached to him; the best known among the legends about Lu Tung-pin is that of his conversion—*Huang-liangmeng* or the "Dream of the Yetlow Sorghum" which also furnishes the plot of a play.

EMOTION : and the Ch'êng brothers (q.v.) : Ch'êng Hao (q.v.) maintains the essential method is the disconnecting of the emotions from the self; he says," . . . the normality of the sage is that his emotion follows the nature of things, yet of himself he has no emotion; therefore, for the superior man nothing is better than being impersonal and impartial, and responding to things spontaneously as they come" (*Ming-tao Wen-*

chi, ch. 3); *Neo-Confucianism* (q.v.) : admits it is natural that even a sage at times experiences pleasure or anger, but he has no personal envolvement; since his mind has an impartial objective, when these feelings arise, they are, to him, simply objective phenomena in the universe with no special connection with the self; in *Neo-Taoism* (q.v.) : according to Chuang Tzŭ (369-286 BC), q.v., famous Taoist, the sage has no emotions; he has a high understanding of the nature of things and is unaffected by changes and polarities; that is, he "disperses emotion with reason"; and *Wang Pi* (AD 226-249), q.v., the Confucian theorist, summarizes his theory of emotion with the statement, "the sage has emotions but no ensnarement," not clearly explained by Wang Pi, but its implications are developed later by Neo-Confucianism (q v.).

EMPEROR: in China was considered the Agent of Heaven' and was treated as a semi-divinity; in ancient China it was thought the emperors to be reincarnation of the souls of stars; *refer to astrology*, *supra*.

EMPTINESS SCHOOL: Mahāyāna school of Buddhism, known to the Chinese as the K'ung tsung; *aka* School of the Middle Path (q.v.); a Southern school of Ch'anism (q.v.), emphasizing Wu or Non-Being; founded by Hui-neng (AD 638-713), q.v.; cf., *Hsing tsung* (*Universal Mind School*), *infra*.

ENLIGHTENMENT AND PERFECTION: the ideal of the *Doctrine of the Mean* (q.v.); the *Chung Yung* (q.v.) describes perfection as sincerity, realness (ch'eng) and complements enlightenment; from perfection to enlightenment is called spiritual culture; *see also perfection infra*.

EPISTEMOLOGY: according to Hsün Tzŭ (298?-238? BC); q.v.; his theory of epistemology is as follows: "That in man by which he knows is [called the faculty of] knowing; that in [the faculty of] knowing which corresponds [to external things] is called knowledge" (Hsün-tzu, ch. 22); the faculty of knowing is in two parts: (1) the "natural senses," such as those of these ears and eyes, and (2) the mind itself; the natural senses receive impressions and the mind interprets and gives meaning to them: he writes: "When the five senses note something but cannot classify it, and the mind tries to identify it but fails to give it meaning, then one can only say that there is no knowledge" (*ibid*); according to Neo-Mohism (q.v.) : the "Mohist Canons" (q.v.) set forth a kind of primitive realism; there is, it maintains, a knowing faculty which "is that by means of which one knows, but which itself does not necessarily know" (Ch. 42); knowledge is that in which the knowing faculty meets the object and is able to apprehend its form and shape; that is, the mind interprets the impressions of external objects which are brought to it by the senses; the "Mohist Canons" also set forth three logical classifications of knowledge : (1) that derived through the personal experience of the knower; (2) that obtained by him through hearsay or written records (authority); and (3) knowledge by inference (i.e., obtained through making deductions on the basis of what is known about what is un-

known); also, from the point of view of objects, knowledge is to be classified into four kinds: knowledge of (1) names, (2) of actualities, (3) of correspondence, (4) of action.

EQUALITY OF THINGS: *see Ch'i wu, supra.*

ERH-CH'ENG CH'ÜAN-SHU: The Complete Works of the Ch'êngs"; numbers 107 chüans in 14 volumes; *see Ch'êng Brothers, supra.*

ERH-CH'ENG WAI-SHU: *External Collection of Sayings of the Two Ch'êngs;* the sayings of the famous Ch'êng Brothers (q.v.).

ERH-CH'ENG YI-SHU: Literary Remains of the Two Ch'êngs; the works of the famous Ch'êng Brothers (q.v.); on spiritual cultivation and other metaphysics.

ERH-TI CHANG: *Chapter on the Double Truth;* by Chi-tsang (AD 549-623, q.v.), one of the great Chinese Masters of the Middle Path school (q.v.); in which he describes the three levels of the *double -truth theory* (q.v.).

ERH YA: the oldest dictionary of the Chinese language, dating 100 or 200 BC; contains more than 100 terms alone for various family relationships, most of which have no equivalent in the English language.

ETHICS: and *Confucius* (551-479 BC): his moral values rested upon an ideal standard of social and religious conduct; he saw the condition of China in his day as disturbingly corrupt, but that the moral condition was not beyond redemption; he envisioned an ideal social order with everything in its place, and particularly a rationalized feudal order; for him, the principles of li (q.v.) and righteousness serve as the principles of social discipline, and establish proper relationship between the ruler and ruled between elders and juniors; between the sexes; between brothers; and between parents and children: later in life Confucius became conscious of supermoral values and thought of himself as having a divine mission, that of bringing order to the world; he rationalized this mission in this manner: "If Heaven had wished to let civilization perish, later generations like myself would not have been permitted to participate in it" *Analects*, IX, 5)*;* and *Tung Chung-shu* (*c.* 179-*c* 104 BC), q.v., this philosopher believes that the theory of Yin and Yang (q.v.) is a metaphysical justification of the social order; in all things there must be correlates; the Yin is the correlate of Yang, the wife of the husband, the subject of the sovereign; thus the relationships between sovereign and subject, father and son, and husband and wife, are all deiived from the principles of Yin and Yang; the virtues of the individual and of the sovereign are the ethics of society; and *Chang Tsai* (AD 1020-1077), q.v.; Chang maintains that, since all things in the universe are constituted of the one and the same Ch'i (the Great Harmony, which he also describes as "wandering air"), men and all else are but part of one great body; man should, therefore, serve Heaven and Earth (Ch'ien and K'un) as he does his own parents, and regard all men as his brothers; that is, extend the virtue of filial piety and practice it through service to the universal parents; *of the Tao Tê Ching* (q.v.) accepts unquestioningly the theory that, when things are allowed to take their natural course

they move with a wonderful perfection and harmony; this is due to the fact that the Tao (the eternal Way of the universe) is not hindered in its smooth operation (a 4th century BC version); thus, the Taoist ethic is one of nonaction—making no effort to block the active force flowing solely from the Tao: this is the negative principle: do not meddle with the smooth course of Nature; as the *Tao Tê Ching* puts it; it is wise to practice wu-wei quietism, nonaggression); it is possible to achieve without doing: positively stated, the principle is: one must show within himself the nature of the Tao, and be characterized by its quietude of power, action without self-assertion, development without domination; *N.B.* so much of Chinese philosophy is ethical that a complete list of "ethical" references would not be possible.

EVIL, THEORY OF: according to *Chu Hsi* AD 130-1200), q.v.; all men have li or man-ness, but to have concrete existence, a man must be the embodiment of Ch'i, the rational principle; those who receive a Ch'i that is clear are the sages in whom nature is like a pearl lying in clear, cold water; but those who receive a Ch'i that is turbid, are foolish and degenerate, like a pearl lying in muddy water; what is evil lies in the physical endowment; such is Chu Hsi's theory of the origin of evil.

EVOLUTION OF RITES: a chapter of the *Li Chi*, (q.v.), a 2nd century BC work ascribed to Tung Chung-shu (*c.* 179-*c.* 104 BC); *see Li Yün, infra.*

EVOLUTION, THEORY OF: according to *Shao Yung* (AD. 1011-1077), q.v.; gleans his evolutionary theory from the formation of the hexagrams in the *I Ching* (q.v.); he maintains that the golden age of our world, which was that of the philosopher King of China, Yao, who ruled in the 24th century BC, has already passed away; the present age corresponds to the hexagram Po ䷖ the time when all individual things begin their decline; according to the most Chinese philosophers, the process of history is one of continuous degeneration in which everything of the present falls short of the ideal past; Shao Yung's theory mirrors metaphysically this view; according to Chuang Tzŭ (369-286 BC), q.v.; objects originate in a whirl of being and becoming, out of preceding states of existence; eras and seasons succeed each other circularly, mutually producing each other, influencing each other, and destroying each other in never ceasing process; in the moral realm we have attractions and repulsions, loves and hates, but no lasting state of either peace or its opposite; adversity and prosperity, security and danger succeed each other according to the law of reciprocal causality* : **consult Chuang-tzu*, p. 686.

EXAMINATION SYSTEM: Chinese civil service examination system which began to take form in the time of Confucius (551-479 BC) is the oldest in history; these examinations were embryonic in the Han dynasty (q.v.) and became universal only several centuries later; it was Tung

Chung-shu (*c.* 179-*c.* 104 BC) who laid down the rules of examinations that were accepted and followed up until modern times; officials for public positions were required to study the *Six Classics* (q.v.), making Confucianism (q.v.) the basis of government education; the would-be official went through three grades of education before being deemed suitable for government service : (1) the lowest, or "budding genius" (*lit.*, "handsome talented one"); (2) "promoted scholar" (similar to a Bachelor of Arts); and (3) highest, "achieved scholar" (similar to a Master of Arts); an edict was issued in AD 1905 abolishing the old classical examination system in favor of a more modern educated training.

EXPLANATIONS OF THE DIAGRAMS OF THE SUPREME ULTIMATE : gives the cosmology of Chou Tun-yi (AD 1017-1073); *see T'ai-chi T'u Shuo, infra.*

EXPOSITORY CHARTS ON CONFUCIUS : 1st century BC apocryphal treatise on the *Spring and Autumn Annals* (q.v.); states that Confucius was the son of a god, the Black Emperor, and relates many supposed miracles in his life; thus, in these apocrypha Confucius is presented as a superhuman being, a god among men who could foretell the future; later Confucianists, however, protested and discarded these "extraordinary and strange views"; *see apocrypha, supra; wei, infra.*

F

FA : "law"; Han Fei Tzŭ (fl. 3rd cent BC), q.v., theorist of the Legalist School (q.v.) writes : "A law is that which is recorded on the registers, set up in the government offices, and promulgated among the people" (*Han-fei-tzu*), ch. 38), an idea foreign to the classical philosophers of China; the intelligent ruler, Han Fei maintains is like Heaven because he acts in accordance with law fairly and impartially—this, he says, is the function of *fa*.

FA-CHIA : Meaning "pattern' or "law"; Legalist school, the last major school of the Chou period; derived from a group of statesmen who maintained that good government must be based on a fixed code of law instead of moral institutions which the literati stressed for government; it was, in effect, a change over from the idealistic programs to more realistic methods for dealing with the situations faced by government; what this school teaches is the theory and method of organization and leadership; Han Fei Tzŭ (died 233 BC) is thought of as the synthesizer of the Fa chia and its last and greatest theorizer; he maintained that the "return to the Golden Age" in history as advocated by major philosophical schools, was not practicable, and suggested instead, that because of new circumstances (such as increase in population and decrease in

supplies), new problems can only be solved by new measures; this conception of history as a process of change was a revolutionary view as against the prevailing theories of the other schools of ancient China (a return to the "old days").

FA HSIEN (fl. AD 5th century) : Chinese Buddhist priest, traveler, and writer; visited India from approx. 405 to 412 AD visiting scenes of the Buddha's life, copying Buddhist texts, etc.; after returning to China he settled at Nanking where he wrote an account of his travels and translated Buddhist texts into Chinese.

FAN OR FU : the greatest of all laws; that which is responsible for phenomenal change; the law of reversal as taught by Lao Tzŭ (q.v.); a thing or action upon reaching an extreme then reverts; the laws that govern the changes of things are called invariables by Lao Tzŭ; he says "To know the invariables is called enlightenment" (*Chuang-tzu*, ch. 16).

FANG HSIN : the "lost heart"; the mind which has turned away from human-heartedness and righteousness (Mencius).

FANG SHIH : scholars with formulae"; hereditary experts in various occult arts : alchemists, and magicians who (in ancient feudal times) had to be consulted when any act of importance was contemplated; practitioners were mostly within the Yin-Yang and Taoist philosophies.

FA YEN : *Model Speeches;* authored by Yang Hsiung (53 BC-AD 18), q.v.; contains an attack on the Yin-Yang school (q.v.) and at the same time praise for Mencius (q.v.).

FÊNG-LIU : "wind and stream"; the quality of the man who has a mind transcending the distinctions of things and who lives "according to himself [his own nature] but not according to others"; *cf. svadharma, Vol., I, Part I;* elegance, romanticism, spontaneity, intuitive knowledge, aesthetic sense, are characteristics of feng liu; a term associated mostly with Taoism (q.v.).

FENG-SHANG : a ceremony in honor of Heaven or the Sovereign on High, the performance of which is supposed to grant immortality to the participant.

FENG-SHUI : "wind and water"; based on the concept that man is the product of the universe, therefore his house or burial place must be arranged as to be in harmony with the natural forces, i.e., with "wind and water".

FEUDALISM : in ancient China the aristocrats were not only political rulers but feudal landlords; and since they were the only persons with opportunity for education, their houses were not only centers of political and economic power, but also centers of learning; attached to them were officers who possessed specialized knowledge; the common people or shu min, had no chance to become educated, so among them were no men of learning; this feudal system was formally abolished by Ch'in Shih Huang Ti, the First Emperor of the Ch'in dynasty (q.v.), in 221 BC.

FILIAL PIETY : a Confucian emphasis.

FIRST MAN : *see P'an-ku, infra.*

FIVE CONSTANT VIRTUES, THE : the five ch'ang (norm or constant) upheld by all Confucianists as the qualities of the Superior Man : (1) jen or human-heartedness; (2) yi or righteousness; (3) li or propriety; (4) chih or wisdom; (5) hsin or good faith; according to Tung Chung-shu (177-104 BC), q.v., the five ch'ang are the virtues of the individual, and the three kang (q.v.) are the ethics of society.

FIVE ELEMENTS, THE : or wu hsing; *aka* the five powers; metaphysical and physical forces named in the *Grand Norm* (q.v.) which, through interaction with the Great Ultimate or Reason, causes the creation of material things; designated as : water, fire, wood, metal, and soil, by Chinese philosophers.

FIVE FUNCTIONS, THE : one of the "Nine Categories" listed in the *Grand Norm* or *Hung Fang* (q.v.) to be possessed by a sovereign to insure favorable interaction between Heaven and Earth, Nature and man; the Five Functions as enumerated in the *Hung Fang* are : personal appearance, speech, vision, hearing, and thought; "Personal appearance should be decorous; speech should follow order; vision should be clear; hearing distinct; thought, profound; for decorum produces solemnity; following order, regularity; clearness, intelligence; distinctness, deliberation, profundity, wisdom; the solemnity of the sovereign will be followed by seasonable rain; his regularity, by seasonable sunshine; his intelligence, by seasonable heat; his deliberation, by seasonable cold; his wisdom by seasonable wind" *Book of History*, part V, Book 4).

FIVE PECKS OF RICE WAY : the Wu Tou Mi Tao (q.v.); so called because its founder, Chang Tao-ling (fl. AD 1st century) q.v., exacted five pecks of rice as the entrance fee into his society.

FIVE POWERS, THE : wu te; *aka* the five elements (wu hsing), q.v.

FIVE SOCIAL RELATIONSHIPS, THE: traditionally in China they are : those between sovereign and subject; father and son; elder and younger brother; husband and wife; and friend and friend; much of Confucianism (q.v.) is the theoretical basis of the social system.

FLUX : according to Hsiang-Kuo (fl. AD 4th cent.) : considers the universe as being in a continuous state of flux; he writes in his *Commentary on the Chuang-tzu* : ". . .the old does not stop for a moment, but immediately becomes the new; all things ever change . . .; we ourselves in the past are not we ourselves now; we still have to go forward with the present; we cannot keep ourselves still" (Ch. 6); *the *Commentary* thought by some historians to have been plagiarized from the work of an earlier scholar, Hsiang Hsiu (AD 221-300).

FOOT-BINDING : a practice prevalent in China from the latter years of the T'ang dynasty (AD 618-907), q.v., until 1911; women's feet were tightly bound in early childhood in tiny embroidered shoes, deforming and reducing the feet in size to match an aesthetic ideal and to give them a teetering walk considered sexually alluring, and to indicate they need

not work.

FORM WITHOUT FORM : the Tao of Taoism (q.v.).

FOUR BEGINNINGS : according to *Mencius* (371-289 BC) : "the feeling of commiseration is the beginning of humanheartedness; the feeling of shame and dislike is the beginning of righteousness; the feeling of modesty and yielding is the beginning of propriety; the sense of right and wrong is the beginning of wisdom; man has these four beginnings, just as he has four limbs . . ." (*Mencius*, IIa, 6).

FOUR BOOKS, THE : *Confucian Analects* or *Lun Yü* (q.v.); *Book of Mencius* (q.v.); *Doctrine of the Mean* or *Chung Yung* (q.v.); and the *Great Learning* or *Ta Hsüeh* (q.v.); were the first ones children were taught when they went to school.

FOUR CONSTANT VIRTUES : according to *Mencius* (371-289 BC) : human-heartedness, righteousness, propriety, and wisdom, all of which stem from the *four beginnings* (q.v.); Confucianism in general holds to one more constant virtue—good faith.

FOUR EMBLEMS : or the four Hsiang are : ⚌ ; ⚍ ; ⚎ ; ⚏ ; in the *Appendices* (q.v.) it is said concerning the abstract symbols of the *Yi* (q.v.); "In the *Yi* there is the Supreme Ultimate which produces the Two Forms [the Yin and Yang]; the Two Forms produce the Four Emblems, and these Four Emblems produce the 8 trigrams (q.v.)" (III).

FOUR SOCIAL CLASSES, THE : divided by Chinese philosophers into the "root"—scholars; farmers, artisans and the "branch"—merchants; the latter is the lowest because one must have production before one has exchange; the scholars were usually landlords, and the farmers were the peasants who cultivated the land.

FRANCIS XAVIER (AD 1506-1552): Jesuit missionary to the Orient; died while in Goa organizing a mission to China; his associates, however, carried Catholicism to China.

FREEDOM AND HAPPINESS: discussed in the *Chuang-tzu* (q.v.) as "absolutes"—transcendence of the distinctions between things; all things function according to their natures and are free and enjoy themselves; Chung Tzŭ (369-286 BC), q.v., concludes that the truly independent man is one who transcends the finite and loses "self", becomes one with the infinite, so that he enjoys absolute happiness.

FU: "correspondence"; especially between Heaven and man; Tung Chung-shu (177-104 BC) writes: "Heaven has its own feelings of joy and anger, and a mind which experiences sadness and pleasure, analogous to those of man; thus if a grouping is made according to kind, Heaven and man are one" (*Ch'un-ch'iu Fan-lu*, ch. 49).

FŬ HSÎ (fl.c. 2800 BC): legendary emperor of China; reputed to have invented the Eight Diagrams (later the basis of the *I Ching*, q.v.); thought to have originated a calendar, invented writing, formulated laws of marriage, taught early men of China how to domesticate animals, make

1	2	3	4	5	6	7	8
☰	☱	☲	☳	☴	☵	☶	☷
khien	tui	li	kan	sun	khan	kan	khwan
Heaven, sky	Marsh or lake	Fire; sun	Thunder	Wind; wood	Rain; streams; the Moon	Hills, mountains	The earth
S.	S.E.	E.	N.E.	S.W.	W.	N.W.	N.

iron implements, fish with nets, and to play upon musical instruments which he invented; *cf. Wên Wang, infra.*

FU TA-SHIH (AD 493-564): contemporary of Bodhidharma (q.v.); followed the Ch'an (q.v.) point of view; tradition makes him the inventor of the luntsang, a system of revolving shelves for keeping the Chinese *Tripiṭaka* (*see* vol. I, part 1); reserved by Buddhists as a kind of god of literature.

G

GOD: as Creator does not appear paramount in any Chinese philosophy; *see Personal God, infra.*

GODS: *see Pantheon, infra.*

GOLD: *see alchemy, supra.*

GOLDEN AGE: of Chinese philosophy was during the latter centuries of the Chou dynasty (722 to 221 BC), q.v.

GOLDEN MEAN, THE: *Chung Yung* (q.v.); one of the Confucian *Four Books* (q.v.); *see Doctrine of the Mean, supra.*

GOLDEN RULE: a Confucian ethical principle; *see chung, supra; jen; shu; "Silver Rule," infra.*

GOVERNMENT, THEORY OF: *see Polity, infra.*

GRADUAL ATTAINMENT, SCHOOL OF: the short-lived Northern school of Ch'anism; founded by Shen-hsiu (died AD 706); as opposed to the Southern school of Ch'anism teaching "sudden enlightenment" which was founded by Hui-neng (AD 638-713).

GREAT HARMONY, THE: a name for the Ch'i (q.v.) in its entirety.

GREAT LEARNING, THE: *Ta Hsūeh* (q.v.) one of the Confucian *Four*

Books (q.v.).

GREAT MORALE, THE : Hao Jan Chih Ch'i (q.v.); a special term used by Mencius (371-289 BC), q.v., difficult to translate; a matter concerning man and the universe, and, therefore, is a supermoral value; a morale of the man who identifies himself with the universe, so that, as Mencius says, "it pervades all between Heaven and Earth".

GRAND NORM, THE : known as *Hung Fan* (q.v.) or the *Great Plan*; a section of the *Book of History*, Part V, Book 4; traditionally the "Grand Norm" is sold to be the record of a speech delivered to King Wu of the Chou dynasty (q.v.) by a prince of the Shang dynasty (q.v.) which King Wu conquered at the end of the 12th century BC; gives importance to the Wu Hsing (Five Elements theory. q.v.).

"*GREAT ONE, THE*" : a term used by Hui Shih (350-260 BC) referring to the totality of all that is, and which he defines as "that which has nothing beyond".

GREAT ULTIMATE, THE ; li (q.v.) in its cosmic operations, where it impels the vital energy to generate movement and change and thereby are produced the two energy-modes of *Yin and Yang* (q.v.) and the *five elements* (q.v.), according to Confucius (551-479 BC) and Mencius (371-289 BC); *more at T'ai Chi, infra.*

GREAT VOID, THE : the ch'i (q.v.) in its state of dispersion in which it is no longer visible; term used by Chang Tsai (AD 1020-*c.* 1077), q.v., in the *Cheng Meng* (q.v.).

GREAT WALL, THE : built by the Duke of Ch'in (q.v.) in the 3rd century BC; constructed as a defensive fortification from the attack of the Hsuing-nu or Huns on the north; extends about 1,500 miles from the Gulf of Chihli of the Yellow Sea to the gates of Asia; one of the greatest building enterprises undertaken by man; built of earth and stone. and its eastern section is faced with bricks; frequently modified in later centuries; sections built in the 15th and 16th centuries are nearly 30 feet high, and wide enough for a column of troops; towers 40 ft. high are situated at intervals of 200 yards along the wall.

GUARDIANS OF THE DOOR : Men-shen; two mythical beings, Shen-t'u and Yu-lu, who, in ancient Chinese mythology, were entrusted with the task of preventing the spirits of the dead from escaping out of hell to disturb the peace of the living; likenesses are painted on outer doors of Chinese houses, one character having a red or black face, the other a white face; they are the Door Gods.

H

HAN DYNASTY (205 BC-AD 220) : *1* divided into two periods : earlier or Western (205. BC-9 AD) founded by Liu Pang; and later or Eastern Han (AD 25-220) founded by Kuang Wu-ti; the two dynasties were interrupted

by the reign of the usurper Wang mang (q.v.) are known for the establishment of the literary civil service *examination system* (q.v.), revival of letters, the introduction of Buddhism, and extension of territory; *2 Minor Han* (AD 221-264) *: aka* Shu Han; founded by Lui Pei, ruling in West China; *see also Dynasties of China, supra.*

HAN FEI TZŪ died 233 BC) : theorist of the Legalist School (q.v.); disciple of Hsün Tzŭ (298-238 BC), q.v.; advocated government by law; an expert on criminal law; influenced by Taoism (q.v.); imprisoned by jealous former schoolmate, Li Ssŭ, the premier of Ch'in; committed suicide by order of the latter.

HAN-FEI-TZŪ : the work of Han Fei Tzŭ (died 233 BC), q.v.; on authority, law or regulation, and the method and art of conducting affairs and handling of men; i.e., "statecraft".

HAN T'UI-CHIH (AD 767-824) : *aka* Han Yü (q.v.); Neo-Confucianist scholar, poet, and essayist.

HAN YŪ (AD 768-824) : *aka* Han T'ui-chih; Han Wên-kung; scholar of the Neo-Confucianist movement; poet, and essayist; called the "Prince of Literature"; attempted to reinterpret such works as the Ta Hsüeh (q.v.) or *Great Learning* and *Chung Yung* (q.v.) or *Doctrine of the Mean* in such a manner as to make them functional for his time; a serious champion of the point of view of Mencius (371-289 BC); known for his essay entitled *Yüan Tao* or "On the Origin and Nature of Truth" in which he maintains that the Taoist's mystic interpretation of the meaning of the Tao (q.v.) in which they immerse themselves in a mysterious something within Nature, is a perversion of the traditional Tao—a forsaking of the ancient way of reason, society, and productive work that led the ancient rulers of China to serve their fellows; *see Neo-Confucianism, infra.*

HAO JAN CHIH CH'I : the Great Morale (q.v.); a special term used by Mencius (371-289 BC). q.v.

HAPPINESS, ABSOLUTE : a concept of Hsiang-Kuo (died AD 312); *see freedom and happiness, supra.*

HARM AND PROFIT : the eternal counterparts of pain and pleasure; a concept of Mo Tzŭ (*c.* 470-390 BC), q.v.; *see also Mohist School, infra.*

HEARTH GOD OF THE : Tsao-shen or Tsao-wang; once the spirit of the alchemy furnace; honored by the Han emperor, Wu Ti (fl. 2nd cent. BC); now a domestic god who witnesses the acts and words of every member of the family with whom he lives, and keeps a record of them; every year on the 23rd day of the 12th month he ascends to Heaven to make his report to the August Personage of Jade (q.v.) who, on the basis of this report, allots the (family happiness or misfortune during the coming year.

HEAVEN : according to *Hsiang-Kuo,* q.v.; T'ien or T'ien Ti (literally "Heaven" or "Heaven and Earth," or the Universe) is the totality of all that is; to see things from the point of view of T'ien and to identify oneself with T'ien is to transcend things and their differences, or, as it

is said in Neo-Taoism (q.v.), "to transcend shapes and features';' according to *Hsün Tzŭ* (298-238 BC), q.v.; it is only the sage who does not seek to know Heaven; the vocation of man is to utilize what is offered by Heaven and Earth and thus create his own culture; as nature according to *Mencius* (371-289 BC), q.v.; through the full development of his nature, a man cannot only *know* Heaven, but can also become one with Heaven, and thus become a sage; according to *Tung Chung-shu* (177-104 BC), q.v.; since a man is part of Heaven, the justification of the behavior of the former must be found in the behavior of the latter.

HEAVEN WORSHIP : formal ceremonies performed in behalf of the people by the Chou and subsequent emperors, because of their believed appointment by Heaven; the object of the worship was to insure harmony between earth and Heaven (q.v.).

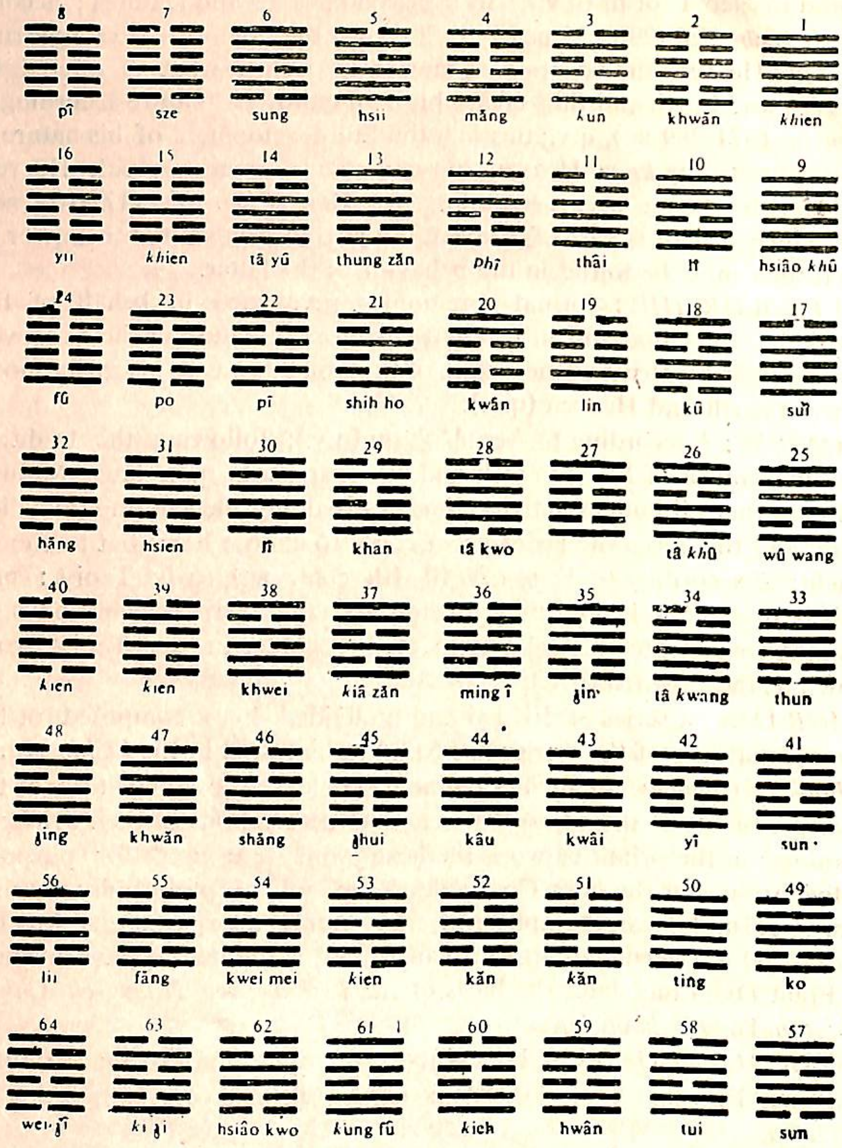
HEDONISM : *1* according to *Neo-Mohism* (q.v.); following the tradition of utilitarianism of Mo Tzŭ (5th and 4th cent. BC), q.v., later Mohists maintain that all human activity aims at obtaining benefit and avoiding harm; and to choose the lesser harm is not to choose harm but to choose benefit; *2* according to *Yung Chu* (fl. 4th cent. BC), early Taoist : prescribed an extreme hedonism according to some writers who have in this manner interpreted the "Yang Chu," a chapter in the Taoist work known as the *Lieh-tzu* (q.v.).

HEXAGRAMS : a series of divided and undivided lines composed of the 64 combinations of the 8 trigrams (q.v.) to be found in the *I Ching* (q.v.) or *Book of Changes*, an ancient Chinese classic; the original text of the *I Ching* consists of these hexagrams and of descriptions of their symbolic meanings; in the primitive work the hexagrams were used for purposes of divination, but the later Confucianist school of philosophy applied them to cosmological, metaphysical, and moral interpretations; Fu Hsi (fl. *c.* 2800 BC), legendary emperor of China, is reputed to have invented the Eight Diagrams, later the basis of the *I Ching; see Huang-chi Ching-shih; Yin-Yang School, infra.*

HISTORICAL RECORDS : China's first great dynastic history; attributed to Ssŭ-ma T'an and his son Ssŭ-ma Ch'ien fl. 2nd cent. BC); *see Shih Chi, infra.*

HISTORY, BOOK OF : one of the "Six Classics" (q.v.); *see Shu Ching, infra.*

HISTORY, PHILOSOPHY OF : most Chinese philosophers consider the process of history to be one of continuous degeneration in which everything of the present falls short of the ideal past; according to Lao Tzŭ (604-531 BC), q.v., as well as the "Appendices" (q.v.); when a thing is negated a new thing simply repeats the old—a philosophy characteristic of agrarian people; thus, with few exceptions, major philosophers take a regressive view of history; to this view the Legalists, the last major school of the Chou period, takes exception, viewing the changing needs of the time realistically; the increase in population and the dwindling



The 64 Hexagrams

supplies is their basis for changes and a forward look to history; according to *Han Fei Tzū* (died 233 BC). new problems can only be solved by new measures and not by regression to "old times"; before Han Fei, *Lord Shang* (died 338 BC) had said similarly, "When the guiding principles of the people become unsuited to the circumstances, their standards of value must change; as conditions in the world change, different principles are practised" (*Book of Lord Shang*, II, 7); according to *Tsou Yen* (fl. 3rd cent. BC) : changes in dynasties in history are influenced by the movements of the *Five Powers* (q.v.); a certain dynasty, because of its association with a certain Power, is obliged to conduct its government in a manner appropriate to that Power; *Tung Chung-shu* (177-104 BC,

q.v. : maintains that the succession of dynasties does not depend upon the movement of the Five Powers, but upon a sequence of what he calls the "Three Reigns"; these are the Black Reign or Hsia dynasty (traditionally 2205-1766 BC); the White Reign or the Shang dynasty (c. 1766-1122 BC); and the Red Reign or the Chou dynasty (c. 1122-255 BC); these constitute a cycle of evolution in history; after the Chou dynasty, the new dynasty would again represent the Black Reign and the same sequence would occur; these reigns, Tung maintains, retain basic, unchangeable principles which are what he calls the Tao; therefore, while the king of a new dynasty may have the reputation of changing his institutions, he does not, and cannot, in fact, alter the basic principles.

HO : "harmony" employed in Confucianism (q.v.) in the sense of the other end of the balancing rod from chung or "timely"; just right.

HOLY MOTHER : Sheng-mu; *aka* Pi-hsia-yuan-chun; in Chinese mythology : the Princess of Streaked Clouds, daughter of the Emperor of the Eastern Peak; she protects women and children and presides over births; the greatly venerated goddess is usually represented sitting, and wearing a headdress of three birds with outstretched wings.

HO HSIEN-KU : the "Maiden Immortal"; one of the Eight Immortals (q.v.).

HO HSIU (AD 129-182) : philosopher of the Han dynasty (q.v.); wrote a commentary on the *Kung Yang Commentary* (on the *Ch'un Ch'iu*, q.v.); elaborates on the Confucian theory of the "three ages"—the age of decay; the age of "approaching peace"; and finally, the age of "universal peace".

HO YEN (died AD 249): a philosopher of the Sentimentalist School of Neo-Taoism (q.v.); maintaining that the sage is indifferent to pleasure or anger, sorrow or gladness.

HSIA DYNASTY (c. 2205-1766 BC) : first historical dynasty of Chinese emperors; founded by Yü (died c. 2197 BC); according to tradition had 17 rulers; simplicity and informal living was its keynote; succeeded by the Shang dynasty (1765-1123 BC); *seen Dynasties, supra.*

HSIANG HSIU (c. AD 221-c. 300) : a philosopher of the Rationalist School Neo-Taoism (q.v.); wrote an important *Commentary on the Chuang-tzu*; extended, it is said, by Kuo Hsiang (died AD 312), q.v.; *see Hsiang-Kuo, infra.*

HSIANG-KUO : an interpretation of the *Chuang-tzu* embodied in the important *Commentary on the Chuang-tzu* disclosing the similar ideas of both Hsiang Hsiu (q.v.) Kuo Hsiang (q.v.); they made an important revision in the original Taoism of Lao Tzŭ; Ksiang-Kuo maintain that the Tao is really wu, i.e., "nothing" or "nothingness," as against Lao Tzŭ and Chuang Tzŭ who maintain that the Tao is Wu, but by Wu they meant "nameless".

HSIANG-KUO COMMENTARY : on the *Chuang-tzu* (q.v.); emphasizes living according to reason.

HSIANG TSUNG : *aka* Wei-shih Tsung; School of Subjective Idealism: adhering to the Buddhist philosophical traditions of India; introduced by the famous Chinese pilgrim to India, Hsüan-tsang (AD 596-664), q.v.

HSIAO : filial piety; an expression of jen or human-heartedness (q.v.).

HSIAO I :"the little unit"; the smallest that has nothing within itself, according to the Pien che or Sophists (q.v.).

HSIAO JEN., lit., "small man"; the inferior man; the opposite of the superior man (q.v.).

HSIAO KU : "minor cause"; is that the obtaining of which a thing may not necessarily be so, but without the obtaining of which a thing will never be so (Neo-Mohism); *see ku, infra.*

HSIAO-SHU CHIA : Story Tellers School; one of the "hundred" schools of Chinese classification; said by Liu Hsin (46 BC-AD 23), q.v., to have had its origin in the Petty Offices, and was created by those who picked up talk of streets and repeated what they heard wherever they went; thought by Liu Hsin to have very little philosophical value.

HSIEH AN (AD 320-385) : Prime Minister of the Chin court, who was considered a sage because he "dispersed emotion with reason"; i.e., he calmly and quietly arranged and directed the famous battle of the Fei River in the year 383, and won a decisive victory against the invaders, the Ch'in army.

HSIEH LING-YÜN (died AD 433) : professed that Buddhahood is to be achieved by Sudden Enlightenment, in opposition to another theory, that of gradual attainment, according to which Buddhahood is to be achieved only through the gradual accumulation of learning and practice; Hsieh's theory is preserved in his *Pien Tsung Lun*, or "Discussion of Essentials"

HSIEN : the morally perfect man; he who lives in the moral sphere of living; i.e. he must act and live with an understanding of the moral principles.

HSIEN FÊNG (AD 1831-1861) : *aka* I Chu; Emperor (AD 1851-1861), 7th of the Ch'ing or Manchu dynasty (q.v.); took as concubine Yehonala who later became the Dowager Tzu Hsi (q.v.).

HSIEN TSUNG (AD 9th century) : 13th emperor of the T'ang dynasty (q.v.): an advocate of Buddhism.

HSI MING : "Western Inscription"; famous passage of the *Cheng Meng* (q.v.); maintains that, since all things in the universe are constituted of one and the same Ch'i (q.v.), men and all other things are but a part of one great body.

HSIN : "good faith"; "mind"; "heart"; "spirit"; best translated as Absolute Mind (Suzuki).

HSING : "nature of man"; what is imparted by Heaven (q.v.).

HSING HSIA : "within shapes"; corporeality; "what are hsing hsia or within shapes, so that they have shapes and body. are things" *Chu-tzu Yu-lei* or *Classified Recorded Sayings of Master Chu*, chüan 95), from Chu Hsi (q.v.) *cf., hsing shang, infra.*

HSING SHANG : what is above corporeality, such as the Moral Law

(Tao); Chu Hsi (AD 1130-1200), q.v. states : "What are hsing shang or above shapes, so that they lack shapes or even shadows, are Li, "the Rational Principle; *cf. hsing hsia, supra.*

HSING TSUNG : Universal Mind school; the Northern school of Ch'anism (q.v.) founded by Shen-hsiu (died AD 706); teaches that the "very mind is Buddha," and that Enlightenment comes through gradual learning; as against the Southern school (Empty school), founded by Hui-neng (AD 638-713), which teaches the opposite—"not-mind and not-Buddha," and sudden enlightenment; the Hsing tsung did not long survive.

HSIN HSÜEH : *aka* Lu-Wang School; School of Universal Mind; a school of Neo-Confucianism (q.v.) founded by Ch'eng Hao (AD 1032-1085), continued by Lu Chiu-yüan (AD 1139-1193) and completed by Wang Shou-jen (AD 1473-1529); teaches "the universe is my mind; my mind is the Universe"; as against the teaching of Ch'eng Yi (AD 1033-1108), who says, "nature is Li"; *see Li, infra.*

HSI WANG MU : Lady-Queen of the West; in ancient legends, the wife of the *August Personage of Jade* (q.v.), and places her dwelling on the highest level of Heaven; but she retains her attributes and continues to furnish the peaches (q.v.) of Immortality for the banquets of the gods.

HSŪAN HSÜEH : "dark learning"; an epithet for Neo-Taoism (q.v.).

HSÜAN-TSANG (AD 596-664) : famous Chinese pilgrim to India; founder of the Hsiang tsung or Wei-shih tsung (q.v.) (School of Subjective Idealism), a school of Buddhism in China.

HSÜAN T'UNG (AD 1906-) : *aka* P'ui or Pu-yi; last emperor (1908-1912) of the Ch'ing or Manchu dynasty (q.v.) of China; abdicated 1912 upon the establishment of the Republic.

HSŪN CH'ING (fl. 3rd cent. BC) : Confucian scholar; *see under* Hsün Tzŭ, *infra.*

HSÜN TZŬ (300-235 BC or 298-238 BC) : *aka* Hsün Ch'ing, personal name is K'uang; scholar of the Realist wing of Confucianism (q.v.); one of the three greatest figures of the school of Literati (q.v.) in the Chou dynasty (q.v.); best known for his theory of human nature—that it is originally evil, in direct opposition to Mencius (371-289 BC), q.v., who holds that human nature is originally good; Hsün Tzŭ propounds the belief that "the nature of man is evil; his goodness is acquired training" (*Hsün-tzu* ch. 23); this view caused Hsün Tzŭ to emphasize, even more than did Confucius (q.v.), the importance of li—the ceremonies and rules of proper conduct, and the duty of the state to enforce education in li upon disorderly humanity; he put his ideas in a treatise comprising 32 books; affirmed the artificial nature of society; lived to an extreme old age (120 years, according to legend); retired at 86 to the kingdom of Ch'u, gathering a group of disciples which included Han Fei (q.v.) and Li Ssŭ (q.v.).

HSÜN-TZU : the philosophical work of Hsün Tzŭ (q.v.); a lengthy treatise on the nature of man as evil, his goodness as acquired learning.

HUAI-JANG (died AD 744) : philosopher of Ch'anism; Master of Ma Tzŭ

(q.v.).

HUAI NAN TZŪ (died 122 BC) *aka* Liu An ; scholar-philosopher of the 2nd century BC with Taoist leanings; devoted himself considerably to Yin-Yang (q.v.) interactionism; grandson of Liu Pang (q.v.); author of a treatise (*Huai-nan-tzu*) that became a standard Taoist text; became involved in occult studies and the search for the elixir of immortality; accused of political intrigue; committed suicide.

HUAI-NAN-TZU : standard Taoist work of the 2nd century BC by Huai Nan Tzŭ (q.v.); commentary on the fundamental ideas of Yang Chu (440-360 BC); also contains some treatment of alchemy.

HUANG-CHI CHING-SHIH : Cosmological Chronology"; the major work of Shao Yung (AD 1011-1077), philosopher of the school of Neo-Confucianism (q.v.); contains an elaborate chronological diagram of the world, developed from the *Book of Changes* (q.v.); consists of a series of hexagrams, and showing the rise and decline of each cycle of time; according to Shao Yung and other Neo-Confucianists, the Yang (q.v.) is the constructive force of the universe, and the Yin (q.v.) is the negation of the Yang, and is thus the destructive principle; interpreting the Yin and Yang in this sense, the cosmological law represented by the diagram indicates the way in which all things of the universe go through phases of creation, progression, and finally, destruction.

HUANG KAN (AD 488-545) : Confucian scholar and commentator; noted for his *Sub-Commentary on the Analects.*

HUANG TI: *aka* the "Yellow Emperor"; one of the three great legendary emperors of China; supposed to have invented bricks, vessels of wood and clay, the calendar, and money, and whose principal wife introduced the people to silk-worm culture.

HUANG TSUNG-HSI (AD 1610-1695): a nationalistic scholar who opposed the Manchus in his *Sung Yüan Hsüeh-an* or *Biographic History of Confucianist Philosophers of the Sung and Yüan Dynasties.*

Huan T'uan (n.d.): important leader of the School of Names (q.v.) of whose history little is known.

HUI-CHIAO (died AD 554): biographer of Tao-sheng, Chinese Buddhist; wrote the *Kao-seng Chüan* or *Biographies of Eminent Buddhist Monks.*

HUI-K'O (AD 486-59): *aka* Hui-k'e; end Patriarch of Chinese Buddhism, succeeding Bodhidharma (q.v.).

HUI-NENG (AD 638-71): 6th Patriarch of Chinese Buddhism; successor to Hung-jen (AD 605-675); founder of the Southern school of Ch'anism (q.v.); native of the present Kwangtung province; became a student under Hung-jen, and was appointed by the latter as his successor: *cf. Shen-hsiu, infra.*

HUI-SHIH (350-260 BC): philosopher and one of the founders of the School of Names (q.v.); known for his great learning and his theory of relativity (q.v.); his writings, unfortunately, are lost, and what is known of his ideas are those preserved in the *Dhuang tzu* (q.v.).

HUI-SSŪ (AD 515-577): Taoist alchemist who made a definite distinction between exoteric alchemy, which is concerned with concrete substances, and esoteric alchemy, which employs only the "souls" of the same substances; *see alchemy, supra.*

HUI-YŪAN (died AD 416): great Chinese Buddhist monk; advocated the best method of spiritual cultivation is to do one's tasks without deliberated effort or purposeful mind; a good deed does not entail reward; this is exactly what the Taoists call wu-wei (nonaction) and wu-hsin (no-mind).

HUMAN-HEARTEDNESS: "humaneness"; "li"; central idea in Confucianism (q.v.); for other interpretations of *li, see under heading, infra.*

"*HUNDRED SCHOOLS*": mentioned in the *Shish Chi* or *Historical Records* (q.v.); completed in 86 BC by Ssŭ-ma T'an and Ssŭ-ma Ch'ien) are grouped into the following six: *1* Yin-Yang school (q.v.); *2* Ju chia or Literati school (q.v.); *3* Mo chia or Mohist school (q.v.); *4* Ming chia or School of Names (q.v.); *5* Fa chia or Legalist school (q.v.); and *6* Tao-Te chia or School of the Way and its power (q.v.); a later historian, Liu Hsin (46 BC-AD 23), who attempted to classify the "hundred schools" mentions these six and adds four more: *1* Tsung-heng chia or School of Diplomatists (q.v.); *2* Tsa chia or School of Eclectics (q.v.) *3* Nung chia or School of Agrarians (q.v.); and *4* the School of Story Tellers (q.v.).

HUNG FAN: The Grand Norm (q.v.); a section of the *Book of History* (q.v.).

HUNG-JEN (AD 605-675:) 5th Patriarch of Chinese Buddhism (q.v.); appointed Hui-neng (q.v.) his successor; proposed the thesis of silence for Ch'anism (q.v.).

HUNG MING CHI: Collected Essays on Buddhism; a work complied by Seng-yu (died AD 518).

HUNGRY GHOSTS, THE: the hosts of spiritual beings who inhabit the nether world, and who await release and transfer to the Land of Purity; a Buddhist concept.

I

I OR YI: *1* "right attitude"; "righteousness"; one of the *five constant virtues* (q.v.); according to Mencius (q.v.); *2* "all-embracing love" according to Mo Tzŭ (q.v.); *3* "power or virtue" obtained from the universal Tao, according to Lao Tzŭ (q.v.); *4* the state of having "no knowledge," which comes only after one has passed the stage of having knowledge—an achievement of the spirit according to Yen Hui (fl. 6th cent. BC), q.v.; *5* "unity of mind" according to Hsün Tzŭ (298-238 BC); *6* the "Supreme Ultimate" according to Neo-Confucianism (q.v.); *7* "motive," an "ema-

nation from mind" according to Wang Shou-jen (AD 1473-1529), q.v.

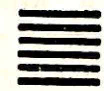
ICCHANTIKA : the being who opposes Buddhism; even such a person is capable of achieving Buddhahood on the premise that every sensient being has the Buddha-nature, according to Tao-sheng (died AD 434), q.v.

I CHING : *aka Yi Ching*; one of the *Six Classics* (q.v.) of ancient China; *The book of Changes*; originally a book of divination, the Confucianists later gave it cosmological, metaphysical, and ethical interpretations which constitute the "Appendices" now found in it *Origin of*: the original text of this book consists of what are known as the 8 trigrams, each made up of 3 undivided or divided (representing odd and even) lines, as follows:





by combining any two of these trigrams with one another into diagrams of 6 lines each :,





etc., a total of 64 combinations is obtained which are known as the 64 hexagrams; the primitive *I Ching* consists of these hexagrams, and descriptions of their supposed symbolic meaning; modern philosophical schools have advanced the theory that the trigrams and hexagrams were invented early in the Chou dynasty (1122 BC) as imitations of the cracks formed on a piece of tortoise shell or bone that was practiced under the Shang dynasty (c. 1766-1123 BC); the method consisted of applying heat to a shell or bone, then, according to the resultant cracks, determining the answers by the application of divination; such cracks, however, assumed an indefinite number of variations, and so it was difficult to interpret them according to any fixed formula; therefore, during the early Chou period this method of divination was supplanted by a method in which the stalks of the milfoil plant were shuffled together so as to get varying lengths and combination of odd and even numbers; it is now thought that the undivided and divided lines of the trigrams and hexagrams are graphic representations of these combinations; thus the diviners, by shuffling the stalks of milfoil, could obtain a set of lines that, by reading the comments on it contained in the *I Ching*; an answer to the question on which divination was made, could be obtained; during the latter part of the Chou dynasty supplementary interpretations were added—some moral, some metaphysical, some cosmological—which constitutes a series of appendices known as the "Ten Wings"; *Cosmology of*: springs from the theory of "returning", or transformation and change (yi); the "Appendices" emphasize that all things in the universe are forever in a process of change; the comment

on the third line of the 11th hexagram states: "There is no level place without a bank, and no departure without a return," the formula according to which things undergo change; further explanation of natural process may be found in the same "Appendix" which reads: "Following the existence of Heaven and Earth then is the existence of all things; following the existence of all things, there is the distinction of male and female; following this distinction, there is the distinction between husband and wife; following this distinction, there is the distinction of father and son; following this distinction there is the distinction between superiority and inferiority; following this distinction, there are social order and justice"; these progressions the "Appendix III" purports to show, are represented by one hexagram followed by another which is opposite in character; the arrangement of the hexagrams implies three main ideas: *1* that all that happens in the universe forms a continuous chain of natural sequence; *2* that in the process of evolution, everything involves its own negation; and *3* that in the process of evolution "there can never be an end to things" *see Yin-Yang, infra*); *Metaphysics of* the most important metaphysical idea advanced by the Confucianists in the "Appendices"—as in Taoism (q.v.)—is that of the Tao, or the Principle of things, yet it is quite different from the concept of Tao of the Taoists; for the latter, Tao is nameless or unnamable, but for the authors of the "Appendices," not only is Tao namable, but strictly speaking, it is Tao and Tao only that is thus namable; the Tao of Taoism is the unitary "that" from which springs the production and change of all things in the universe; the Tao of the "Appendices," on the contrary, are multiple, and are the principles which govern each category of things in the universe; as such they are somewhat analogous to the concept of the "universal" in Western philosophy; for example, in the explanation of the "Appendices," that by which hard things are hard would be called the Tao of hardness; this Tao of hardness is, in other words, separable from the hardness of individual physical objects, and constitutes a namable metaphysical principles; this idea of tao is extended to all phenomena and relations, e.g., the tao of kingship, fatherhood, sonhood, etc.,—they are what a king, a father, a son *ought* to be; each of them is represented by a name and an individual should act (ideally) according to the various names; the comments on the hexagrams are considered by the Confucianists as formulas, each representing one or more tao or universal principle; the comments on the entire 64 hexagrams and their 384 individual lines are thus supposed to represent all the tao of the universe; *Condensed from Fung, *A Short History of Chinese Philosophy*, Chap. 12 and 15, *et passim.*

I-CH'UAN (AD 11th-12th century): the famous Ch'êng brothers (q.v.).

IDEAS, SCHOOL OF: a school of Neo-Confucianism (q.v.) with premises similar to the Platonic Ideas; carried on by Chu Hsi (AD 1130-1200); Chu Hsi subscribes to Sudden Enlightenment and promulgates a method of spiritual cultivation of the Li (q.v.) of all things which are in our

nature; this is not unlike that of Plato's theory of previous knowledge, who says, "We acquire knowledge before birth of all essences" (*Phaedo* 75); and because there is this previous knowledge, therefore, he who "has learned to see the beautiful in due course and succession," can "suddenly perceive a nature of wondrous beauty" (*Symposium* 211); this, also, is a form of Sudden Enlightenment; *see Li hsüeh, infra.*

I-KUAN : the "one thread" that runs through the teachings of Confucius; the doctrine of being true to the principles of one's nature and the humane exercise of them toward others; *see Chung Yung, supra*

INVARIABLE, THE : the Tao (q.v.); *see ch'ang, supra.*

INVESTIGATION OF THINGS : a concept of Chu Hsi (AD 1130-1200); *see ko wu; Wang Hang-Ming—infra.*

J

JADE : a hard, tough, and highly colored stone widely used for fine carvings and jewelry; in ancient China it ranked with gold and other precious stones; it was thought to be the prolonger of life, to have curative and preservative values and was buried with the dead; jade inserted in the nostrils and other openings of the corpse was thought to deter deterioration; *see alchemy, supra.*

JADE EMPEROR, THE AUGUST SUPREME : Yu-huang-shang-ti; *aka* Father-Heaven (Lao-tien-yeh); creator god of the Chinese Pantheon (q.v.); said to be one of the first gods who existed and to have created human beings by forming them in clay; second person of the Supreme *Triad* (q.v.).

JEN : *1* human-heartedness; humaneness; the principles of true manhood; especially stressed by Confucianism (q.v.); *2* man.

JEN HSÜEH : the *Science of Jen*; work of T'an Ssū-t'ung (AD 1865-1898); introduces into Neo-Confucianism (q.v.) some ideas taken from modern chemistry and physics.

JESUITS IN CHINA : brought Catholicism during the 16th and 17th centuries AD into China; of all foreigners, those most tolerated at the Manchu court were members of the Society of Jesus, who were scholars well-versed in both the Chinese and Manchu languages, and who introduced the Emperor to certain branches of European learning.

JOU : "weakness" or yin (q.v.); the Earthly Principle; opposite to yang or constructive force; *see Yin-Yang, infra.*

JU : "literatus" or scholar; Confucianists; priest-teachers in the Chou period (1122-249 BC) who clung to the fading culture of Shang (1765-1122 BC).

JUAN CHI (AD 210-263); philosopher-poet; one of the *Seven Worthies of the Bamboo Grove* (q.v.); entertained a feeling of nondifference between

himself and things of nature; often shared his liquor with and drank with the pigs.

JUAN HSIEN (fl. AD 3rd century): nephew of Juan Chi (q.v.); one of the *Seven Worthies of the Bamboo Grove* (q.v.); like his uncle, entertained a feeling of nondifference between himself and things of nature; often drank with the pigs.

JU CHIA : School of Literati (q.v.); the Confucianist school; implies that the followers of this school were scholars as well as philosophical thinkers; they were singularly the teachers of the ancient classics and inheritors of the ancient cultural legacy; Confucius (551-479 BC), q.v., is thought to be its founder with primitive origin in the Ministry of Education; *more at Confucian School, supra.*

K

K'AN : one of the 8 trigrams (q.v.) of the *I Ching* (q.v.) which, arranged in a certain order make up the 64 hexagrams (q.v.); the Abysmal trigram ☵ of dangerous attribute; is water and is the moon.

KANG, THE THREE : the major cord in a net to which all other strings are attached; according to *Tung Chung-shu* (174-107 BC) : the first three of the five major human relationships taught by the Confucianists; namely, those between sovereign and subject; father and son; and husband and wife.

K'ANG YU-WEI (AD 1858-1927) : statesman and reformer; called the "Modern Sage"; started a movement for a native Confucian religion in China to counteract the growing impact of Western culture; suggested famous reform decrees (1898); proscribed by Empress Dowager Tzu Hsi (q.v.), but escaped to exile in Hong Kong, Singapore, Europe, and other places (1898-1914); although living outside of China, worked for reform and was active in Revolution (1911-1912); an ardent monarchist, took part in an attempt at restoration (1917) of Hsüan (T'ung (q.v); retired thereafter.

KAO-TZŬ (fl. 4th to 3rd cent. BC) : philosopher who often debated with Mencius (371-289 BC), q.v.; argued against the latter's theory that all men are born good, maintaining that human nature in itself is neither good nor bad, and that morality, therefore. is something that is artificially added from without; the long discussions between Kao Tzŭ and Mencius are preserved in the *Mencius* (q.v.).

K'EN : one of the 8 trigrams (q.v.) of the *I Ching* (q.v.) which, when arranged in a certain order, make up the 64 hexagrams (q.v.); the keeping Still trigram ☶, of resting attribute; is mountain.

KI TSÊ (fl. 12th cent. BC) : *aka* Chi-tsê; Chi Tzŭ; reputed founder of the Kingdom of Korea; a Chinese feudal lord under Chou Hsin (1154-122 BC) last ruler of the Shang dynasty (q.v.); after its overthrow Ki Tsê left China with 5,000 followers and settled (1122 BC) at Pengyang, naming the new country Chosen ("Land of the Morning Calm"); introduced Chinese culture and established his kingdom; his descendants ruled for more than 900 years; supposed author of Part of the *Shu Ching* (*Book of History*), one of the Six Classics (q.v.).

KNIGHTS ERRANT : the hsieh or yu hsieh warrior specialists who lost their positions and titles with the disintegration of feudalism that took place in the latter part of the Chou dynasty (q.v.); they subsequently scattered throughout the country making their living hiring out to anyone who could afford their services, but always preserving professional ethics.

KNOWLEDGE, HIGHER AND LOWER : *see cancelling-out process*; *double-truth theory, supra.*

KNOWLEDGE WHICH IS NOT KNOWLEDGE : a distinctionless position that reveals the basic reality, or the achievement of the spirit having *no-knowledge*; the great Whole; the Tao; a concept of Taoism (q.v.).

KOAN-EUM : Korean for Amitābha (q.v.); *see Kuan-Yin, infra.*

K'O CHI "self-control"; self cultivation; self-realization; by extension it could mean "restoring the moral order".

KO HUNG (AD 254-334): *aka* Pao P'u Tzu; celebrated taoist alchemist and philosopher; wrote a representative treatise on "gold medicine," magical matters, dietetics, and breathing exercises, entitled *Pao-P'u-tzu;* spent the last years of his life on Lo-fu Mountain experimenting with the pill of immortality; tradition has it that Ko Hung, at the age of 81 joined the Immortals without going through the process of dying; he had thus achieved immortality.

KOREA : founded as a kingdom in 1122 BC by Ki Tsê, a Chinese feudal lord who migrated with 5,000 followers and settled at Pengnang, naming the country Chosen or "Land of the Morning Calm".

KOU : hexagram ䷫ ; shows the beginning of deterioration; *see hexagrams; I Ching, supra; trigrams, infra.*

KO WU : "investigation of things"; observation of natural and social phenomena; according to the Ch'eng-Chu School (q.v.); the "investigation of things" is to extend our knowledge of the eternal Li (q.v.); Chu Hsi (AD 1130-1200), q.v., says it means we should seek for "what is above shapes" through "what is within shapes"; Wang Yang Ming (AD 1473-1529), q.v., disagrees with this, concluding that objects do not put reason into the mind; the mind puts reason into them.

KO YI: "interpretation by analogy"; *see analogy, supra.*

KṢITIGARBHA : *see Ti-tsang, infra.*

KU : "cause" in *Neo-Mohism* : a cause is defined as "that with which

something becomes," and is also classified into two kinds, the major and minor; "a minor cause is one with which something may not necessarily be so, but without which it will never be so . . . A major cause is one with which something will necessarily be so, and without which it will never be so" ("Mohist Canons," ch. 40, 42); the Mohist "minor" cause is what modern logic describes as a necessary cause; the Mohist "major" cause is what modern logic describes as a necessary and sufficient cause; the Mohists fail to make a third distinction developed by modern logic, the sufficient cause, which is one with which something will necessarily be so, but without which it may or may not be so.

KUAN CHUNG (fl. 7th cent. BC) : scholar who antedated Confucius; advocated the supremacy of law as the best way to secure orderliness; a saintly ruler, he believes, relies upon laws and not upon his own intelligences.

KUANG HUNG MING CHI: *Further Collections of Essays on Buddhism*: a work compiled by Tao-hsüan (AD) 596-667), q.v.

KUAN TZŬ (fl. 6th cent BC): philosopher of the Legalist School (q.v.); he especially emphasizes the power natural to the position of the ruler.

KAUN-WU P'IEN: "Observation of Things"; inner chapter in the *Huang Chi Ching-shih* or *Cosmological Chronology* (q.v.).

KUAN-YIN: Chinese name for Avalokiteśvara; the Bodhisattva "Who Appears to this Age," the eternal contemporary of each generation; represented in his female aspect as the Goddess of Mercy and Compassion; one of the best loved of all Chinese dieties; she is sometimes portrayed as the Gentle Mother, carrying a child in her arms; called Kwannon in Japanese.

KUAN-YIN CHING: the *Sūtra* forming the 25th chapter of the *Saddharma-puṇḍarīka* or "The Lotus of the Good law"; in Japanese known as the *Kwannon-gyo*.

KUEI : "spirits"; *1* earthly spirits, even evil spirits, are yin in character, while good spirits or shan, are predominantly yang (q.v.); *2* the operation of the passive cosmic principle—yin (NConfm).

KU HUAN (died AD 453): a Neo-Taoist commentator on the *Analects* (q.v.).

K'UN : one of the 8 trigrams (q.v.) of the *I Ching*) (q.v.) which, when arranged in a certain order make up the 64 hexagrams (q.v.); the Receptive trigram ☷ , of devoted, yielding attribute; is Earth and is mother.

KUNG CH'IU (*c*. 551-479 BC) *aka* Confucius (q.v.).

K'UNG FU TZU (*c* 551-479 BC) : *aka* Confucius (q.v.).

KUNG-SUN LUNG (284-259 BC) : best known leader of the School of Names or the Ming chia (q.v.); his ideal is to rectify the relationship between names and facts in order to transform the world; he is known for his theory of universals (q.v.); his work is the *Kung-sun Lung-tzu*.

KUNG-SUN LUNG-TZU : the work of Kung-sun Lung (284-259 BC); discourses on his theory of universals (q.v.).

K'UNG TSUNG : Emtiness School; *aka* School of the Middle Path (q.v.); describes the approach to nirvāṇa in a negative manner; i.e., three levels of truth, negating each lower level until the Highest Truth stands revealed; *see double-truth theory, supra.*

K'UNG TZŬ : "Master K'ung"; a name by which Confucius (q.v.) is known in China; "Kung" is his family name, and "Tzŭ" is translated as "Master"; recognized as a man of wide learning, one of his contemporaries said, "Great indeed is the Master K'ung; his learning is so extensive that he cannot be called by a single name" (*Analects*, IX, 2).

KUO HSIANG (died AD 312); Neo-Taoist philosopher; his *Commentary on the Chuang-tzu* is considered a great literary work; *more under Hsiang-Kuo, supra.*

KUOMINTANG : Nationalist Party of China developed by Chiang Kai-Shek (q.v.) in the years 1923 to 1925.

KUO YÜ : *Discussions of the State* : author unknown; compiled probably in the 4th or 3rd century BC; contains an interesting theory of earthquakes (q.v.).

KU-TSUN-HSIÜ YÜ-LU : *Sayings of the Ancient Worthies* : attributed to Yi-tsang (AD 11th century) of the greater Sung dynasty (q.v.).

L

LAISSEZ-FAIRE: the Taoists' Philosophy of life; the central core of Taoism (q.v.); wu wei (q.v.); the Taoist political philosophy : noninterference by government in the lives of citizens—the one way to peace and freedom.

LAND THEORY : of Mencius (371-289 BC), q.v.; *see Economy Theory, supra; Well-field Theory, infra.*

LADY-QUEEN OF THE WEST : Hsi Wang Mu; the wife-goddess of the August, Personage of Jade (q.v.).

LAO TAN (6th cent. BC) : thought to be Lao Tzŭ, but may have been an entirely different person; a philosopher of that era.

LAO-TIEN-YEH : Father-Heaven; the August Supreme Emperor of Jade; Creator-god of the Chinese Pantheon (q.v.).

LAO TZŬ (604-531 BC) : lived under the Chou dynasty (q.v.); contemporary to Confucius; one of the great philosophers of ancient China; believed that forms and ceremonies were entirely useless, and that the Chinese government had too many laws which amounted to oppression; advocated nonaction in the sense of nonartificiality, laissez-faire, wu wei (q.v.); taught the Tao, the source from which all things come into existence (similar to Aristotle's Unmoved Mover), but the Tao does not move; Tao produces things without effort, without arbitrariness; founder of

Taoism (q.v.), setting forth conformity to the Tao, right conduct or eternal spirit of righteousness; teaches strength in meekness, success in appearing to fail, wisdom in appearing to be foolish; traditional author of the *Tao Tê Ching* (q.v.); his teachings were elaborated on by Chuang Tzŭ (fl. 4th cent. BC), q.v.; corrupted Taoism arose in AD 1st century through the teachings of Chang Tao-ling (q.v.), magician and alchemist.

LAO-TZU : a book embodying the teachings of Lao Tzŭ 604-531 BC); traditionally, it is thought to have been written by Lao Tzŭ, but modern historians place the book in a later period.

LAW : fa (q.v.)

LAW, SCHOOL OF : *see Legalist School, infra.*

LAWS AND PRINCIPLES. SCHOOL OF : Neo-Confucian school of inductive reasoning; the Ch'eng-Chu school (q.v.); *aka* Li hsüeh, or School of Li.

LEGALIST SCHOOL : "men of methods"; the culminating repesentative is Han Fei Tzŭ (fl. 3rd cent. BC), q.v.; *more at Fa chia, supra.*

LI : **1** rites, ceremonies; proper conduct; *1a* principles, laws; *1b* the principle of profit in contrast to the principle of righteousness; *1c* reason; the Rational Principle; provides regulation for the satisfaction of man's desires.

LI: 1 Cosmic Principle; the Supreme Ultimate; Eternal Universals; a thing is a concrete instance of its Li (according to Chu Hsi, q.v.); *2* one of the 8 trigrams (q.v.) of the *I Ching* (q.v.) which, when arranged in a certain order, make up the 64 hexagrams (q.v.); the Clinging trigram

☲ , of light-giving attribute; is fire and the sun.

LIANG CH'I-CHAO (AD 1873-1930) : scholar-logician and revolutionary leader; contributed much to the study of the School of Names (q.v.) and of other schools of Chinese thought by placing Western ideas before them through his numerous writings.

LI AO (died AD 844) : scholar of the early Neo-Confucian movement who attempted to reinterpret the Confucian texts to make them functional for his time; wrote a wellknown essay entitled "On the Restoration of the Nature"; *see Li Wen-kung Chi*; *Neo-Confucianism, infra.*

Li Chi : *Book of Rites*; one of the *Six Classics* (q.v.) of ancient China; authored by Confucius (551-479 BC), q.v., according to one school of traditional scholarship; another maintains he is not the author; embodies the famous chapter *Ta Hsüeh* (q.v.) or *Great Learning.*

LI CH'IEN-CH'ENG (fl. AD 6th century) : a Taoist advocate of "breathing exercises" for spiritual and physical wellbeing, similar to yoga, called "Chinese Yoga"; his technique may be found in the Taoist work *Chen chong chi.*

LI CHIH-TSAO (died AD 1630) : logician; wrote the *Ming-Li T'an* (q.v.) a translation into Chinese of a medieval textbook on Aristotelean logic.

LIEH-TZU : a work of Lieh Tzŭ (480-375 BC), q.v.

LIEH TZŪ (480-375 BC) : *aka* Lieh Yū-k'ou; marvelous Taoist sage who could "ride on the wind"; regarded by some as imaginary and created by Chuang Tzŭ (369-286 BC), q.v.; 8 books of writings, reputed to be of his authorship, but probably the work of his disciples, still exists.

LI ERH (604-531 BC) : original name of Lao Tzŭ (q.v.).

LI HSÜEH : Neo-Confucian school of philosophy initiated in the 11th century AD by Ch'eng Yi (q.v.) and completed in the 12th century by Chu Hsi (AD 1130-1200), q.v.; *aka* Cheng-Chu school (q.v.); School of Li; School of Laws and Principles.

LI HUNG-CHANG (AD 1823-1901) ; a great statesman called the "Bismarck of Asia"; founded the Chinese navy and was the Commissioner to restore peace after the Boxer rebellion (q.v.); felt that the impact of the West denoted there was a civilization other than that of China which was of equal power and importance.

LIN-CHI SCHOOL : a subschool of Ch'anism (q.v.); founded by Yi-hsüan (died AD 866).

LI PO (died AD 762) : *aka* Li T'ai-Po; Li Tai Peh; illustrious Taoist poet whose poetry was ananchorous; lived a life of dissipation; famous for the exquisite imagery, richness of language, and cadence of his lyrics; *cf TU FU, infra.*

LI, SCHOOL OF : *aka* Li hsüeh (q.v.); Ch'eng-Chu school (q.v.).

LI SHAO-CHŪN (date uncertain) : magician and alchemist of the Han dynasty (q.v.); claimed to be able to summon spirits, to change cinnabar powder into yellow gold for making vessels out of which to eat and drink, and to increase the life-span; *see ALCHEMY, supra.*

LI SSŪ (died 208 (BC) : Minister of State in the regime of Emperor Shih Huang Ti (q.v.); disciple of Hsün Tzŭ (300-235 BC), q.v.; an advocate of the doctrine of the Legalists (opponents of the Confucians); said to have advised the Emperor to burn the Classics (q.v.) in order to break off all connections with the past, and to standardize the thinking of the common people; invented a form of writing; was murdered as a result of court intrigue; *see BURNING OF THE BOOKS, supra.*

Literary Remains of the Two Ch'êngs : Erh-Ch'êng Yi-shu q.v.); *see also CH'ÊNG BROTHERS, supra.*

LITERATI, SCHOOL OF : Confucian school of scholars and thinkers; the Ju chia (q.v.).

LIU AN (died 122 BC) : *aka* Huai-nan Tzŭ (q.v.).

LIU CHI (AD 1311-1375) : artist of the Ming dynasty (q.v); known especially for bird and flower pieces.

LIU CHŪN (AD 463-521) : Neo Taoist philosopher; wrote an important *Commentary* on the *Shih-shuo Hsin-yū* (q.v.).

LIU HSIANG (79-8 BC) : alchemist and historian; made, together with his son Liu Hsin, a collation of the books in the Imperial Library, a descri-

ptive catalogue known as the "Seven Summaries" (q.v.),

LIU HSIN (c. 46 BC-AD 23) : a Confucian; an historian famous for his classification of the "hundred schools" (q.v.) of philosophical thought into 10 main groups.

LIU LING (*c* AD-*c*. 300) : Neo-Taoist philosopher; one of the *SEVEN WORTHIES OF THE BAMBOO GROVE* (q.v.); known to have rappoгt with the universe, an essential quality of *FENG LIU* (q.v.),

LIU PANG (247-195 BC) : Emperor; founder of the Western Han dynasty (206 or 202 BC).

Liu-Tsu T'an-ching : *Sūtra Spoken by the Sixth Patriarch: see HUI-NENG* (AD 638-713), *supra.*

LIU Y I: the *Six Classics* of ancient China : (1) *Book of Changes, I Ching* (q.v.); (2) *Book of Odes, Shih Ching* (q.v.); (3) *Book of History, Shu Ching* (q.v.); (4) *Book of Rites, Li Chi* (q.v.); (5) *Book af Music, Yüeh;* (6) *Spring and Autumn Annals, Ch'un Ch'ing;* thought by some scholars to have been written by Confucius (551-479 BC), q.v.; by others, only the *Yüeh* to have been written by Confucius; and by still others none to have been written by Confucius; authorship of the *Six Classics* practically unknown; they constituted the cultural legacy of the past and was the basis of education for the aristocrats during the early centuries of feudalism of the Chou dynasty (q.v.).

LIU YI-CH'ING (AD 403-444) : (Neo-Taoist philosopher; authored the *Shih-Shuo Hsin-Yü* (q.v.), containing a discourse on feng liu (q.v.)

Li Wen-kung Chi : *Collected Works of Li Ao; see LI AO, supra.*

Li Yün : "Evolution of Rites"; one of the chapters in the *Li Chi* (q.v.); describes the final age of the world (which the author meant as a golden age of the past) as that of "the great unity" (ch. 7).

LO-FU, MT. : the place of abode for Taoist scholar Ko Hung (fl. AD 4th century) where he spent the last years of his life experimenting with the pill of immortality.

LOGIC : *1* in Chinese philosophy, revolves, for the most part, around the "Science of Names" or ming hsüeh (q.v.), the analysis of principles through the analysis of names; Hsün Tzŭ (298-238 BC), q.v., distinguishes two kinds of names, the general and the class; the general name "dog" or "horse", etc. is the product of the synthetic process of our reasoning, while the class name "beast" is that of its analytic process; *CONFUCIUS* (551-479 BC) : brings logic to Confucianism (q.v.); he remarks on the value of semantics : "The one thing needed first is the rectification of names" (*Analects*, XIII, 3); *IA* the *"MOHIST CANONS"* : call deductive reasoning the method of imitation; for, to take a general proposition as a formula is to take it as a model, and to make an experiment with it is to make an imitation of it; that the supposed cause produces the expected result means that "the cause is in agreement with the imitation"; and that it does not, means that "the cause is not in agreement with the imitation"; it is in this way that we can distinguish

a true from a false cause, and determine whether a cause is a major or minor one; *IB* in the *I Ching* : the hexagrams with their individual lines (symbols of the universal tao) may be compared to the variables of symbolic logic "an object belonging to a certain class and satisfying certain conditions can fit into a certain formula with a certain variable; that is, it can fit into the comment made on a certain hexagram or a certain line within a hexagram, these hexagrams or lines being taken as symbols" (Fung, *Chinese Philosophy*, p. 168).

LO-HANS : Chinese name for the original disciples of Lord Buddha.

LORD SHANG (died 338 BC) : Shang Yang (q.v.); theorist of the Legalist School (q.v.).

LOTUS : held by the Chinese to be the emblem of purity and honesty.

LOVE : *1* according to *CONFUCIANISM* : there should be degrees of love; of these degrees Mencius (q.v.) says : "The superior man, in his relation to things, loves them but has no feeling of human-heartedness; in his relation to people, he has human-heaitedness, but no deep feeling of family affection; one should have feelings of family affection for the members of one's family, but human-heartedness for people; but love for things" (*Mencius*, VIIIa, 45); *2* according to *MOHISM* : love should have in it no gradations of greater or lesser; love for others should be on a par with love for parents; love should be all-embracing or universal.

LU: native province of Confucius (551-479 BC), q.v., and of Mo Tzŭ (fl. 5th and 4th cent. BC), q.v.; now the province of Shantung.

LU CHIU-YŬAN (AD 1139-1192): *aka* Master of Hsiang-shan; Neo-Confucian scholar who continued the School of Mind (q.v.) that had been initiated by Ch'êng Hao (AD 11th century); he believes that reality consists of only one world which is the mind, or Mind; a succinct statement of his theory is: "the mind is Li [q.v.]; the universe is my mind; my mind is the universe" *Lu Hsiang-shan Ch'ŭan-chi*, chüan, 12, 36).

Lüeh Ling: "Monthly Commands"; an important document of the Yin-Yang school (q.v.); first found in the *Lü-shih Ch'un ch'iu*, a work of the late 3rd century BC; "Monthly Commands" gets its name from the fact that it is an almanac which tells the ruler and men generally what they should do month by month in order to retain harmony with the forces of nature; if, in any one month the sovereign fails to act in the manner befitting that month, but follows instead, conduct appropriate to a different month, abnormal natural phenomena will result in it also is described the structure of the universe.

LU HSIANG-SHAN (AD 1139-1192): *aka* Lu Chiu-yüan; Lu Tzu-ching; Neo-Confucianist; segued from the Li Hsüeh (Reason school) to the Hsin Hsüeh (Mind School), q.v.; his complete works: *Lu Hsiang-shan Ch'üan-chi* numbers 36 chüans in 4 volumes.

Lu Hsiang-shan Ch'üan-chi: the *Collected Works of Lu Hsiang-shan; see LU HSIANG-SHAN, supra.*

Lun Heng: "Critical Essays"; by Wang Ch'ung (AD 27-100); according to

his own admission, one phrase covers the entire content of the "Essays,' namely, "Hatred of fictions and falsehoods" (*Lun Heng*, ch. 61)

Lun Yü: *The Analects of Confucius*; one of the *FOUR BOOKS* (q.v.); a collection of the sayings of Confucius (q.v.) compiled by his disciples; consists mostly of aphorisms but full of suggestiveness.

LU PU-WEI (*c*. 290-235 BC): philosopher of the School of Eclectics or Tsa chia (q.v.)

LÜ-SHIH CH'UN-CH'IU : a 3rd century major work of the School of Eclectics (q.v.); devoted chapters to most of the school of its time, but failed, according to some scholars, to give a theoretical justification for the concept of eclecticism as such.

LU-WANG SCHOOL : *aka* Hsin hsüeh; School of Mind; Neo-Confucian school of philosophy initiated in the 11th century AD by Ch'êng Hao (q.v.), continued by Lu Chiu-yüan (q.v.) in the 12th century, and completed by Wang Shou-jen (q.v.) in the 15th century; *see Hsin hsüeh, supra.*

M

MAGIC : was employed in ancient China to overcome the kuei (bad spirits); the best weapon against the kuei (q.v.) are objects having in them shen (good spirits) elements or influences, such as the sun, cocks or images of cocks, peach blossoms, sheets of red paper in imitation of peach blossoms, and similar objects; in the Han era (260 BC-AD 8), the Taoist priests commonly skilled in magic and exorcism, were often appealed to for protection against the demons, meanwhile Taoist magic continued to develop, and by the 4th century AD famous Taoist books on magical matters and alchemy were written; *see Ko Hung, supra.*

MAN, DOCTRINE OF : accord. to *Confucianism* (q.v.) and *Mencius* (371-289 BC), q.v; all men are born with a natural tendency toward good and become corrupt only when environment and education make them so; basic changes, therefore, in man's nature are not to be sought; the thing that needs changing is man's habits and his environment; accord. to *Hsün Tzŭ* (298-238 BC), q.v.; man by nature is evil; his goodness is only acquired training; the restraints which force his improvement are the rules of propriety and the laws compelling respect for property and the personal rights of others; education of the right kind helps to subdue the bad in human nature and to develop the good; *Neo-Confucianism* (q.v.); adds the Great Ultimate or supreme regulative principle of the universe working in man as mind or spirit; this law of his being works toward good : so man's nature is fundamentally good whatever evil habits he may display.

MAOISM : the type of Communism (q.v.) established in continental China by Mao Tse-tung (AD 1893-1976), q.v.; adherence to his policies.

MAO TSE-TUNG (AD 1893-1976) : revolutionist and statesman; Communist Party leader and founder of the Chinese Communist state; born into a moderately prosperous peasant family in the central province of Hunan; after finishing normal school in 1918 he went to Peking taking a small post in the library of Peking University; here he met two professors, Li Ta-chao and Ch'en Tu-hsiu, and joined them in social criticism; these were the principal founders of the Chinese Communist Party; in 1919 Marxism finally became his faith and revolution his career; after Stalin's death in 1953, Mao's influence grew throughout the Communist world and he became freer to assert ideological leadership; these rested on his new adaptations of Marxist-Leninist doctrine; as China's ruler, Mao inaugurated radical programs to transform the country and to catch up with the West in industrial production through forced collective existence of the Chinese people; within a decade he built the most tightly controlled of modern societies; in 1959 he relinquished his position as head of state, but retained chairmanship of the Communist Party; in later years Mao deviated from conventional Marxism; whereas under Lenin the demands of ideology were to advance revolution and to build a socialist society, with Mao, exemplary ideological conduct has become an end in itself; as Mao became ever more technically competent in the Marxist-leninist tradition, he tended to break with tradition and to become a moralistic revolutionary; *see Communism, Chinese, supra.*

MATHEMATICS : *see Science, infra*

MA TZŬ (died AD 788) : *aka* Patriarch Ma; famous Cn'an Master; disciple of Hui-neng (AD 638-713), q.v.

MEAN, DOCTRINE OF THE : the *Chung Yung* (q.v.); known as the "Middle Way"; an important text of Neo-Confucianism (q.v.)

MEASURING SQUARE, THE : (the principle of applying a); a principle by which one uses oneself as a standard to regulate one's conduct; in the *Li Chi* (q.v.) a passage reads : "Do not use what you dislike in your inferiors in the service of your superiors; do not use what you dislike in those who are before, to precede those who are behind...do not use what you dislike on the left, to display toward the right; this is called the principle of applying a measuring square".

MEDICINE : *see Science, infra.*

MENCIUS (371-289 BC) : *aka* Mêng K'o; Mêng Tzŭ; eminent Confucianist philosopher under the Chou dynasty (q.v.); a disciple of Tzu-ssŭ, grandson of Confucius (q.v.); represents the idealist wing of Confucianism (q.v.); developed the theory of man for which he is famous; that of the original goodness of human nature, and of man's *four beginnings* (q.v.); since all men have these "four beginnings" it is necessary that they be taught how to give them full completion which, when developed, become the *four constant* virtues (q.v.) so greatly emphasized in Con-

fucianism; Mencius gave much of his time to opposing the Mohist principle of "all embracing love"—loving all men equally, maintaining (in the Confucian spirit) that there should be degrees of love; *see love supra*; as to Mencius' political philosophy : he maintains, like Aristotle, that "man is a political animal" and can develop relationships of love only within state and society; the state is a moral institution and the head of the state should be a moral leader; therefore, in Confucianist political terms, only a sage can be a real king; and if a ruler lacks the ethical qualities that go into the making of a good leader, the people have the moral right to revolt, in which case, even the killing of a ruler is not to be considered regicide; this, according to Mencius, is because the sovereign does not act as he ideally ought, which reduces him (following the Confucian theory of *rectification of names*, q.v.) to a "mere fellow; Mencius, known for optimism, gentleness, love of wisdom, and pacificism, is more of a mystic than Confucius; he believes, like Confucius, in a guiding will or appointment of Heaven; Heaven sees and hears, "and there is an appointment for everything," it is Heaven that creates the inner disposition; in contradistinction to the Taoists : Mencius believes that the predispositions toward moral order are complete within us; therefore, instead of looking to nature in order to know ourselves, we must look within ourselves to know nature; we have a potential force within us—a vast-flowing vital energy (a sort of elan vital); removal of any obstruction to this free flow within self and the spiritual man thus gains a power to influence far and wide; his best known work is the *Book of Mencius* (q.v.)

MENCIUS, BOOK OF : *aka Mêng-tzu*; one of the *Four Books* (q.v.); composed by Mencius (371-289), q.v. and his disciples; one of the four most important texts of Neo-Confucianism (q.v.); records the conversations between Mencius and the feudal lords of his time, and between him and his disciples.

MÊNG-TZU : the *Book of Mencius* (q.v.); one of the *Four Books* (q.v.) of great learning.

MEN-SHEN : Guardians of the Door (q.v.); two mythological beings of ancient China whose task it was to keep evil spirits from entering houses through doors.

METHOD, SCHOOL OF : Neo-Confucianist School of inductive reasoning; *see Ch'eng-Chu school, supra.*

MIDDLE AGES : between the collapse of the Han dynasty in AD 220 and the ascendancy of the Sui dynasty in AD 589—four centuries of eruptions, invasions, warfare, and political cleavage between the Six Dynasties (q.v.) of that era; politically and socially a dark age in China, in which pessinism was paramount; but a time when Buddhism made great strides in China; despite the social and political unrest Chinese culture flourished, and printing, calligraphy, poetry, and philosophy were at their peak; it was the Sui dynasty (q.v.) that finally reunited the country.

MIDDLE KINGDOM : a belief in ancient China that the earth is a flat, motionless disc with a dome of bowed heavens, and that China occupied the central place on the earth's surface—the "Middle Kingdom"; it was believed, also, that the farther one went in any direction from the center of China, which was where the emperor's palace and imperial altars to Heaven were located, the less cultured were the people.

MIDDLE PATH : *1* accord. to *Confucius* : *see* '*The Golden Mean*," supra; accord. to Lao Tzŭ (q.v.) and Chuang Tzŭ (q.v.); exhort us to be useless—it "is the way to preserve one's life......The man who is skillful in preserving life must not do too much evil, but neither must he do too much good" (Chuang-tzu, ch. 4); *2* Chinese Mahāyāna Buddhist school, of which Chi-tsang (AD 549-623), q.v.; based on the teaching of Lord Buddha who taught deliverance in a common-sense "middle way"—neither extreme asceticism nor extreme sensuality; do nothing to excess nor underdo what is necessary; *see also Emptiness School, supra.*

MI-LO-FU : the Bodhisattva, Maitreya, the Future Buddha; Messiah of Buddhism; represented by a fat, laughing figure at temple entrances.

MIND : *1* original; accord. to *Chu Hsi* (AD 1130-1200) (q.v.); the mind of man is a concrete particular produced in the concrete world, and is simply the universal Li (q.v.) of humanity inherent in the individual; *2* accord. to *Lu Chiu-yüan* (AD 1139-1192), q.v.;" . . . the universe is my mind; my mind is the universe" (*LHC*, ch 33); *3* according to *Northern Ch'anism* (q.v.);" . . . the very mind is Buddha"; one should follow his intuitive knowledge; accord. to Wang Shou-jên (AD 1473-1529), q.v.; original mind is one's intuitive knowledge; every man is a potential sage, and he can become one if he but follow the dictates of his intuitive knowledge and act accordingly; the "extension of intuitive knowledge" becomes a key-term in Wang's philosophy.

MIND, SCHOOL OF : *see Hsin hsüeh; Lu-Wang school, supra.*

MIND, SCHOOL OF UNIVERSAL : Northern school of Ch'anism (q.v.); founded by Shen-hsiu (fl. AD 8th century); *see Hsing tsung, supra.*

MING : *1* name; *2* often translated "fate," "destiny," "decree"; to *Confucius* : it means the Will of Heaven, a purposeful force; in *Neo-Confucianism* (q.v.); the total existent conditions and forces of the universe; for any external success, the cooperation of these forces is necessary; but this cooperation is beyond our control; we ought, therefore, to do what we must do without being concerned over success or failure.

MING CHIA : *aka* Hsing-ming chia; School of Names; Sophists or Dialecticians; at first insisted upon correspondence between name and reality; later became a school of pure sophistry; important names attached to this school : Têng Hsi Tzŭ (545-501 BC), q.v.; Hui Shih (390-305 BC), q.v.; and Kung-sun Lung (284-259 BC), q.v.

MING CHIAO : *1* institutions; *2* morals; *3* classicism; *4* accord. to *Neo-Confucianism* : ming chiao is not the corelative of nature or natureness, but rather its development.

MING DYNASTY (AD 1368-1644); founded by Chu Yüan-chang (as Emperor Hung Wu), who overthrew the Yüan or Mongol dynasty; had 17 rulers, during which time the Portuguese and Jesuits established themselves in China; the Mings upheld a high level of art and culture; in philosophy, the teachings of Chu Hsi (q.v.) predominates, although opposed by Wang Yang-ming (q.v.); the Mings were overthrown by the Manchus; *see Dynasties of China, supra.*

MING HSÜEH : "science of names"; *see logic supra; ming-li, infra.*

MING-LI: "distinguishing of terms [ming] and analysis of principles [li]"; analysis of principles based on the analysis of names; discussed especially by the philosophers of Neo-Taoism (q.v.); *see Li Chih-tsao, supra; Ming-li T'an, infra.*

MING-LI T'AN : *An investigation of Ming-li*; a translation of a medieval textbook on Aristotelean logic; made by Li Chih-tsao (died AD 1630), assisted by the Jesuit Fathers; *see ming-li, supra.*

MING TAO (AD 1032-1086) : one of the famous Ch'êng Brothers (q.v.) *see also I-ch'uan, supra.*

MING-TAO WAN-CHI : Collected Writings of Ch'êng Hao; *see Ch'êng Hao, supra.*

MING TI (AD 28-75) : emperor (AD 58-75), second of the Eastern Han dynasty; accord. to legend, sent envoys to India to enquire about Buddhism which he later permitted to be introduced into China.

MO CHÉ : Neo-Mohists; *see Neo-Mohism, infra.*

MO CHIA : school following the teaching of Mo Tzŭ (fl. 5th or 4th cent. BC), q.v.; traditionally thought to have had its inception in the "Guardians of the Temple": adherents were recruited from the lower classes (hsieh); social amenities (rituals and music) were exclusively for the aristocrats; in the opinion of the Mohists these were luxuries of no practical use; it was from this point of view that Mo Tzŭ and the Mohists criticized the traditional institutions and their rationalizers, Confucius and the Confucians; this criticism and rationalization of their own social class is the core of Mohist philosophy; defensive military action was their business, but were opposed to aggressive war: Mo Tzŭ wrote 9 chapters of the *Mo-Tzu* on tactics of fighting a defensive war and techniques of building instruments for defending city walls; the Mohists or hsieh or yu hsieh (translated as "knights-errant") went about the country making their living by offering their services to anyone who could afford to employ them; they were known to be sincere and trustworthy and their actions quick and decisive; they were always true to their promises, and would rush into any danger that was threatening others, without regard to their own personal safety; much of Mo Tzŭ's teaching is an extension of these professional ethics; being beneficial to the country and to the people is the standard by which Mo Tzŭ determines all values; in three chapters of the *Mo-tzu* on "all-embracing love," he states : "The task of the human-hearted man is to procure benefits for

the world and to eliminate its calamities" Ch. 6); man must, therefore, establish all-embracing love as the standard of action both for himself and for all others of the world; *cf. Neo-Mohism, infra.*

MO CHING : "Mohist Canons"; written by Neo-Mohist philosophers in the 3rd cent. BC, now part of the *Mo-tzu* (q.v.).

MOHISM : the philosophical system of Mo tzu (5th or 4th cent. BC), q.v.

MOHIST SCHOOL : the school following the teaching of Mo Tzŭ (5th or 4th cent. BC), q.v.; *see Mo chia, supra.*

MONGAL DYNASTY (AD 1280-1368) : *aka* Yüan dynasty (q.v.); *see Dynasties, supra.*

"*MONTHLY COMMANDS*"; an important document of the Yin-Yang school (q.v.); *see the Lüeh Ling, supra.*

MO TI (fl. 5th or 4th cent. BC) : *aka* Mo Tzŭ (q.v.).

MO TZŬ (fl. 5th or 4th cent. BC) : *aka* Mo Ti; the major Chinese philosopher after Confucius (551-479 BC), q.v.; founder of the Mo chia (q.v.); his philosophical system, that of universal love, as the foundation of society, thought pacifism and utilitarianism, and believed that all individuals, institutions, and governments should be judged by their ability to promote human welfare; his doctrines were strongly opposed by Mencius (371-289 BC); the *Mo-tzu* (q.v.) is the main source of his teachings.

MO-TZU : the main source for the study of the thoughts and teaching of Mo Tzŭ (q.v.); contains 53 chapters and is a collection of writings by himself and his followers.

MUSIC, BOOK OF : one of the *Six Classics* (p.v.) of ancient China; *see Yüeh, infra.*

N

NAMES, SCHOOL OF : school of Sophists; studied the relationship between the *name* and what is actually represented by the name (the actuality); good at debating; debaters of this school could change right into wrong and wrong into right through logic; *more at Ming chia, supra.*

NATURE AND REASON SCHOOL : flourished during the first phase of Neo-Confucianism (q.v.); tried to return to pure Confucianism before there had been any manifest borrowing from Taoist and Buddhist sources, and then to corelate this pure source of knowledge with congruent concepts from other faiths; some of the philosophers of this movement are : Chou Lien-hsi (AD 1017-1073), who may be said to have instituted the movement; Shao K'ang-chieh (AD 1011-1077); Chang Hêng-ch'u (AD 1020-1067); and the famous Ch'êng brothers (AD 1032-1086); summed up by Chu Hsi (AD 1130-1200); their relation to Buddhists and Taoists is that of opposition, but not of total rejection of their thought; *see also*

Li Hsüeh, supra.

NATURE OF MAN : *see Man, Doctrine of, supra.*

NEITHER YU NOR WU : the higher truth—the world is neither yu nor wu (having neither being nor nonbeing); a concept of the school of the *Middle Path* (q.v.); *cf.*, the *Erh-ti Chang*, supra.

NEO-CONFUCIANISM : the name given to the Confucian revival which had its beginning in the early years of the T'ang dynasty (AD 618-906); a reaffirmation and continuation of the idealistic wing ancient Confucianism was attempted; especially the mystic tendency of Mencius (q.v.) and the study of the Tao as Truth; Confucianism had begun to give way to Taoism (q.v.) and Buddhism, but it was restored to a prominent position in the 7the century AD when Emperor T'ai-tsung ordered official editions of the Confucian Classics (q.v.) to be prepared and to be taught in the Imperial Uuiversity; but classical Confucianism failed to meet the changed spiritual interest of the age which, conditioned by Buddhism and Taoism, had become centered in metaphysical and religious and moral values; it was apparent that a new interpretation of Confucianism was needed in order to meet the challenge of the new age, and this type of interpretation was not forthcoming from the Emperor's scholars; Neo-Confucianism may be said to be the outgrowth and syncrenization of three lines of thought : (1) Confucianism; (2) Buddhism together with Taoism through Ch'anism; and (3) Taoism of which the cosmological views of the Yin-Yang school (q.v.) formed an important element; these 3 lines of thought were in many respects contradictory and even polaric and it took several centuries to evolve a system embracing all three in a homogeneous whole; it was Han Yü (AD 768-824), q.v., and Li Ao died (AD 844) q.v., who had made the initial effort at reorientating Confucianism by interpreting the ancient works in such a manner as would apply to the problems of their time, but the true Neo-Confucian revival did not begin until after the fall of the T'ang dynasty and during the ascendency of the Sung dynasty (AD 960-1279), q.v.; important philosophers and schools of the Neo-Confucianists are : *Chou Lien-hsi*, better known as the Master Lien-hsi (AD 1017-1073) q.v.; first cosmological philosopher, who may be said to have started the Neo-Confucian movement; *Shao Yung* (AD 1011-1077), q.v., another cosmological philosopher; *Chang Tsai, aka* Master of Heng-ch'u (AD 1020-1077), cosmological philosopher; *Cn'êng Yu* AD 1033-11018), the younger of the famous Ch'êng brothers, initiated a school known as the Ch'êng-Chu school or Li hsüeh or School of Li; *Ch'êng Hao* (AD 1032-1086), the elder of the Ch'êng brothers began the Lu-Wang school or Hsin hsüeh (School of Mind); *Chu Hsi* (AD 1130-1200). q.v., continued the school of Li hsüeh and brought it to its culmination; *Lu Chiu-yüan* (AD 1139;1193), q.v., along with *Wang Shou-jên* (AD 1473-1529), q.v., the former continuing the Hsin hsüeh (School of Mind), and the latter completing it.

NEO-MOHISM : or Later Mohism; the Mo chê; organised in the 3rd

century BC as a religious or fraternal order, which continued the utilitarian humanism of Mo Tzū (fl 5th or 4th cent. BC); philosophers of this school wrote the *Mo Ching* or "Mohist Canons" which now form part of the *Mo-tzu* (q.v.); clarified and defended the Mohist concept of all-embracing love; discovered various methods of logical analysis; developed methods of argumentation; criticised the School of Names (q.v.), and refuted their theory of distinction of quality and substance; became the outstanding logical school in Chinese philosophy.

NEO-TAOISM : a resurreetion of Taoism that had begun to fade; arose in the 3rd and 4th centuries AD; known in Chinese history as the Hsüan hsüeh or the dark or mystic learning; Taoists at this time tried to make Taoism closer to Confucianism, although remaining "other worldly"; became interested in the School of Names (q.v.) and linked their hsüan hsüeh with the "distinguishing of terms (ming) and analysis of principles [li]"; Hsiang-Kuo (q.v.) give a new interpretation to the idea of simplicity and primitivity of the earlier Taoists; in their *Commentary* they write : "... even the skin of a dog or goat cannot be primitive and simple if its natural qualities are distorted by, or mixed with, foreign elements" (ch. 15); some outstanding Neo-Taoists are : *Chuang Tzŭ* (396-286 BC); *Hsiang Hsiu* (AD 221-300) *Wang Pi* (AD 226-249); *Kuo Hsiang* (died AD 312); *Liu Yi-ch'ing* (AD 403-444); *Liu Chün* (AD 46 3-521).

NEW LIFE MOVEMENT : inaugurated by Chiang Kai-shek in 1934; despite the sectarian Republic, the Movement, although never officially associated with Confucianism (q.v.), had a distinctly Confucian coloring with 4 binding principles : (1) *Li* or courtesy and good manners; (2) *I* or justice and uprightness; (3) *Lien* or integrity; and (4) *Ch'ih* or modesty and self-respect; the movement was meant to be one of moral regeneration and it found the traditional concepts suitable for its expression.

NEW TEXT SCHOOL : a Confucianist group, so called because its versions of the Classics (q.v.) were written in the form of script that was generally current during the Han dynasty (206 BC-AD 9); engaged in famous controversy with the old Text School (q.v.); greatest name of the New Text School is Tung Chung-shu (177-104 BC), q.v.

NOT-NOT, THINKING INTO THE : a mystic description of the Tao by the Taoists as unnamable, and the "real suchness" or Ultimate Reality of the Buddhists; also described as something that cannot be spoken; it is neither one, nor is it many; it is neither not-one, nor is it not many; this manner of speaking is called in Chinese, "thinking into the not-not".

NUMEROLOGY : discussed at length in a utilitarian manner in the *I Ching* (q.v.); an important idea in the "Appendices" (q.v.); besides the concept of Yin and Yang (q.v.), the anonymous writers of the "Appendices" believed that the mystery of the universe is to be found in numbers of the Yang are always odd, and those of the Yin are always even; the numbers 1, 2, 3, 4, and 5 produce the Five Elements (q.v.); it is

remarkably similar to the theory of the Pythagoreans according to which the four elements, Fire, Water, Earth, and Air are derived, although indirectly, from numbers.

NUNG CHIA : School of Agrarians : one of the 10 classifications of the "hundred schools" of ancient China; taught the art of cultivating various kinds of grain; *more* at *Agrarians, School of, supra.*

O

OBSERVATION OF THINGS : a chapter in the *Cosmological Chronology* (q.v.); *see Kuan-wu P'ien, supra.*

OCCULT ARTS, THE SIX CLASSES OF : (1) Astrology; (2) Almanacs; (3) the Five Elements; (4) divination by means of the stalks of the milfoil plant, and that done with cracks in the tortoise shell; (5) miscellaneous divinations; (6) system of forms; includes physiongnomy; to be found discussed in the "Treatise on Literature" (Ch. 30) in the *History of the Former Han Dynasty*, which is based on the *Seven Summaries by* Liu Hsin (46 BC-AD 23), q.v.

ODES, BOOK OF : one of the *Six Classics* (q.v.); *see Shih Ching, infra.*

OLD TEXT SCHOOL : a Confucianist group (1st cent. BC) claiming to possess texts of the *Classics* (q.v.) which dated back before the "burning of the books" (213 BC); and, therefore were written in a form of script that already had become archaic by the time of their recovery; a great name in the school is Liu Hsin (*c.* 46 BC-AD 23), q.v.; *cf new Text School, supra.*

O-MI-TO-FU : "Measureless Light"; Chinese name for Amitābha, a Buddha.

"ON THE EQUALITY OF THINGS" : a chapter in the *Chuang-tzu* (q.v.); *see Ch'i Wu Lun, supra.*

ORANGE-YELLOW ROBE : worn by Hindu, Buddhist, and other monks of Oriental orders; not alone the robe, but the color is of exceptional spiritual meaning; the orange or yellow of the sadhu's robe signifies that his desire for worldly things is "dead"; the leaves of a tree is often used as an example to explain this point : as the leaves become ripe their colour changes from green to saffron, orange or yellow and then they detach themselves from the parent tree and fall to the ground; in the same manner these colours symbolise spiritual maturity and nonattachment, as only by spiritual maturity may one become detached from the world; another typical example is the rising sun : as the sun rises its colour changes from saffron to orange to yellow; in the same way that the sun ushers in a new day, similarly when a person wears the orange-yellow robe, it signifies his embarcation upon a new life, and like the sun, that gives its light equally to all without any distinctions, a person

wearing the robe is expected to teach and to enlighten the world and to make no distinction between caste and creed.

P

PA-HSIEN : the Eight Immortals (q.v.)

PAI-CHIA : the "hundred schools" (q.v.) of ancient China.

PAI HU T'UNG YI : General principles from the White Tiger; a Confucian work compiled in AD 79; advanced the idea, commonly held by Han philosophers, that the *five constant virtues* (q.v.) have their correlation in *the five elements* (q.v.); human-heartedness is correlated with Wood in the east; righteousness with Metal in the west; propriety with Fire in the south; wisdom with Water in the north; and good faith with Soil in the center.

PAN CHAO (AD 50-112) : sister of Pan Ku (q.v.), the historian; completed Pan Ku's dynastic history after the latter's death; wrote *Lessons for Women*, a work on feminine morality, still read.

PAN CH'AO (AD 31-102) : brother of Pan Ku (q.v.) and Pan Chao (q.v.); one of the greatest of Chinese generals; subdued many petty kingdom in Turkestan.

PAN KU (AD 32-92) : scholar-historian of the Eastern Han dynasty; chiefly famous for his dynastic history, the *History of the Former Han Dynasty*; completed after his death by his sister Pan Chao (AD 50-112).

P'AN-KU : the First Man, according to the most popular Chinese creation myth; the four cardinal mountains were formed from the body of P'an-ku; his head became the cardinal mountains of the East, his arms the mountains of the South and North, and his feet the mountains of the West, while some say his belly became the mountains of the center.

PANTHEON, THE CHINESE : the gods of Chinese mythology, unlike the gods of other cultures; are not immutable; the explanation is that most Chinese gods are not divine in origin, but human; they are men who have been deified after their death; perhaps the most curious fact about the Chinese Pantheon is that it is arranged in imitation of earthly organization—a vast government administration, a series of governmental departments each with its high functionary and its lesser personnel; rank is strictly adhered to, each god having neatly defined powers; registers are kept and reports are made monthly to superiors who, in turn, give a yearly report of their administration to the sovereign god, the August Personage of Jade (q.v.); gods, being deified humans, are subject to dismissal for laok of performance, and for the making of functionary changes; new gods take the places of the old, the changes occurring both in time and in space; these facts explain the multitude of divinities which

inhabit Chinese mythology-too long a list to identify in this short essay.

PAO-P'O TZŨ (AD 268-c. 334) : *aka* Ko Hung (q.v.); Taoist alchemist; experimented with the pill of immortality and wrote a book on it, *Pao-P'o-tzu*, in which he also describes alchemy, dietetics, and magic of his time, and also breathing exercises to increase spiritual powers of body and mind; *see alchemy, supra.*

PARADISE : *Chinese* : just men admitted to the joys of eternal life go to the Land of Extreme Felicity in the West; which lies in the farthest west portion of the universe and is separated from Earth by an infinity of worlds; it is a place of all delights embellished with seven rows of terraces with seven rows of trees whose branches are formed of precious stones making sweet music when the wind stirs them; there are lakes of flowering lotuses, with a floor of gold sand and banks paved with precious stones; beautiful plumed birds sing divine songs praising the five Virtues and the excellent Doctrines; in this Eden the righteous pass a pious life; Everything they hear—the song of the birds, the music of the wind—makes them think of Lord Buddha, the Law; their perilous transmigrations have come to halt; condensed from *Larousse Encyclopedia of Mythology*, p. 402b.

PATRIARCHAL DHYĀNA : Buddhism in China (q.v.); Chinese Buddhism (q.v.); Ch'an (q.v.)

PEACHES : the insignia of immortality; dispensed to the goods and other good men by the Lady-Queen of the West, the Queen-Mother Wang, wife of the August Personage of Jade (q.v.)

PENG HSIAO (AD latter 10th to early 11th century) : alchemist; makes a distinction between exoteric alchemy, which is concerned with concrete substances, and esoteric alchemy, which employs only the "spirit" of the same substances; *see alchemy, supra.*

PERFECTION : in the *Chung Yung* (q.v.) is described as ch'eng (sincerity, realness) together with enlightenment; spiritual culture, not limited to oneself-it is that whereby one perfects all things.

PERSONAL GOD : denial of, by *1 Lao Tzu* (q.v.) and *Chuang Tzu* (q.v.) by substituting an impersonal Tao (q.v.) which is that by which all things come to be: *2 Hsiang-Kuo* (q.v.) went a step further by insisting that the Tao is really nothing; according to these philosophers, the statements of the earlier Taosts that all things come into being from the Tao, means that all things come to be by themselves; that everything spontaneously produces itself is what Hsiang-Kuo call the theory of tu hua or self-transformation; accord, to this theory, things are not created by any Creator, but things are not lacking in relations one with the other; everything needs every other thing, but everything, nonetheless, exists for its own sake and not for the sake any of other thing.

PIEH MO : heretical Mohists; Neo-Mohists; *see Mo chê, supra.*

PIEN : argumentation; dialectics; *see Pien chê, infra.*

PIEN CHÊ : Dialecticians or Sophists (q.v.); *see Ming chia, supra.*

PIEN TSUNG LUN : "Discussion of the Essentials"; by Hsieh Ling-yün (died AD 433); advances the theory that Buddhahood is to be achieved by Sudden Enlightenment; developed in opposition to the theory of gradual attainment, according to which Buddhahood is to be achieved only through gradual accumulation of learning and practice.

PI-KUAN : "wall-gazing"; blank meditation; meditation without object; freedom from conceptual discrimination; a Ch'an (q.v.) practice.

PI-YEN CHI : an important and popular Ch'an text; by Hsuan-sha (AD 835-908), q.v.

PO : the hexagram ䷖ ; nearest to the disintegration of all things; *see hexagrams: I Ching, supra; trigrams, infra.*

POETRY, BOOK OF : one of the *Six Classics* (q.v.); *Book of Odes*; *see Shih Ching, infra.*

POLITY, PHILOSOPHY OF: in ancient China government was patterned on the four seasons: beneficence for Spring; rewards for summer; punishments for Autumn; executions for Winter; from at least the time of Confucius (551-479 BC) it was the accepted theory that emperors were chosen by Heaven to establish harmony between men and spirits and prosperity in human affairs; bad government causes anger on the part of Heaven and it expresses its anger in earthquakes, floods, and famines; accord, to the *Tao Tê Ching* (q.v.); the only political principle consistent with the Taoist philosophy of life is laissez faire or noninterference by government in the lives of citizens; this is the one way to peace and freedom; the Legalists (school of), q.v., represented by *Han Bei Tzŭ* (died 233 BC): proposed new ways of government which they claim to be infallible; the first necessary step is to set up laws; through these laws the people are told what they should and should not do; the ruler must be alert to the conduct of the people; and because he possesses shih, or authority, he can punish those who violate his laws and reward those who obey them; by so doing he can successfully rule the people regardless of their number.

PRIMER, CHINESE : a textbook for children who are just beginning to learn; called "The Three-Character Classic" (q.v.).

PROFIT : li (q.v.); a ward often disparaged by Confucius and by later Confucianists; Confucius says, "The superior man comprehends yi [righteousness]; the small man comprehends li" (*Analects*, IV, 16); *see also utilitarianism, infra.*

PURE CONVERSATION : dialogue between Taoist and Buddhist scholars in special meetings; *see Ch'ing t'an, supra.*

PURE LAND SECT : an AD 5th century Chinese Buddhist sect *see Ching-t'u, supra.*

Q

QUESTIONS ON THE GREAT LEARNING : *Ta Hsüeh Wen*; chapter in the *Wang Wen-ch'eng-kung Ch'üan-shu*; in which the author, Neo-Confucianist scholar Wang Shou-jên (AD 1473-1529), q.v., gives a metaphysical justification of the *Great Learning* (q.v.).

QUIESCENCE : ching (q.v.); Yin (q.v.); Lien-hsi (AD 1017-1073), Neo-Confucian cosmologist, describes evolution and devolution as follows : "The Supreme Ultimate through Movement produces the Yang; this Movement, having reached its limit is followed by Quiescence, and by this Quiescence, it produces Yin; when Quiescence has reached its limit, there is a return to Movement, thus Movement and Quiescence, in alternation, become each the source of the other" (*Chou Lien-hsi Chi*, chüan 1).

R

RATIONALISTS SCHOOL : a school of Neo-taoism (q.v.); a renewed interest in the School of Names (q.v.); emphasis on distinguishing of terms (nung) and analysis of principles (li); principal philosophers of this school are : Hsiang Hsiu (AD 221-300), q.v.; Wang Pi (AD 226-249), q.v.; Kuo Hsiang (died AD 312), q.v.; Kuo Huan (died AD 453), q.v.; Huang Kan (AD 488-545), q.v.

"*REALIZATION-WAY-SONG*" : an 8th cent. AD Ch'an (Zen) poem; *see Chang-tao Ke, supra.*

RECLUSES : *1* mostly men who possessed learning and talent, but where so embittered by political disorders of their time that they retired from human society into the mountains or forests; these were known as yin-che or hermits; *2* Taoists who, having gone into seclusion, attempted to work out a system of thought that would give meaning to their action of withdrawal; Yang Chŭ (440-360 BC), (q.v.), was the earliest prominent exponent.

RECORD OF INSTRUCTIONS : a Neo-Confucian work; *sce Ch'uan Hsi Lu, supra.*

RECORDED SAYINGS : (of Chu Hsi, q.v.): *see Chu-tzu Yu-lei, supra.*

RECORDED SAYINGS OF ANCIENT WORTHIES : *Ku-tsun-hsiü yü-lu;* attributed to Yitsang of the Sung dynasty (q.v.).

RECTIFICATION OF HEART : the bringing of peace to the mind by the fulfilment of one's true nature; *see cheng hsin, supra.*

RECTIFICATION OF NAMES : according to *Confucius :* things in actual fact should be made to accord with the implication of their names in order to have a well-ordered society; his principle of government is "**Let**

the ruler be ruler, the minister be minister, the father father, and the son son" (*Analects*, XII, 11); that is, every name embodies certain essences which are constitutive of that class of things to which the name applies and things, therefore, should agree with this ideal essence; *Mencius* (q.v) likewise says, "To be without the relationship of ruler and of father is to be like the beasts" (*Mencius*, IVb, 9); accord. to *Hsün Tzŭ* (q.v.); names were originated partly for ethical and partly for logical reasons; he says, "The one who knows that different actualities have different names, and who, therefore, never refers to different actualities otherwise than by different names, will not experience any confusion" (*Hsün-tzu*, ch. 22); he also writes, "Should a true King arise, he must certainly follow the ancient terms and make new ones" (ibid); the invention of new names and the determination of their meaning is a function of the ruler and his government in order to lead the people to unity and to obviate the crime of using false credentials or false measures; according to the *Legalists* (q.v.); adhere to one aspect of this doctrine, using the term "holding actualities responsible for their names" (*Han-fei tzu*, ch. 43): by "actualities" is meant the individuals who hold government office, while by "names" is meant the titles of the offices thus held; the titles indicate what the individuals who hold office should ideally accomplish.

RELATIVITY : *Lao Tzŭ* (604-531 BC), q.v. believes that all things are relative, even being and nonbeing; *Chuang Tzŭ* (369-286 BC), q.v., maintains that concepts of right and wrong are built up by each man on the basis of his own finite point of view; all these views are relative, *Hui Shih* (350-260 BC), q.v.; empirical truth is only contingent, but not necssary; in experience, things that are great and things that are small are all relatively so; we cannot through actual experience know what is the smallest or the greatest of actual things; but we can say independently of experience that, that which has nothing beyond itself is the greatest, and that which has nothing within itself is the smallest; "greatest" and "smallest" defined in this way are absolute and unchanging concepts; by analyzing the names "Great One" and "Small One," Hui Shih arrived at the concept of what is absolute and unchanging; from this point of view he deduced that the qualities and differences of actual concrete things are all relative and subject to change.

RELIGIONS IN CHINA : Chinese philosophers have been much less concerned with religion than are others of other cultures; religious ideas and activities do not constitute an absorbing part of life; it is ethics, especially Confucian ethics, and not religion that has provided the spiritual basis of Chinese civilization; it has been the custom for scholars to say there are three religions in China : Confucianism, Taoism, and Buddhism; but Confucianism (q.v.) is not a religion; as to Taoism (q.v.) there is a distinction between Taoism as philosophy or Tao chia (q.v.); the Taoist School, and Taoist religion or Tao chiao (q.v.); likewise in Buddhims there is a distinction between Buddhism as philosophy and Buddhism

as religion; *see Buddhism in China*; *Chinese Buddhism, supra*.

REVERSAL THEORY: maintained both by Confucianism (q.v.) and Taoism (q.v.); when the development of anything brings it to one extreme, a reversal toward the other extreme takes place; that is, in the Hegelian sense, every-thing involves its own negation; in *Taoism* : "reversal is the movement of Tao" *Lao-tzu*, ch. 40); this theory has had its effect upon the thinking of the Chinese people and has contributed to their success in overcoming many difficulties and adjusting to changed circumstances during their long history; it has caused them to remain cautious in times of prosperity and hopeful even in times of extreme danger; it has proven a psychological weapon, so that in the darkest period the people hoped for and awaited the "reversal of the Tao".

REVOLUTION, RIGHT OF: according to Mencius (371-289 BC), q.v.; if a ruler lacks the ethical and moral qualities of a good leader, the people have the moral right of revolution; in such case, even the killing of the ruler does not constitute the crime of regicide, inasmuch as, if a ruler does not act as he ideally ought to, he morally ceases to be a sovereign and, following the Confucian theory of "rectification of names" (q.v.) becomes a "mere fellow" (*Mencius*, IIb, 8).

RIGHTEOUSNESS: yi (q.v.); one of the *five constant virtues* (q.v.) of Confucianism (q.v.).

RITES, BOOK OF: one of the *Six Classics*; the *Li Chi* (q.v.).

S

SAGE: sheng; the Chinese sage is both of this world and of the other world; he need do nothing extraordinary in order to be a sage; he does nothing more than most people do, but he does what he does in a state of enlightenment which sets him apart; it is the significance of his understanding that constitutes his highest sphere of living.

SADDHARMAPUNDARĪKA: "Lotus of the True Law"; the most important text of the T'ien T'ai school (q.v.); stresses that all philosophies are the same, and when one recognizes this, one understands Nirvāṇa.

SAN-CH'AN: the studying of Ch'an (Zen), especially the examination of a student by a teacher.

SAN CHIAO: the three doctrines, systems, or philosophies : Confucianism (q.v.); Taoism (q.v.); Buddhism (q.v.).

SAN HSIEN SHAN: "Three Isles of the Blessed"; Paradise according to Taoists; supposedly located somewhere in the Eastern Sea between the Chinese mainland and the Japanese islands; but no one who has gone there has ever come back.

SAYINGS OF THE ANCIENT WORTHIES: *ku tsun-hsiü yü-lu*; attributed to Yi-tsang (fl. AD 11th century) of the Sung dynasty (q.v.).

SCIENCE IN CHINA : Although concerned for the most part with humanities, the ancient Chinese do not seem to have done badly in the field of science; unfortunately the Chinese achievements were confined to individuals, with no such thing as a scientific community in which individual philosopher-scientists could exchange and compound their findings; practically every discovery or invention was the work of an individual genius who was not certain that his accomplishments would be appreciated by his contemporaries, much less future society; like many other ancient people, the Chinese believed that the revolutions of the heavenly bodies had a direct bearing on human affairs, consequently their first major interest was *astronomy* (q.v.) and *mathematics* : the first great work in this field was the *Chou-pi Mathematics* or *Chou-pi Suan-ching*, written in the 3rd century BC; contained the Pythagorean theorem $a^2+b^2=c^2$), computations of the distance between the sun and the earth as well as the sun's orbit, quadratic equations, and formulae for prisms, cones, and cylinders; the concept of π or pi was not mentioned in the *Chou-pi Mathematics*, however, in the 3rd century AD, the Han mathematician Liu Hui (q.v.) propounded a nearly perfect formula, 3. 1416; applying the principle of *sound frequency* the ancients were able to make different kinds of pitch pipes as musical instruments; sound frequency was also used in the pre-Ch'in period as the standard of determining correct measures of weights, just as modern scientists use the velocity of light for the same purpose; being of agrarian culture, in the field of applied science, the Chinese developed *engineering* details that accompanied the construction of dams and dykes in North China for the purpose of irrigation and flood control and by the 3rd century BC hydraulic engineering had become an advanced science; during the same century the Ch'in regime connected the long walls of the various states to form what later is known as the *Great wall* (q.v.) an engineering feat of great magnitude; in *medicine* : during the period of the "warring states" (475-221 BC) the most productive schools of medical thought developed, represented by the work attributed to Huang Ti, the legendary Yellow Emperor (q.v.), entitled *Huang-ti Nei ching su-wên*, a classic on internal medicine; under the Eastern Han, Chang Chung-ching AD 152-219), the "Chinese Hippocrates" produced a system on the equilibrium of humours and respiration, and his discerning use of materia medica led him to advise the use of ephedra for the treatment of asthma and dysphonia; his school is noted for the treatise *Shang-han-lun* or "harmful cold," a treatise on fevers; as to *optics* and *dynamics* : the *Meh-ching* a classical work of the Mehtzu school (c. 3rd cent. BC) mentioned the first fundamental principles of the discipline; among other modern artifacts, *paper* was invented in China about the middle of the 1st century AD, being traditionally credited to Tsai Lun AD 50-? 118); and block printing appeared about the 8th century AD; the Ming (AD 1368-1644) and the Ch'ing (1644-1912) mark the modern era during which many modern articles, as we know them today, were inven-

ted; in *Communist China*: the Academy of Sciences was reorganised into four departments: mathematics, physics, and chemistry; biology, geology, and geography; science and technology; and philosophy and social sciences; strides have been made in China in all of these fields, including the first experimental nuclear reactor (a heavy-water type) with a thermal power of 7,000-10,000 kw., intended for research and the production of isotopes, which was put into service in 1958.

SELF-ACCOUNT AT THE AGE OF THIRTY: a work of Wang Kuo-wei (AD 1877-1927) in which he mentions why he gave up the study of philosophy; "Among philosophical theories, it is a general rule that those that can be loved cannot be believed, and those that can be believed cannot be loved" (*Ching-an Wen-chi* or *Collected literary Writings of Wang Kuo-wei, Second Collection*); *see Wang Kuo-wei, infra.*

SELF-TRANSFORMATION: (of things); everything spontaneously produces itself; a theory of Hsiang-Kuo (q.v.) which they call tu hua or self-transformation; accord. to this theory, things are not created by any Creator, but things, nonetheless, are dependent upon relations, one with another; man needs the whole universe as a condition for his existence; everything, however, exists for its own sake and not for the sake of any other thing.

SENG-CHAO (AD 384-414): Buddhist philosopher of the school of the Middle Path (q.v.); disciple of the Indian Buddhist Kumārajīva; wrote several essays which have been collected as *Chao Lun* or *Essays of Seng-chao*; his idea is that things undergo constant change at every moment, anything existing at any given moment is actually a new thing and not the same as the thing that has just existed in the past; he argues the truth of the immutability of things.

SENG-YU (died AD 518): Chinese Buddhist who compiled the *Hung Ming Chi* or *Collected Essays on Buddhism.*

SEON: Ch'an or Zen in Korea.

SEVEN WORTHIES OF THE BAMBOO GROVE: seven famous scholars of the 3rd century AD who gathered for frequent philosophical discussions in a certain bamboo grove.

SHANG CHŪN (390-338 BC): philosopher of the Legalist School or Fa chia (q.v.); emphasized especially fa or law.

SHANG DYNASTY (1766-1122 BC): *aka* Yin dynasty; supposed to have had 28 rulers, the last being Chou Hsin (1154-1122 BC), who was overthrown and the Chou dynasty (q.v.) was set up; *see Dynasties, supra.*

SHANG TI: "god of the upper regions (or the heavens)"; "Heaven as God"; worshipped during the Shang dynasty (q.v.); when the Chous began their rule another name appeared "T'ien"—Heaven and alternated with Shang Ti; *see Heaven-Worship, supra.*

SHANG YANG (died 338 BC): *aka* Lord Shang; theorist of the Legalist School (q.v.); emphasized shu, or the method or art of conducting affairs and handling men, i.e., "statecraft"; an ultra-realistic who advised his

prince to confine the people to two activities—farming and warfare; died in battle.

SHAO K'ANG-CHIEH (AD 1011-1077) : *aka* Shao Yung (q.v.); cosmological philosopher of the school of Neo-Confucianism (q.v.); *see major work Huang-dhi Ching Shih, supra.*

SHAO YUNG (AD 1011-1077) : *aka* Shao K'ang-chieh; cosmological philosopher of Neo-Confucianism (q.v.); developed his cosmological theory from the *I Ching* (q.v.); accord. to him and other Neo-Confucianists, the Yang (q.v.) is the constructive force of the universe, and the Yin (q.v.) is the negation of the Yang, and is, therefore, the distinctive principle; his major work is the *Huang-chi Ching-shih* (q.v.) or *Cosmological Chronology.*

SHE, THE "mound"; a mound of earth signifying the fertility of the soul (and of the earth); venerated by the early Chinese; *see Earth-Worship, supra.*

SHEN : *1* good spirits, as against kuei or bad spirits or devils; *2* spiritual power; the divine in man.

SHEN-HSIU (died AD 706) : the founder of the Northern school of Ch'anism (q.v.); advocated Universal Mind as the Principle of Ch'an; *cf., Hui-neng, supra.*

SHÊN PU-HSI (400-337 BC) : philosopher of the Legalist school or Fa chia (q.v.); stressed shu or statecraft as the most important factor in government.

SHÊN TAO (fl. 5th-4th cent. BC) : early Taoist; follower of P'eng Meng (q.v.); resolved to discard knowledge, be nonpartisan, have no anxiety for the morrow, and allow events to take their course without interfering.

SHÊN TAO (350-275 BC) : philosopher of the Legalist school or Fa chia (q.v.); held that shih or authority and power of the ruler is the most important factor in politics and government.

SHIH : *1* authority; power; *2* actuality; *3* time or timely (a Confucian usage).

SHIH-CHIA-MU-NI (560-480 BC) : Śākyamuni; Gautma, the historical Buddha.

SHIH CHI : "Historical Records"; China's first dynastic history completed c. 86 BC; authored by Ssŭ-ma T'an (died 110 BC) and his son, Ssŭ-ma Ch'ien (145-86 BC).

SHIH CHING : *Book of Poetry* (or Odes) : one of the *Six Classics* (q.v.); consists of 305 original (not epic) poems reflecting the sentiments of the common people in the mid-years (1000 to 600 BC) of the Chou dynasty (q.v.); collected by the government in order to detect the abuses in the management of the feudatories; usually each stanza has 4 lines, 4 words to a line, 1 character to each word.

SHIH HUANG TI (247-210 BC) : 4th monarch of the Ch'in dynasty (q.v.); assumed the title of Shih Ti, i.e., "The First Emperor" of Ch'in; *more at Ch'in shih Huang, supra.*

SHIH-SHUO HSIN-YŪ: *Contemporary Records of New Discourses*; a work by Neo-Taoist Liu Yi-ch'ing (AD 403-444), supplemented by a commentary by Liu Chün (AD 463-521); a record of many "pure conversations" (q.v.) and their famous participants.

SHIH-T'OU (AD 700-790): helped to firm the Ch'an movement in China, founding an important monastery in the province of Hu-nan; *aka* "Stone-head" because of his having a hut over the flat surface of a rock in his monastery grounds in Heng-chow.

SHIH TZŪ (fl. 4th cent. BC): philosopher of the Tsa chia or "Mixed" school which included Confucians, Mohists, and harmonized the Ligician and the Legalists.

SHU: "altruism"; "mutuality"; "fellow-feeling"; an ethic of Confucius (551-479 BC); 2m "statecraft"; the "art of handling men"; stressed by Shang Yang (died 338 BC), q.v.

SHU CHING: *Book of History*; one of the *Six Classics* (q.v.); describes in some parts the events during the early Chou (1122 BC) times, and in other parts during the late Chou and Early Han (600 to 50 BC).

SHUN: semilegendary virtuous Chinese emperor, supposed to have received the emperorship from Yao in 2258 BC; praised by Mencius, (371-289 BC), q.v., for his virtues.

SHUN CHIH (AD 1638-1661): Emperor (1644 to 1661); first of the Ch'ing (q.v.) or Manchu dynasty; *see Dynasties, supra.*

SHU-SUN TUNG (fl. 3rd cent. BC): a Confucianist; was ordered to draw up a court ceremonial; his work was disapproved by some of his fellow Confucianists, but it was held in high esteem by the Emperor and the aristocrats.

"*SILENT SITTING*": a daily solitary meditational practice by Chu Hsi (AD 1130-1200), a Confucian philosopher; meditation for Chu Hsi has more of a moral than a mystical usage; he believes that one should, with eternal vigilance, constantly examine himself and accomplish self-correction through introspection.

SILVER RULE: the negative form of the "golden Rule" uttered by Confucius: "What you do not want done to yourself, do not do to others" (*Analects*, XV. 23).

SIMPLICITY: accord. to Lao Tzŭ (q.v.) and the Taoists: one should take simplicity (p'u) as the guiding principle of life; Tao is the "Uncarved Block" which is simplicity itself, and the virtuous man must lead as simple a life as possible.

SITTING-IN-FORGETFULNESS: Yen Hui, disciple of Confucius is said to have coined this phrase and explains it in this manner: My limbs are nerveless and my intelligence is dimmed; I have abandoned my body and discarded my knowledge; thus I become one with the Infinite; this is what I mean by sitting in forgetfulness"; thus it is supposed that Yen Hui achieved "sageliness within" by becoming "empty"; however, one commentator on the *Analects* (q.v.), T'ai-shih Shu-ming

(AD 474-546) remarks that Yen Hui did not actually gain true sageliness, explaining: "Yen Hui disregarded human-heartedness, and righteousness, and forgot ceremonies and music; he gave up his body and discarded his knowledge; he forgot everything and become one with the Infinite; this is the principle of forgetting things; when all things were forgotten he was thus empty; and yet, compared with sages, he was still not perfect; the sages forget that they forget, whereas, even great worthies cannot forget that they forget; if Yen Hui could not forget that he forgot, it would seem that something still remained in his mind; that is why he is said to have been *often* empty" (quoted by Huang Kan, AD 488-545, in his *Sub-Commentary on the Analects*, 6).

SIX CLASSICS, THE : *see Liu Yi, supra.*

SIX LIBERAL ARTS, THE : taught by Confucius (551-479 BC), q.v.; (1) propriety; (2) music; (3) archery; (4) driving (a chariot); (5) reading; (6) statecraft.

SIX SCHOOLS, THE : of the "hundred schools" (q.v.), classified by Ssŭ-ma Tan (died 110 BC) as: (1) Yin-Yang (q.v.) school of the cosmologists; (2) Ju chia (q.v.) or School of Literati ; (3) Mo chia (q.v.) or Mohist school; (4) Ming chia (q.v.) or School of Names ; (5) Fa chia (q.v.) or Legalist School ; (6) Tao Tê chia (q.v.) or School of the Way and its Power.

SIXTH PATRIARCH OF THE CH'AN SCHOOL : Hui-neng (AD 638-713), q.v.; true successor to Hung-jên (AD 605-675), the 5th Patriarch.

SPONTANEITY : naturalness ; *see tzu jan, infra.*

SPRING AND AUTUMN ANNALS : one of the *Six Classics* (q.v.) : *see Ch'un Ch'iu supra.*

SSŬ-MA CHIEN (145-87 BC) : *aka* Sze-ma Ts'ien; son of Ssŭ-ma T'an (died 110 BC); together with his father authored China's first great dynastic history, the *Shih Chi* (q.v.) or *Historical Records*; also reformed the Chinese calendar, determining the system of chronology still in use.

SSŬ-MA KUANG (A.D. 1019-1086): historian living under the Sung dynasty (q.v.); minister of state until his retirement to Lo-yang; spent later years of his life (1066 to 1084) completing his great history of China from the 5th century BC to AD 10th century.

SSŬ-MA T'AN : (died 110 BC); Taoist scholar; became grand astrologer; co-authored with his son, Ssŭ-ma Chien, the *Shih Chi* (q.v.) or *Historical Records.*

STATE, ORIGIN OF : a state arises from the division of labor; the mental laborers rule; the physical laborers are ruled—a theory of the origin of State propounded by Mencius (371-289 BC).

STICK OR YELL METHOD : a method of the Ch'an Masters to help the leap to Enlightenment; a Master having asked his student to consider some problem, suddenly gives him several blows with a stick or yells at him; the explanation being, the physical act thus performed, shocks the student into the psychological awareness of enlightenment.

"*STONE HEAD*" : epithet of Ch'an Master Shih-t'ou (q.v.).

STORY TELLERS SCHOOL: one of the 10 classifications of the "hundred schools" (q.v.); *see Hsiao-shu chia, supra.*

SUBJECTIVE IDEALISM, SCHOOL OF: school of Buddhism introduced into China by the Chinese pilgrim Hsüan-tsang in the 7th century AD; *see Hsiang tsung, supra.*

SU CH'IN (fl. 3rd cent. BC): important leader in the Diplomatist School (q.v.).

SUI DYNASTY (AD 589-618): united China after several centuries of confusion; followed by the T'ang dynasty (q.v.); *see Dynasties, supra.*

SUN: one of the 8 trigrams (q.v.) of the *I Ching* (q.v.); which, when arranged in a certain order make up the 64 hexagrams (q.v.); the Gentle trigram ☴, of penetrating attribute; is wood and wind.

SUNG DYNASTY: *1* a minor dynasty (AD 420-479) with capital at Nanking; known as Liu Sung after its founder, Liu Yu, to distinguish it from the later and more famous dynasty; *2* the important dynasty (AD 960-1280) of 18 rulers generally divided into Northern Sung (AD 960-1127) founded by Chao K'uang-yin, with capital at Kaifeng, north of the Yangzte, and Southern Sung (AD 1127-1280), located south of the Yangtze; succeeded by the Yüan dynasty of Kublai Khan; *see Dynasties, supra.*

SUN YAT-SEN, DR. (AD 1866-1925): *aka* Sun Wen; Chung Shan; statesman and revolutionary leader; called "father of the revolution" and "father of modern China"; first graduate (1894) of the New College of Medicine at Hong Kong; lived in exile in various foreign countries from 1895 to 1911; planned and finally brought about the revolution in 1911 against the Manchus; founded the Kuomintang (q.v.) in 1912, establishing his three great principles: nationalism, democracy, and people's livelihood; influenced by but did not fully accept the Communist doctrines of Mikhail Borodin (1922-1923); went to conference of leaders at Peking in 1925 where he died of cancer.

SUNG YÜAN HSÜEH-AN: *Biographical History of Confucianist Philosophers of the Sung and Yüan Dynasties;* by Huang Tsung-hsi (AD 1610-1695); absolves Chinese scholars such as Hsü Heng (AD 1209-1281) and Wu Ch'eng (AD 1249-1333) of any wrong doing even though they had served under the Yüan in high official capacity.

SUPERIOR MAN, THE: the kind of man Confucius (q.v.) believed to be the one whose mind is perfectly clear about names and duties, and who, therefore, acts with jen (uprightness) and li (propriety); one who displays the *Five Constant Virtues* (q.v.); one who has a compelling sense of duty, whose love is never vexed, whose wisdom has no doubts, whose courage is without fear; Confucius, himself, may be the epitome of such a man.

SUPREME MYSTERY: *T'ai Hsüan* (q.v.); a work of Yang Hsiung (53 BC-AD 18), q.v.

SUPREME ULTIMATE, THE: *see T'ai Chi, infra.*

SU SHIH (AD 1036-1101): *aka* Su Tung-p'o (q.v.); Chinese poet and stateman under the Sung dynasty (q.v.).

SŪTRA SPOKEN BY THE SIXTH PATRIARCH: the *Liu-tsu U'an-ching* (q.v.); *see Hi-neng, supra.*

SU TUNG-P'O (AD 1036-1101): real name, Su Shih; poet of distinction and stateman under the Sung dynasty (q.v.).

SZE-MATS'IEN (145-87 BC): aka Ssŭ-ma Chien (q.v.); famous Chinese historian.

T

TA HSŬEH: *The Great Learning*; one of the Confucian *Four Books* (q.v.); important text of Neo-Confucianism (q.v.); a chapter in the *Li Chi* or *Book of Rites* (q.v.); attributed by Neo-Confucianists to Tseng Tzŭ (q.v.), one of the chief disciples of Confucius (q.v.): teaches first, the well-ordering of one's own life, then the extension of knowledge in the investigation of things; man is exhorted "to manifest one's illustrious virtue," which is the same as "to cultivate one's self"; the former is merely the content of the latter; this idea is central to Confucianism (q.v.); the principle of the Ta Hsüeh is the pointing up of how the investigation of things can be the ways and means for spiritual cultivation; while originally a chapter of the *Li Chi*, it has been removed for separate use since the time of Chu Hsi (fl. AD 12th century); initially designed to serve as the basis of the education of gentlemen in general, princes in particular; in classical Chinese it was the first text studied by schoolboys.

TA HSŬEH WEN: *Question on the great Learning;* to be found in the *Wang Wen-ch'eng-kung Ch'üan-shn*, or *Complete Works of Wang Shou-jên, chüan 26; see Wang Shou-jên, infra.*

T'AI CHI: the Great Ultimate; the principle of Li (q.v.) in its cosmic operations; impels the vital energy to generate movement and change; and thereby are produced the two energy modes *Yin and Yang* (q.v.) and the Five Elements (q.v.); every object in nature exhibits some aspect of the rational law (Li) or Great Ultimate that works within it; this is true of man also; what we call his soul or nature is the supreme regulatory principle of the universe working in him as mind or spirit.

T'AI-CHI T'U SHUO: *Explanation of the Diagram of the Supreme Ultimate* by Chou Tun-yi (AD 1017-1073); follows the ascending movement of *Yin and Yang* (q.v.) and their return.

T'AI HSŬAN: *Supreme Mystery*; by Yang Hsiung (53 BC-AD 18); emphasizes the concept that "reversal is the movement of Tao"—a concept basic to both the *Lao-tzu* (q.v.) and the *I Ching* (q.v.).

TAI SHAN: sacred mountain in China from whose peaks many sages arcended bodily to heaven and immortality.

TAI-SHIH I-SHU : the work of Tai Tung-yüan.

T'AI-SHIH SHU-MING (AD 474-546), q.v. (AD 1723-1777) q.v. Neo-Taoist commentator on the *Analects* (q.v.).

T'AI TSUNG (AD 597-649) : an emperor of the T'ang dynasty (q.v.); restored a fading Confucianism to pre-eminence by ordering official editions of the Confucian *Classics* (q.v.) to be prepared, and then commanding them to be taught in the Imperial University; strongly supported arts and literature and welcomed (in 645) Hsüan Tsang (q.v.) back from his pilgrimage to India.

TAI TUNG-YÜAN (AD 1723-1777) : *aka* Tai Chên; Tai Shen-hsiu philosopher of the Ch'ing dynasty (AD 1645-1911), q.v.; by reinterpreting the philosophy of Mencius (371-289 BC), q.v., he attempted to re-establish the original meanings of Confucianism (q.v.); his *Tai-shih I-shu* consists of 31 chüans in several volumes.

T'ANG DYNASTY (AD 618-907) : one of the most glorious in the history of China; founded by Li Yüan; had 20 sovereigns; under its patronage China attained its "golden age" of literature and arts; *see Dynasties, supra.*

T'AN SSU-T'UNG (AD 1865-1898) : a Neo-Confucianist and subtle thinker who wrote a book entitled *Jen Hsüeh* or *Science of Jen* (human-heartedness), which introduces into Neo-Confucianism (q.v.) some ideas taken from modern chemistry and physics.

TAO, THE : the principle of things; *1* in *Taoism* (q.v.); refers to the unitary "that" from which proceeds the production and change of all things in the universe; the Tao is nameless and unnamable; as *Way, Truth* : the transcending of the finite and the becoming one with the Infinite, so that one enjoys absolute happiness; and because he transcends the finite he has "no self"—distinctionlessness; the letting of things take their natural course; "He who equalizes life and death is one who ignores distinction of life and death" (fr. Taoist literature, *Shih-shuo Hain-Yü*, ch. 1); *2* in *Confucianism* (q.v.); the Tao of the "Appendices" (q.v.) to the *I Ching* (q.v.) is not only namable, but is the Tao only that is namable; the Tao of the "Appendices" are multiple principles (on the order of universals) which govern each separate category of phenomena and relations.

TAO AN (died AD 385) : great Chinese Buddhist monk who lectured at Lu-shan in the present Kiangsi province, which was the center of Buddhist learning at that time.

T'AO CH'IEN (AD 372-427) : Taoist poet who wrote meaningful poetry expressing Taoism.

TAO-HSÜAN (AD 596-667) : Chinese Buddhist who compiled the *Kuang Hung Ming Chi* or *Further Collections of Essays on Buddhism.*

TAO HSÜEH CHIA : school of the study of the Tao; known to the West as the school of Neo-Confucianism (q.v.); had its beginning in the early years of the T'ang dynasty (AD 618-906).

TAOISM : its *beginning* : according to tradition, the founder of Taoism was a mystic figure named Li Erh, better known as Lao Tzŭ, the "Old

Master"; some historians have his dates set at 604-531 BC, while others regard him as completely legendary; Lao Tzŭ was supposed to have written a book of only 5,000 characters, later known as the *Tao Tê Ching*, q.v., or *Book of Taoist Virtue*, the present version having been written in the 4th or 3rd century BC; as a *philosophy* : emphasizes the Tao (q.v.), source from which all things come into existence; similar to Aristotle's Unmoved Mover—the Tao does not move; spontaneity, naturalness is characteristic of the Tao which produces things without effort, without arbitrariness; nonaction, in the sense of nonartificiality, laissez-faire (wu wei) is the ethic of Taoism; teaches strength in meekness, success in appearing to fail, wisdom in appearing to be foolish; as a *religion* : Tao chiao (q.v.); in the 1st cent. AD Chang Tao-ling claimed to have discovered the elixir of immortality, and founded a priesthood hierarchy which had much to do with magic and mercury elixirs for the purpose of long life; but in Taoist philosophy this is contrary to nature and is a struggle for power, which is against wu wei; in AD 650 to 684 Lao Tzŭ was canonized as an emperor and his writings were made mandatory subjects for government examinations; around AD 1659 Emperor Huan, founder of the Han dynasty) worshipped Lao Tzŭ, in imitation of the Buddha of Buddhism, and was given the title "Emperor of Mysterious Origin." and was provided with heavenly associates in imitation of the Buddha; canons were written, and, temples were erected; Emperor Chen Tsung (Sung dynasty, q.v.) effected (for his own prestige) the final step in transformation of Taoism into a complete theism—he claimed to have had direct secret word from Lao Tzŭ in the form of a letter which he produced by fraudulent means; Emperor Kang Hsi (1661-1721) attempted to surpress Taoist sects; the Boxer Uprising (q.v) originated, in AD 1900, in a sect of ardent Taoists who believed their bodies to be immune against the foreigners' bullets.

TAO-SHENG (died AD 434) : a Chinese Buddhist monk of wide learning; advanced revolutionary theories such as : "a good deed entails no retribution"; denies that for Buddha there is no "other world," that the world of Buddha is here, this present world; an advocate of Sudden Enlightenment; and theorises that every sentient being possesses the Buddha-nature or Universal Mind.

TAO TÊ CHIA : School of the Way and its Power; referred to in Western literature as the Taoist School, as distinct from the Taoist religion; *see Taoism, supra.*

TAO TÊ CHING : *Classic of the Way and its power*; from Tao=Way, Method; Tê=moral power, virtue; Ching=Classic; formerly known as the *Lao-tzu*; is traditionally regarded as the first philosophical work in Chinese history; committed to script approx. 240 BC; there is no certainty that it was originally collated by Lao Tzŭ (604-531 BC); thought of as ancient China's great contribution to the literature of mysticism; contains the philosophy of Lao Tzŭ and the teachings of Taoism (q.v); also contains much of the teachings of the Buddha.

TAO YŪAN-MING (AD 365-427) : respected poet; wrote "The Peach Blossom Fountain" which describes the ideal State.

TA T'UNG SHŪ : *Book of the Great Unity*; by K'ang Yu-wei (AD 1858-1927), in which he gives a startling picture of the utopian plan that will be realised in the third stage of human progress according to the teachings of Confucius (q.v.).

TÊ : power, virtue that inheres in any individual thing; the Tao-Tê or the Tao chia, better known as the Taoist school; Tao and Tê (the Way and its spiritual power); used both in the moral and nonmoral sense; the Tê of a thing is what it naturally is; accord. to the *Tao Tê Ching* "all things respect Tao and value Tê" (ch. 51); this is because Tao is that by which they come to be, and Tê is that by which they are what they are.

TENG HSI (545-501 BC) : sophist; famous lawyer of his time; accomplished debater of the School of Names (q.v.); he was so skilful that he had a huge patronage; as a lawyer he succeeded in changing right into wrong and wrong into right, until no standards of right and wrong remained, so that what was regarded as possible and impossible fluctuated from day to day (fr. *Lu-shih Ch'un-ch'iu*, XVIII, 4).

TENG-HSI-TZU : a work concerning Teng Hsi (545-501 BC) famous sophist, but was not written by him; author unknown.

TEN SCHOOLS, THE : a classification of the "hundred schools" (q.v.) of ancient China by historian Liu Hsin (46 BC-AD 23), q.v.; 1. Yin-Yang (q.v.); 2. Ju chia (q.v.); 3. Mo chia (q.v.); 4. Ming chia (q.v.); 5. Fa chia (q.v.); 6. Tao Tê chia (q.v.); 7. Tsung-Heng chia (q.v.); 8. Tsa chia (q.v.); 9. Ming chia (q.v.); 10. Hsiao-shuo chia (q.v.).

"*TEN WINGS*" : the "Appendices", of the *Book of Changes* (q.v.).

THINGS : *see wu, infra.*

THINKINGS INTO THE NOT-NOT : The Tao of the Taoists is described as unnamable, and the "real suchness" or ultimate reality of Buddhism is also described as unpredictable—in either case it is neither one, nor is it many; it is neither not-one nor is it not many; this is called by Chinese philosophers "thinking into the not-not".

THIRTEEN CLASSICS, THE : later commentaries on the ancient *Classics* (q.v.) by followers of Confucianism (q.v.).

THIS WORLDLINESS AND OTHER WORLDLINESS : Confucianism (q.v.) in the first instance; Taoism (q.v.) in the second; two trends that rival each other, but also complement each other.

THREE AGES, THE : according to *Tung Chung-shu* (*c.* 179-*c.* 104 BC), q.v., the centuries covered by the *Ch'un Ch'iu* (722-481 BC); these are the 1. age of that which was personally witnesses by Confucius (q.v.); 2. that which he heard of through oral testimony of elder living contemporaries; 3. that which he heard of through transmitted records.

THREE CHARACTERS CLASSIC : a Confucian primer for children just beginning to learn; so-called because it consists of only three sentences ;

Human nature originally is good;
We are all born approximately the same;
Education and experience sets up apart;

they were so arranged that, when recited, they produced a rhythmic effect, and thus aided the children in memorising them; the first character is one of the fundamental ideas of the philosophy of Mencius (371-289 BC), q.v.

"THREE CORDS" AND "EIGHT WIRES" : are the following statements found in the *Ta Hsüeh* (q.v.); 1. "Things being investigated, only then did their knowledge become extended; 2. their knowledge being extended, only then did their thought become sincere; 3. their thought being sincere, only then did their mind become rectified; their mind being rectified, only then did their selves become cultivated; their selves being cultivated, only then did their families become regulated; their families being regulated, only then did their states become rightly governed, only then could the world be at peace". these statements are known as the three "main cords" and eight "minor wires".

THREE DYNASTIES, THE : the first three Chinese dynasties: Hsia (q.v.); Shang (q.v.), which set feudal traditions; and Chou (q.v.); *see Dynasties supra.*

THREE KANG, THE : according to *Tun Chung-shu* (177-104 BC), q.v. the first 3 of the 5 major human relationships taught by Confucianism (q.v.); those between ruler and subject; father and son; and husband and wife.

THREE KINGDOMS, THE : (AD 220-280) : the Wei, the Shu, the Wu, between the Han (q.v.) and the Tsin (q.v.) dynasties; *see Dynasties, supra.*

THREE PURITIES, THE : official Taoists Trinity : 1. the Jade Emperor (q.v); 2. Lao Tzŭ (q.v.); and 3. Ling Pao, marshal of the supernatural beings.

THREE WAYS TO IMMORTALITY : basic to Chinese philosophy are 3 ways to immortalize oneself : 1. be a great moral person; 2. be great in deeds; 3. be great in words.

TI : "ruler" or "emperor".

T'IEN : "Heaven"; *see paradise, supra.*

T'IEN HSIA : "the world"; "all beneath the sky"; "empire" in ancient times, confined to the limits of the Chinese feudal states.

T'IEN P'IEN (fl. 5th or 4th cent. BC) : follower of Taoist P'eng Meng (q.v.); adopted a nonpartisan and easy-going manner, having no anxiety for the morrow, and letting events take their course without interfering; a carefree acceptance of fate.

T'IEN TAI : a philosophical Buddhist sect in China that grew out of Ch'an (q.v.); founded by Chih-chi (fl. AD 6th century); tried to reconcile the Hīnayāna and the Mahāyāna by subsuming both under the philosophical idealism of Nagārjuna (the Mādhyamika school of India); advocated

three levels of truth—one for the simple-minded who believe in the value of the material world; (2) for those who seek confusedly to live a spiritual life in the material world; and (3) for seekers of intuitive insight through meditation; all three levels, they claim, are to be discerned in the teachings of the Buddha.

T'IEN TZŬ : "Son of Heaven"; title borne by the Chou and subsequent emperors, because of their close relation to Heaven, worshipping Heaven in the people's behalf at regular annual ceremonies.

TI T'SANG : the Buddhist Bodhisattva, Kṣitigarbha ("Earth Womb," saviour of the lower world); it is believed that at the petitions of grieving relatives and friends he descends into the hells, delivers its sufferers, and transports them to heaven; known as Jizo in Japan.

TOTALITARIANISM : according to Mo Tzŭ (fl. 5th or 4th cent. BC), q.v.; the state must be totalitarian and the authority of its ruler absolute regardless of the way in which the sovereign gained his power; this leads Mo Tzŭ to the following dictum; "Always agree with the superior; never follow the inferior" (*Mo-tzu*, ch. 13).

TRANSMISSION OF THE LAMP : *see Ch'uan-teng Lu, supra.*

TRIAD OF THE CHINESE PANTHEON : 1. the Heavenly Master of the First Origin; 2. the August Personage of Jade; and 3. the Heavenly Master of the Dawn of Jade of the Golden Door, who one day will succeed the August personage of Jade.

TRIGRAMS, THE EIGHT : a series of divided and undivided lines set into diagrams of 3 lines each : (1) Ch'ien ☰ ; (2) K'un ☷ (3) Chên ☳ ; (4) K'an ☵ ; (5) Kên ☶ (6) Sun ☴ ; (7) Li ☲ ; (8) Tui ☱ ; by combining any 2 of these trigrams with one another, a total of 64 hexagrams (q.v.) are obtained; these are to be found in the original text of the *I Ching* (q.v.) an ancient Chinese classic; in the early work the trigrams and hexa grams were used for purposes of divination, but the later Confucianist school of philosophy applied them in cosmological, moral, and metaphysical meanings; *see Yin-Yang School, infra.*

TRUE WORD SCHOOL : a Buddhist mystery sect in China; *see Chen Yen, supra.*

TSA CHIA : School of Eclectrics; a late 3rd century BC school of philosophy; which, according to historian Liu Hsin (46 BC-AD 23) had its origin in the Councillors; tried to reconcile the diverse political thought of that era; the major text of the school, the *Liu-shih Ch'un-ch'iu* (q.v.) was composed at that time.

TSAO SHEN : *aka* Tsao-wang; God of the Hearth in the Chinese Pantheon (q.v.); once the spirit of the Alchemy furnace, honoured by the

Han emperor, Wu Ti, in the 2nd cent. BC, is venerated in all Chinese homes as the kitchen spirit; he witnesses and records the words and acts of every member of the family and makes his periodic reports to the August Personage of Jade (q.v.); *see Hearth God, supra.*

TS'AO TS'AO (AD 155-220) : Minister of State (AD 208), set up the Wei dynasty (AD 220) of which his son, Ts'ao p'ei was first ruler; *see Dynasties, supra.*

TSAO YEN (fl. 3rd cent. BC) : scholar in the state of Ch'i ; supposed founder of the Yin-Yang school (q.v.); wrote essays totalling more than 100,000 words all of which are now lost.

TSÊNG KUO-FAN (AD 1811-1872) ; great Chinese statesman who drew attention to the West as a parallel and equal civilization to the Chinese; author of 156 books.

TSÊNG TZŬ (fl. 6th cent. BC) : one of the chief disciples of Confucius (q.v.); was thought to be the author of the *Great Learning* (q.v.), but no real proof has been offered.

TSO CHŬAN : a commentary on the *Ch'un Ch'iu* (q.v.), which is now attached to the latter ; traditionally ascribed to Tso Ch'iu Ming, a personal disciple of Confucius (551-479 BC).

TSO CH'IŬ MING (fl. 5th or 4th century BC) : disciple of Confucius (q.v.); author of *Tso Chüan* (q.v.), a commentary on the *Ch'un Ch'iu* (q.v.).

TSOU YEN (fl. 3rd cent. BC) : a major figure of the Yin-Yang School (q.v.) of that century; wrote essays totaling more than 100,000 words, but all since have been lost; his interest seem to be centered on geography and history.

TSUNG-HENG CHIA : School of Diplomatists; so-named by historian Liu Hsin (fl. 1st cent. BC), who claims for its origin the Ministry of Embassies; one of the 10 main schools of the "hundred school" (q.v.); taught the art of following orders in diplomacy instead of following literal instructions.

TU FU (AD 712-770) : poet of the Confucian romanticism of the T'ang dynasty (q.v.); admired for his beautiful lyrics; *cf. Li Po, supra.*

TU HUA : "self-transformation"; accord. to Hsiang-Kuo (q.v.) things are not created by a Creator; things exist in and for themselves, but they need the entire universe as a condition for their existence.

TUI : one of the 8 trigrams (q.v.) of the *I Ching* (q.v.) which, when arranged in a certain order make up the 64 hexagrams (q.v.); the Joyous trigram ☱ , of joyful attribute; is marsh.

TUNG CHUNG-SHU (177-104 BC) : Confucian; theorizer of the Han empire; was instrumental in making Confucianism (q.v.) the orthodox belief in the Han dynasty (q.v.); he was the first to propose the famed Chinese examination system, and insisted upon the Confucian *Classics* (q.v.) as the ideological basis for their operation; he combined a meta-

physical system which derives chiefly from the Yin-Yang school (q.v.) with a political and social philosophy which is chiefly Confucianist.

T'UNG SHU : *General Principles of the Book of Changes*; a major treatise by cosmologist Cho Tun-yi (AD 1017-1073) of Neo-Confucianism (q.v.); on how to achieve sagehood (within the human bonds of society) by living naturally and acting naturally.

TWO FORMS : the Yin and Yang (q.v.), produced by the Supreme Ultimate (the Tao), q.v.

TZŬ : "Master"; a polite suffix added to names of most philosophers of the Chou dynasty (1122-256 BC), such as Chuang Tzŭ, Hsün Tzŭ, etc., and meaning "Master Chuang", "Master Hsin".

TZ'U HSI (AD 1835-1908) : *aka* Yehonala; the "Old Buddha"; empress dowager regent (1862-63; 1875-89 ; 1898-1908); concubine of Emperor Hsien Fêng (q.v.), and mother of T'ung Chih (AD 1862-1873); encouraged the Boxer Movement (q.v.); always hostile to foreign influence; fled from the court of Sian (1900) and remained in exile to 1902.

TZ'U-HU YI-SHU : *Literary Remains of Yang Chien*; *see Yang Chien, infra.*

TZU JAN : "spontaneity" or "naturalness" as against artificiality; valued especially by Lao Tzŭ (604-531 BC), q.v., and Chuang Tzŭ (369-286 BC); corresponds to romanticism in Western thought.

TZU SSŬ (fl. 5th cent. BC) : grandson of Confucius; to whom is attributed the *Chung Yung* (*Doctrine of the Mean*), q.v.

U

UNBEARING MIND : the mind that cannot bear to see the suffering of others; that feeling of commiseration; a term used by Mencius (371-289 BC), q.v.

UNIVERSAL LOVE : a teaching of Mo Tzŭ (fl. 5th or 4th cent. BC), q.v.; *see LOVE, supra.*

UNIVERSAL MIND, SCHOOL OF : the school of Mahāyāna Buddhism known to the Chinese as the Hsing tsung (q.v.); for this school hsing or nature and hsin or mind are the same.

UNIVERSALS, THEORY OF : according to *Kung-sun Lung* (fl. 3rd cent. BC), q.v.; emphasizes that names are absolute and permanent; thus he arrives at the concept of universals (the same as Platonic ideas); maintains that a "white horse" is not a horse but a kind of animal plus one kind of color, and since the two terms are different, a white horse is, therefore, not a horse.

UNIVERSE, CONCEPT OF : according to *Wang Shou-jên* (AD 1472-1528), q.v.; the universe is a spiritual whole in which there is but one world, the concrete, actual world that we, ourselves, experience; there is no

place for that other world of the abstract Li (q.v.); unless there is mind, there is nothing.

"UNROUGHT SIMPLICITY" : p'u; the Taoist symbol of man's natural state before it has been conditioned by knowledge, morality, or society.

UTILITARIANISM : according to *Mo Tzŭ* (fl. 5th or 4th cent. BC), q.v.; what is beneficial to the country and to the people is the standard by which to determine all values; accord. *Han Fei* (died 233 BC), q.v., every man is selfish and materialistic; all his actions are permeated by his desire for advantage; according to *Hsün Tzŭ* (298-238 BC), q.v.; the world is not ideal; men must live together and in order to do so without contention, a limit must be imposed on everyone in the satisfaction of his desires; the function of li (q.v.) is to set this limit; thus Hsün Tzŭ's argument to explain moral goodness is quite utilitarianistic and resembles that of Mo Tzŭ.

UTOPIA : the 3rd stage of human progress according to the Confucian scheme; a program that could not be put into practice except in the highest and last stage of human civilisation is the belief of K'ang Yu-wei (AD 1858-1927).

V

Vimalakīrtī Sūtra, Commentary to : the *Wei-mou-ching Chu*; by Seng-chao (AD 384-414), q.v.; refer to *Vimalakīrtī Sūtra, Vol I, part I, this work.*

W

WAI TAN : external alchemy; *see alchemy, supra.*

WANG AN-SHIH (AD 1021-1086) : great statesman and reformer during the Sung dynasty (q.v.); prepared "new" interpretations of the Confucian Classics (q.v.); in AD 1075 Emperor Sen Tsung ordered that Wang's interpretations should be made official; this order was cancelled when political rivals of Wang An-shih gained control of the government; while he was Prime Minister (AD 1068 to 1085) he carried out many economic reforms; established a financial bureau that made loans to farmers, instituted pay for labor, levied income tax, and organised a conscript militia.

WANG CH'UNG (AD 27-100) : *aka* Wang Chung-jên; humanist and left-wing rationalist of the Confucian school under the later Han dynasty (q.v.); propounded a more empirical viewpoint over the tendency of that era toward mysticism and the converting of Confucius from a fallible man into an infallible pseudo-divinity; wrote the *Lun Hêng* in which he examines the teachings of Confucius, Mencius, and the Taoists, insisting

that they establish their validity like anything else by winning the approval of reason.

WANG HSI-CHIH (fl. AD 4th cent.) : China's greatest calligrapher.

WANG JUNG (AD 234-305) : a Neo-Taoist of the Sentimentalist school; one of the Seven Worthies of the Bamboo Grove (q.v.).

WANG KUO-WEI (AD 1877-1927) : a scholar renowned as one of the greatest historians, archaeologists, and literary writers of recent times; author of "A Self-Account at the Age of Thirty" (q.v.).

WANG PI (AD 226-249) : one of the great philosophers of Neo-Taoism (q.v.); wrote an important *Commentary on the Yi* and *Commentary on the Lao-tzu* which have become classics.

WANG PO-AN (AD 1473-1529); *aka* Wang Shou-jên; Wang-yang-ming (q.v.).

WANG SHOU-JÊN (AD 1473-1529) : *aka* Wang Po-an; Wang Yang-ming; Neo-Confucian scholar who completed the School of Mind (q.v.) which had been initiated by Ch'êng Hao (q.v.) in the 11th century AD and continued by Lu Chia-yüan in the 12th century ; *see UNIVERSE, CONCEPT OF, supra.*

WANG WEI (AD 699-759) : Chinese Buddhist poet and artist of the T'ang dynasty (q.v.) founder of a monochrome school of painting; wrote picture poems, and painted poem pictures; spent the later years of his life in a monastery.

Wang Wen-ch'eng-kung Ch'üan-shu : *Complete Works of Wang Shou-jên*; contains the famous essay "Ta Hsüeh Wen" or *Questions on the Great Learning* (q.v.); *see Wang Shou-jên, supra.*

WANG YANG-MING (AD 1473-1529) : *aka* Wang Shou-jên (q.v.).

Wang-Yang-ming Ch'uan-chi : "The Philosophy of Wang Yang Ming"; *see Wang Yang-ming, supra.*

WAR : attitude of *Lao Tzŭ* (604-531 BC), q.v., there is no room in Taoism for war, and the *Tao Tê Ching* (q.v.) is very explicit on the point that "weapons, however beautiful, are instruments of ill omen, hateful to all creatures; therefore, he who has the Tao will have nothing to do with them"; according to Mencius (371-289 BC), q.v.; war destroys the possibility of attaining ideals of government; he believes that war-makers are the "robbers of the people"; when a kingdom is badly governed Heaven lets the strong triumph over the weak.

WAY AND ITS POWER, SCHOOL OF : Tao Tê chia (q.v.); referred to in Western literature as the Taoist school of philosophy (distinct from Taoist religion) ; *see Taoism, supra.*

WEI : according to *Hsün Tzŭ* (335-288 BC), q.v.; ability acquired through cultural training; human activity as a result of learning, as opposed to what is inborn.

WEI LANG (AD 658-713); *aka* Hui-neng (q.v.), 6th Patriarch of the Ch'an school (q.v.).

WEI-SHIH TSUNG : School of Subjective Idealism; *aka* Hsiang tsung (q.v.); adheres to the Buddhist philosophical traditions of India; introduced into China by the famous Chinese pilgrim to India, Hsüan tsang

(AD 596-664), q.v.

WEI SHU : "apocrppha"; shu = book or writing; wei = woof of a fabric; traditionally the 6 woofs or supplements to the *Six Classics* (q.v.); actually, so historians maintain, the apocrypha are Han forgeries.

WEI WO : "egoism"; "each one for himself" ; a principle attributed to Yang Chu (440-360 BC), q.v., by Mencius (371-289 BC), q.v.

WEI WU WEI : liberal translation—"to do without doing"; a man is to be quiet and passive so that the Tao or Ultimate Reality, may act through him without interference; a concept of Lao Tzŭ, q.v.

"*WELL-THEORY*" : a land theory of Mencius (605-531 BC), q.v.; *see Economy Theory, supra.*

WEN : superficiality; culture; evidences of the moral law taught by Confucius (q.v.), such as propriety, music, letters, social institutions, governmental systems, etc.

WÊN, KING (1231-1135 BC); *aka* Wên Wang (q.v.); one of the founders of the Chou dynasty (q.v.); according to some historians, it was he who combined the 8 trigrams (q.v.) to form the 64 hexagrams (q.v.).

WÊN HSŬAN : a prose poem of the 3rd cent. BC by Sung Yü, exploring the Confucianist ideal of chung or "just right".

WÊN-SHU : Manjusri; Chinese Bodhisattva.

WÊN WHANG (1231-1135 BC) *aka* King Wên (q.v.); ruler and one of the founders of the Chou dynasty (q.v.); imprisoned by Chou Hsin (q.v.) last of the Shang dynasty (q.v.); while in prison supposed to have written the *I Ching* (q.v.); his release was secured by his son Wu Wang who became first emperor of the Chou dynasty.

WEN-YI (died AD 958) : Ch'an Master; when asked "What is the First Principle ?" he replied, "If I were to tell you it would become the second principle" (fr. *Wen-yi Ch'an-shi Yü-lu* or *Sayings of the Ch'an Master Wen-yi*).

WESTERN PHILOSOPHY, INTRODUCED INTO CHINA : the first Western philosophers to come into China were John Dewey and Bertrand Russell, who were invited in 1919 to lecture at Peking University; from them the Chinese were for the first time exposed to an authentic account of Western philosophy; however, they lectured only about their own philosophy, and the audience, with but little knowledge of the history of Western philosophy, for the most part, failed to grasp the significance of their theories; so, these two philosophers, although well-received, were understood by few; yet their visit to China, nonetheless, opened new fields of studies for most of the students at that time; in this respect, their stay had great cultural and educational value.

WORLD CYCLES : accord. to *Shao Yung* (AD 1011-1077), q.v.; the world is no exception to the universal law of evolution and devolution; he maintains that with the first line of the hexagram Fu (q.v.), the world comes into existence; with the hexagram T'ai (q.v.), the individual things that belong to the world begin to be produced; making then appears; and with the hexagram Ch'ien (q.v.) the golden age of civilization is

reached; then there follows a process of continuous decay until the hexagram Po (q.v.) all individual things disintegrate, and with the hexagram K'un (q.v.) the whole world ceases to be; thereupon another world begins with the first line of the recurring hexagram Fu, and the whole process is repeated; each world which is thus created and destroyed has a duration of 129,600 years.

WORLD PEACE: ping t'ien hsia; the ultimate goal of Confucian moral training and ethics.

WU: concrete particulars; things; the material world; especially emphasized by Kung-sun Lung (284-259 BC), q.v., of the School of Names (q.v.).

WU: *1* Infinite Non-Being; the Tao of Taoism (q.v.); *see Wu-ming, infra*; *2* Chinese dynasty (AD 220-280); one of the Three Kingdoms (q.v.); *see Dynasties, supra.*

WU CH'ÊNG-ÊN (fl. AD 16th cent.): author of *Monkey* (trans. by Arthur Waley, 1942) based on the pilgrimage of Hsüan Tsang (AD 596-664), q.v.

WU HSING: *aka* Wu Te; the "Five Elements"; five dynamic and interacting forces; the theory of Wu Hsing is conceived to be both physical and metaphysical; the first authentic account of Wu Hsing is to be found in the *Book of History*, part V, book 4; *more at Wu Te, infra.*

WU-MING: "no name"; the unnamable—the Tao of Taoism (q.v.)

WU TE: the Five Powers, Activities, Agents, or the Five Elements (q.v.); metaphysical and physical forces named in the *Grand Norm* (q.v.) that, through interaction with the Great Ultimate or Reason, causes the creation of material things; Chinese philosopher designate Wu Te, or the Five Elements as: Water, Fire, Wood, Metal, and Soil.

WU TI (157-87 BC): emperor (140-87 BC) of the Han dynasty (q.v.); extended empire by annexing parts of Korea and Tonkin.

WU TOU MI TAO: "The Five Pecks of Rice Way"; a secret society founded by Chang Tao-ling (fl. AD 1st cent.); devoted primarily to alchemy and the Taoist meditative practice, but tinged with ideas from Zoroastrianism sects which had formed in western China; derives its name from the fee of "five pecks of rice" charged for joining the sect.

WU TSUNG (fl. AD 9th cent.): Taoist emperor of the T'ang dynasty (q.v.); attempted to wipe out Buddhism in China by destroying 45,000 Buddhist buildings and temples, melting down thousands of Buddha images, and dispersing over 400,000 monks, nuns, and temple servitors.

WU WEI: "nonaction"; "having no activity"; laissez faire (q.v.); following nature; spontaneity as against artificiality (Taoism); "the end is to be attained in accordance with the mutual fitness of things" (according to Huai-nan Tzŭ, 122 BC).

WU WHANG (fl. 12th cent. BC): *aka* Duke of Chou; first emperor (1122-1115 BC) of the Chou dynasty (BC).

Y

YAJÑADATTA STORY : told in the Buddhist *Surangama Sūtra* or "Sūtra of Heroic Deed," favourite Sūtra of Ch'an reads as follows :

"Yajñadatta, a citizen of Śrāvastī, one morning looked into the mirror and found there a face with the utmost charming features; he thought his own head disappeared and thereby went crazy; this story is used to illustrate the stupidity of clinging to relative knowledge which rises from the opposition of subject and predicate; as we cling to it as having absolute value, a world of topsyturviness comes to extend before us; the original bright and charming face is possessed by every one of us only when we realize the fact by reflecting within ourselves, instead of running after unrealities" (11).

YANG : one of the energy modes of the universe; the active male cosmic principle; light, warmth; sunshine; cf., *Yin, infra; see Yang and Yin, infra.*

YANG AND YIN : the two cosmic principles as described in the "Appendices" of the *I Ching* (q.v.); respectively representing masculinity, activity, heat, brightness, dryness, hardness for the Yang, and femininity, passivity, cold, darkness, wetness, softness, for the Yin; the two cosmic forces that account for the origin of the world; modernly represented by the colors red for Yang, black for Yin; *see Yang, supra; Yin, infra.*

YANG CHIEN (died AD 1226) : philosopher of the Neo-Confucian School of Mind (q.v.); disciple of Lu Chiu-yüan (AD 1139-1193), q.v.

YANG CHU (*c.* 440-360 BC) : thought of as a hedonist whose two fundamental ideas are : "each one for himself," and "the despising of things and valuing of life"; Yang Chu may not be the hedonist he appears to many to be, if the explanation of his ideas in the *Lü-shih Ch'un-chiu* (q.v.) is to be accepted; it reads :

"Our life is our own possession, and its benefits to us are very great; regarding its dignity, even the honour of being Emperor could not compare with it; regarding its importance, even the wealth of possessing the world would not be exchanged for it ; regarding its safety, were we to lose it for one morning, we could never again bring it back; these three are points on which those who have understanding are careful" (1, 3);

this passage explains why one should despise things and value life.

YANG CHU'S GARDEN OF PLEASURE : a chapter in the Taoist work, the *Lieh-tzu*, supposedly refers to Yang Chu of the 5th century BC; Chinese scholars, however, point out that this cannot represent the views of the genuine Yang Chu of ancient times, inasmuch as the *Lieh-tzu* itself, is now considered a work of the 3rd century AD; its "Yang Chu" chapter must, therefore, be a production of that period, and represents the trend of that period.

YANG HSIUNG (53 BC- 18 AD) : Confucianist; member of the Old Text School (q.v.); emphasizes the concept "reversal is the movement of Tao"—a concept basic both in the *Lao-tzu* (q.v.) and the *I Ching* (q.v.).

YANG YI (AD 974-1020) : wrote the *Ch'uan Teng Lu* or *Record of the Transmission of Light,* which sets forth the traditional account of the rise of Ch'anism (q.v.) from the disciplines of Hui-neng (AD 638-713) 6th Patriarch.

YAO (2357-2258 BC): semi-legendary emperor; supposed to have ruled with a well-organised government; praised by Confucius (q.v.) for his virtues; thought to have lived according to the Tao (q.v.), thus his success at maintaining universal felicity; his reign called the "Golden Age" of history.

YAO AND SHUN: good emperors of the "Golden Age" (24th and 23rd centuries BC) of Chinese history.

YEHONALA (fl. AD 19th cent.) : concubine of Emperor Hsien Fêng; later became the Dowager Tzu Hsi (q.v.).

YELLOW EMPEROR: one of the three great legendary emperors of China; *see Huang Ti, supra*.

YEN FU (AD 1853-1920) : great authority on Western thought; translated into Chinese with annotations many Western philosophical works for which he became famous, and his translations are widely read.

YEN HSI-CHAI (AD 1635-1704) : philosopher of the Ch'ing dynasty (AD 1644-1911), q.v., of the Tao Hsüeh (q.v.) or the Moral Law School.

YEN HUI (fl. 6th cent. BC) : favourite disciple of Confucius (q.v.); lived in poverty and was happy.

YEN TZŬ (died 493 BC) : statesman and Confucian scholar; discoursed on the distinction between harmony and uniformity or identity; people of different talents and professions he maintained, occupy their proper places, perform their functions, and are not in conflict with one another; an ideal world is not one of identicalness but of harmonious unity.

YI: *see i supra.*

YI CHING: *The Book of Changes*; one of the *Six Classics* (q.v.); *see I Ching, supra.*

YI-CH'UAN CHI-JANG CHI: "Song of Happiness"; a Neo-Confucian poem by Shao Yung (AD 1011-1077), himself a very happy man.

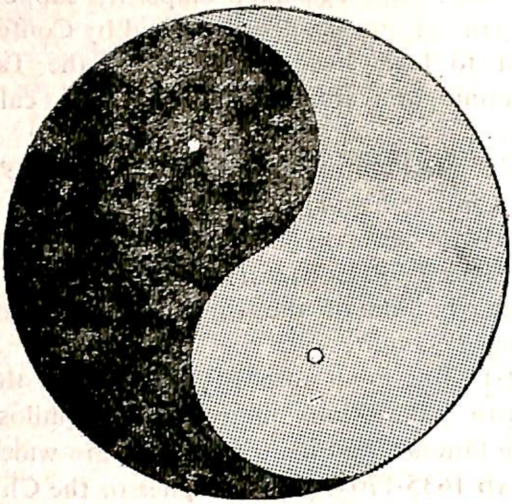
YI-HSÜAN (died AD 866): Ch'an Master; founder of the sect of Ch'anism (q.v.) known as the Lin-chi School (q.v.).

YIN: one of the two energy modes of the universe; meaning passivity, femininity, softness, hardness, declension; together with Yang (q.v.) accounts for the origin of the world; described in the "Appendices" of the *I Ching* (q.v.); cf. *Yang, supra.*

YIN DYNASTY (1766-1122 BC) *aka* Shang dynasty (q.v.); *see* also *Dynasties, supra.*

YIN-YANG: passive and active principles respectively of the universe; the two energy modes, complementary to each other, accounting for the

rise of the world and its declension (its cycles); the Yang is the principle that gives beginnings to things; the Yin is that which completes them; in the Yin-Yang philosophy, anthropomorphic concepts of Creator Gods and Goddesses are replaced by the Yin and Yang principles which are conceived of as strictly impersonal forces; for more see *Yang and Yin, supra.*



YIN-YANG, SCHOOL OF: school of cosmology; one of the "ten schools" (q.v.) of the "hundred schools" (q.v.) of ancient China; had its beginning in the official astronomers and occultists; represents a protoscientific tendency in that it tries to give a positive interpretation to natural events in terms of natural forces; *see Yang and Yin*; *Ying-Yang, supra.*

YI WEI: *Apocryphal Treatise on the Book of Changes*; in which is developed the theory of the "influence of each of the 64 hexagrams (q.v.) upon a certain period of the year"; according to this theory, each of the 12 months is under the jurisdiction of several of the hexagrams, one of which plays a leading role in the affairs of that month and is known as its "sovereign hexagram".

YI WEN CHIH: "Treatise on Literature"; chapter contained in the dynastic history, the *History of the Former Han Dynasty*, by Liu Hsin (46 BC-AD 23, contains his classification into 10 main groups of the "hundred schools" (q.v.).

YO-SHIH-FU: "Healing Teacher"; Bhaisajaguru; Chinese Buddha.

YU: "desire"; proscribed by Taoists, but accepted by Confucians as natural and reasonable if kept under control.

YU: Existence; Eternal Being; the Unnamable of Taoism.

YÜAN CHWANG (AD 685-762) : *aka* Yüan Tsang; Hsüan Tsang; emperor (AD 713-756) of the T'ang dynasty (q.v.); founded Hanlin Academy of

Letters (AD 725); his court was famous for its poets and artists; later in his reign, faced with serious revolt, he abdicated.

YÜAN DYNASTY (AD 1280-1368): *aka* Mongol dynasty; founded by Kublai Khan; had 11 rulers and was succeeded by the Ming dynasty (q.v.); *see Dynasties, supra.*

YÜAN SHIH-K'AI (AD 1859-1916): first president of all China (1913-1916); sought to be dictator, suppressing Sun and followers, dismissing parliament in 1914; restored Confucianism (q.v.); attempted to re-establish monarchy but failed because of strong opposition of a political group and foreign powers; succeeded as president by Li Yüan-hung.

YÜAN TAO: "On the Origin and Nature of the Truth"; by Neo-Confucianist Han Yü (AD 768-824), q.v.; an attempt to reinterpret such works as the *Ta Hsüeh* (q.v.) and the *Chung Yung* (q.v.), in a manner as to make them applicable to the problems of his time.

YU CH'AO: legendary or mythical and clever character who taught the ancient Chinese to build "nests" (the first houses).

YÜEH: *Book of Music*; on the securing of harmony; one of the *Six Classics* (q.v.); no longer preserved as a separate work.

YÜEH KUANG (died AD 304): famous scholar and writer; a Neo-Taoist of the Rationalist wing; wrote the (*Shih-shuo*, an attempt to find happiness in ming chiao (q.v.).

YU-MING: "the namable"; the Tao of Confucianism (q.v.), as opposed to wu ming, the "unnamable", the Tao of Taoism (q.v.).

YUNG: "common" or "ordinary": the importance of which is a prominent concept in the *Chung Yung* (q.v.); the eternal law of the universe (Confmn); the natural function of all things (Taoism).

Z

ZEN: *see Ch'an, supra; see Zen, vol. II, part II, this work.*

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DICTIONARY OF ORIENTAL PHILOSOPHY

Volume II
THE FAR EAST

Part II
JAPAN

Shizukasa ya,
Iwa ni shimiiru,
Semi no koe
Utter stillness—
Sinking into the rocks,
The cry of the cicada
—Matsu Bashō
(AD 17th century)

A

AGE OF THE GODS: that ancient age in Japan where all human beings were Kami or semidivine, possessors of superior virtues, according to Motoöri (AD 1730-1801), q.v., who says, "the kami of the Divine Age were for the most part, human beings of that time, and because the people of that age were all kami, it is called 'the Age of the Gods'."

AGNOSTICISM: the result of the disorientation of Japanese cultural life which accompanied the wholesale importation of Western ideas in the post-Restoration era (AD 1880 forward); the people, confused by the simultaneous resurgence of Buddhism, and the reentrance of Christianity, produced an attitude which for a time turned the people away from the native Shintō (q.v.) faith; all religions suffered and disbelief and agnosticism prevailed; the impact of Western science upon students in the newly founded universities added to this tendency; from 1870 to 1890 Emperor Meiji attempted to restore (Jinja-Shintō (State Shintō) as a system of state ceremonials whose object it was to unify the popular mind in accordance with national morality; the official status of State Shintō was based especially on the Imperial Rescript on Education (q.v.), issued by Meiji in 1890, and regarded as the basis of the school system of Japan.

AIGEN MYOO: Shintō-god whose name means "Love"; represents loving passion sublimated into the desire for Enlightenment; despite a ferocious appearance he is filled with compassion for mankind; he is represented as crowned by a lion's head surmounted by a thunderbolt which calms evil passions; in popular belief he is regarded as the God of Love.

AINU: *1* aboriginal Caucasoid people of Japan; *2* the language of the Ainu people.

AMATERASU ŌMIKAMI: Sun-goddess; the central deity of the Shinto pantheon; sent her grandson Ni-ni-gi to descend to the Japanese islands and to rule them for her; in, turn, his great grandson Jimmu Jenno became the first human emperor, setting up his capital in the province of Yamato, on the central Japanese islands, Hondo, traditionally in the year 660 BC; thus descended the emperors of Japan in an unbroken line from the Sun-goddess, Amaterasu.

AME-NO-MI NAKA-NO-KAMI: "The Deity Who is the Āugust Lord of the Center of Heaven"; the first deity mentioned in the opening sentences of the *Kojiki* (q.v.); thought by some Shintō philosophers to be the Creator God, the Life of the Universe, the great all-inclusive Spirit manifested within each human being.

AMIDA: Amitābha Buddha; the Buddha of Infinite Light; the chief object of worship of the Jōdo (q.v.) and Shin (q.v.) sects; worshipped as the great protector of mankind whose Paradise in the West was, to some



Amida Buddha

extent, equivalent to Nirvāṇa and was accessible to all who called upon his name.

ANCESTOR WORSHIP: Under the Chinese influence old Shintō, which had become formless, began to operate in Japan in the 5th century AD in a clearly worked-out pattern; imported Confucian ideas brought about changes of emphasis in morals and there followed in particular a reemphasis on the ideal of filial piety; old Shintō had been mainly a cult of nature-worship loosely tied together with ancestor worship; it now became history's most comprehensive ancestor cult; the emperor's descent from Amaterasu (q.v.), the Sun-goddess was reemphasized, while the mythological basis was laid for the claim (emphasized so prominently during the latter 19th and early 20th century) that all the Japanese people are genetically related to the emperor by a divine family relationship.

ARAI HAKUSEKI (AD 1657-1725): scholar, philosopher, and historian; authored *Hankampu* (in 1701), history of daimios from AD 1600 to 1680; *Tokushi Yoron*, history of Japan; and autobiography in AD 1716.

ART: Buddhism has had much to do with the development of the arts in Japan; the Buddhist temples portray the excellence of architecture, and their wall-paintings and sculptures are all great works of art; in the

Heian (AD 784-1192), Hamakura (AD 1192-1333), and Asikaga (AD 1392-1573) periods, almost all masterpieces are connected with Buddhism either directly or indirectly; early Shintō also provided a basis framework for Japanese artistic creativity, in that it taught succeeding generations to contol, revere, and appreciate the aesthetic values of natural forces; the late Heian period saw the official relations with China suspended, and isolated from the Chinese world, Japan began to assimilate the inheritance she had received from the continent, and at the same time developed her own unique art; the hedonism of the nobles together with a typically Japanese sensitivity to and love of nature fostered an extremely refined aesthetic culture which became reflected in its art making this period the golden age of Japanese art; with the Meiji restoration in 1868, Japan entered into the international world, importing Western civilization in every field, resulting in the coexistence of two different cultures traditional Japanese and modern Western : with this dual culture as its background, modern Japanese painting is extremely diverse, and is customarily classified, after the medium employed, into two categories, Japanese style and Western style; it still does not seem likely, however, that Japan's ancient inheritance in art will ever be entirely superceded.

ASHIKAGA SHŌGUNATE (AD 1336-1573) : a period of political unity but the traditional social fabric decayed; Shintō and the various schools of Buddhism failed to exert intellectual and religious influence, the only exception being Zen Buddhism (q.v.), which was favoured by the Askikaga rulers; it was Zen that inspired various forms of art and culture during this period; it was also Zen Buddhists who were instrumental in bringing Neo-Confucianism from China.

ASHUKU NYORAI : the Buddha Aksophya; he is often identified with Yakushi Nyorai, the Divine Healer who stops epidemics and overcomes all diseases.

AVALOKITAŚVARA : Kwannon (J); Kwan-Yin (Ch); the "Lord of this Age Buddha".

B

BAKUFU : political group in the Tokugawa (q.v.) period.

BASHŌ (AD 1644-1694) : *aka* Matsuō Bashō (q.v.) ; real name Matsuo Munefusa; known as the Zen Master of Great Quietude; one of the greatest of Japanese poets; a mystic; skillful in composing haiku (q.v.).

BELL : the sound of the bell is meaningful to the Zen devotee; when a Zen student comes for San-zen (to study Zen) he strikes the bell twice without fear; in that moment he transcends both birth and death; he is beyond space and time; it is customary in a Zen monastery to recite the

Kwannongyo (q.v.) while striking a big bell, which is done three times a day; it is believed that each sound of the bell is the voice of Kwannon calling the faithful to purify the sense of hearing, whereby the spiritual experience will take place.

BENZAITEN : a goddess of Hindu origin, possibly Sarasvatī (q.v. vol. I, part I); in Japan, a deity of love; she rides a dragon and plays the biwa (a type of lute); her messenger is the snake.

BISHAMON : *aka* Bishamonten; one of the seven gods of happiness in the Japanese pantheon; invoked as the protector of law and human life against illness and demons; dispenser of wealth; as a god of war he is portrayed as a soldier holding a lance and a reliquary in the shape of a pagoda.



Bishamon

BODHIDHARMA (AD 6th century) : *aka* Tamo; Daruma; founder of Zen (Ch'an) Buddhism; first Patriarch of Buddhism in China.

BONSŌ : (J); a Buddhist monk.

BOOK OF THE FLOWER : the *Kwadensho*, or more properly, *Fūshi-kwandensho* (q.v.); by Zeami Motokiyo (AD 1363-1443); explains the intricacies of the Nō play and its performance.

BOSATSU : Japanese for Bodhisattva; the ideal personage of Mahāyāna Buddhism, who begins his religious career from his "never-to-be-extinguished" vow to save all human beings, and for which he devotes his entire life to the very end of existence.

BUDDHIST SECTS : *see Japanese Buddhism, infra.*

BUSHIDŌ : "the warrior-knight-way"; code of chivalry practiced by the Samurai (q.v.); a system of propriety, in unwritten law, expressing an ideal of behaviour—a sense of honor that was never to be compromised; its ethics provided by Confucianism; its self-discipline a method of Zen

Buddhism (q.v.); and unquestioning obedience to superiors, a result of the feudal habit of life.

C

CHIKAMATSU MONZAEMON (AD 1653-1725): Japanese romantic dramatist; noted for his plays for the puppet theater (jōruri); created a new type of drama, the "domestic play" based on the ethical and emotional conflicts of ordinary townsmen; the most famous of these plays was *Shinjū Ten no Amijima* (q.v.); composed nearly 100 five-act plays, about half of them still produced or read; he is sometimes called "the Shakespeare of Japan."

CHO DENSU (AD 1352-1431); *real name* Mincho; Japanese painter of the Ashikaga period (q.v.) ; greatly influenced by Chinese artists of the Sung and Yüan eras; drew a noted picture of the Nirvāṇa scene, the entire length being about 16 yards; founded a school with many followers.

CHŌKA : a long poem; an indefinite succession of 5-syllable and 7-syllable lines, followed by a concluding additional 7-syllable line; came briefly into being during the *Manyoshu* compilation (AD 8th century); tended to disappear thereafter; *see poetry, infra.*

CHRISTIANITY IN JAPAN: Roman Catholicism (then known as Kirishitan) was brought into Japan in AD 1549 by the Jesuit, Francis Xavier (q.v.); while Catholicism gained many converts, approximately 150,000 toward the close of the 16th century, it appears to have had little effect on the intellectual life of the nation, except in the fields of medicine, astronomy, and geography; following the Kirishitan uprising in 1637, Christianity was eradicated by order of the Tokugawa (q.v.) regime, which also isolated Japan from all nations except the Dutch and the Chinese; when the modern period of Japan began in 1868, and imperial rule was resumed under the reign of Meiji (q.v.), Christianity was again practiced openly.

Chronicle of Ancient Event; *see Kojiki, infra.*

CHU SHUN-SHUI (AD 1600-1682) : Chinese scholar in exile in Japan; a scholar of the Shushi-gaku (q.v.) school.

CONFUCIANISM IN JAPAN : the penetration of Chinese civilization in the 5th and 6th centuries AD brought with it Buddhism and Confucianism; the ethics, political, educational, and legal theories of the latter were quickly appropriated by Shintō which had been less than systematized; Confucian ideas brought about permanent changes of emphasis in morals and social relations; there followed a powerful reenforcement of the ideal of filial piety; during the Ashikaga shōgunate (AD 1338-1573), q.v., Neo-Confucianism provided the coherent metaphysical system which the Japanese intellectual world was looking for; during the

Tokugawa period (AD 1603-1867), q.v., the regime used Neo-Confucianism to effect a strong national life and outlook; by the turn of the 20th century Buddhist, Confucian, and Shintō learning had emerged in what may be characterized as a multivalued system in Japan.

CREATION : Japanese mythology tells us that the Japanese islands are a special creation of the gods; when the earth was young it was like floating oil, moving like a jelly-fish, from which sprang up like a shoot of reed two divinities; after that came seven generations of gods ; and the last couple were called Izanagi and Izanami (q.v.) who received the order to consolidate and fertilize the moving earth; they stirred up the waters of the primal sea with a lance, and one drop which fell from its point formed the island of Onokoro; the two deities then came down on this island and created a column and a home; then the god Izanagi and the goddess Izanami gave birth to the many islands which constitute Japan as well as numerous gods from whom came all the Japanese people as well as all other things upon the islands.

D

DAIKOKUTEN : god of material prosperity in the Japanese pantheon; holds the hammer of wealth and a big sack on his back, while he stands on two sacks of rice; his origin as god of fertility is suspected.

DAIMYŌ : a Japanese feudal baron.

DAINICHI NYORAI : Mahavāirocana; one of the three principal Dhyāni Buddhas of the Mahāyāna; the chief object of worship for the Shingon (q.v.) sect; in Japan the Sun-goddess Amaterasu (q.v.) has been called his manifestation.

DAI-NIHON-SHI : *The Great History of Japan*; the writing of this work was begun by the Mito (q.v.) group in AD 1650, and was completed in early AD 1900.

DAINITIKYŌ : the *Mahavāirocana Sūtra* (Sk); one of the two great textbooks of the Shingon sect (q.v.).

DAI-O-KOKUSHI (AD 1235-1308) : a luminary in the Rinzai (q.v.) school of Zen; studied Zen under Kido (Hsu-t'ang) in southern China.

DAITŌ KOKUSI (AD 1282-1336) : Zen mystic; founder of the Daitokuji monastery at Kyotō; patronized and revered by the Emperor Godaigo who, himself, was a student of Zen (q.v.).

DARUMA : *aka* Ta-mo; Bodhidharma (q.v.); the founder of Zen Buddhism (q.v.) in China in the 6th century AD.

DAZAI SHUNDAI (AD 1680-1747) : scholar of the Ko-gaku (q.v.) school of philosophy.

DENGYŌ DAISHI (AD 767-822) : *aka* Saichō; "Priest Dengyo"; became a bonsō at age 12; a Japanese noble who founded the Tendai (q.v.)

school of Zen; did much to propagate Buddhism in Japan; is said to have been the first (in AD 805) to bring tea from China to Japan.

DENSHIN HOYO : "Treatise on the Essentials of the Transmission of Mind"; sermon by Huang-Po (q.v. Part I *supra*); the position of Zen Buddhism is that One Mind pervades all and, therefore, there is no distinction to be made between Buddha and sentient beings, and that as far as Mind is concerned, the two are of one nature; in this sermon Huang-Po attempts to solve the questions of his disciples, "What, then, is mind ?"

DŌGEN ZENZI (AD 1200-1253) : Zen Master of the Kamakura period (AD 1192-1333); represented the military class of that era.

DRAMA : *see jōruri*; *kabuki*; *kyōgen*; *nō*, *infra.*

E

EDUCATION : the government position on education was not definitely pronounced until the famous Imperial Rescript on Education was issued in 1890 by the Emperor Meiji; it directed that all should follow the Shintō way of the forefathers and was devoted to culture; the untilitarianism of Confucianism played a part as the individual was expected to be of use to the emperor; it was generally accepted in Japan that the Rescript outlined the essential elements of State Shintō and expressed the true spirit of the Japanese people; for this reason successive Ministers of Education emphasized the reading of the Rescript periodically to all students who must be instructed to obey it at all times.

EISAI (AD 1141-1215) : transmitted the Rinzai (q.v.) school of Zen; to him, faith in the Zen experience, decision and commitment are more important than intellectual grasp of objective truth.

EISON (AD 1202-1290) *: aka* Kōsyō Bosatu (q.v.); a monk of the Vinaya school of Buddhism in Japan.

E-KAKU HAKUIN (AD 1685-1768) : *aka* Hakuin Zenji; founder of the modern Rinzai Zen (q.v.); lived an unpretentious life in a small temple in Suruga province, devoting himself to the fostering of Zen monks and to the teaching of laymen; thought to have preserved Zen from extinction in Japan.

ELEVEN BUDDHIST SECTS IN JAPAN : 1. Ritsu (Vinaya school); 2. Hossō (Dharmalasha school); 3. Kegon (Avatamsaka school); 4. Tendai 5. Shingon; 5. Yuzūnenbutu; 7. Jōdo; 8. Shin (or Jōdo Shin); 9. Zen; 10. Nichiren; 11. Zisyū; *see all under individual headings.*

EMMA-HOO : a Buddhist deity entrusted with the enforcement of the law of retribution.

ENMEI : a Tendai (q.v.) performance of the magic ritual for the prolongation of life.

EN NO GYŌJA (fl. AD 17th century) : aka E no Ozunō; En no spōkaku ; ten no Ubasoku; legendary founder of the shugendō (q.v.) the mountain

religion of Japan.

E NO OZUNU (fl. AD 17th century); *aka* En no Gyōja (q.v.); En no Shōkaku; En no Ubasoku.

ETHICS : since the Japanese had no native system of ethics they borrowed, in later times, from Confucianism and Buddhism; the great Japanese scholar Motoöri (AD 1730-1801), q.v., declared that only a depraved people needed an ethics; he maintains that the Japanese, by reason of their divine motivation, are so naturally upright in their lives that they have no need of a moral code, and consequently had never had one; they should, therefore, give up forever all foreign modes of thought and action and walk in simplicity the ancient Way of Shintō; *cf. Bushido, supra.*

F

FEMALE-WHO-INVITES : Izanami, the primal female who, according to legend, with the primal male, Izanagi, produced the Japanese islands and their inhabitants.

FEUDALISM : *old feudalism* in Japan : feudal lords were more sovereign than autonomous; they engaged in private venture overseas peasants were not kept in classes but could aspire to higher ranks, and were not denied arms; in the *Tokugawa era* (AD 1603-1867), q.v., a class system was set up and feudalism was centralized, and feudal strife was at a minimum, due to the emphasis of the ruling regime on Neo-Confu cianism, especially the philosophy of Chu Hsi (q.v. *part I, supra*)); merchants came to dominate the economy and feudal lords and Samurai (q.v.) fell in debt to the merchants; soon merchants became so rich as to establish a capitalist class; but by the end of the 18th century Japan was a nationally centralized state with only symbolic features of genuine feudalism; after the restoration (q.v.) in 1868, the daimyos contributed their fiefs to the Emperor, and thus ended feudalism.

FILIAL PIETY : the influx of Confucian ideas into Japan beginning in the 5th century AD brought about a powerful reenforcement of the ideal of filial piety and a reemphasis on the ancestor cult and stress on the emperor's descent from the Sun-goddess.

"*FORTY-SEVEN RŌNINS*" : a famous tale of old Japan illustrating the spirit of Bushido (q.v.); the story is as follows : a certain lord, having been repeatedly insulted by a superior, aimed a dagger at his tormentor and missed; he was summarily ordered to commit suicide and all of his goods was confiscated to the state; after the noble lord had ceremonially committed suicide (harakiri), his samurai retainers being cast adrift by the death of their lord became rōnins, but were in duty bound to avenge him; on a snowy night the forty-seven rōnins came together, and catching the court official off guard who had caused the downfall of their

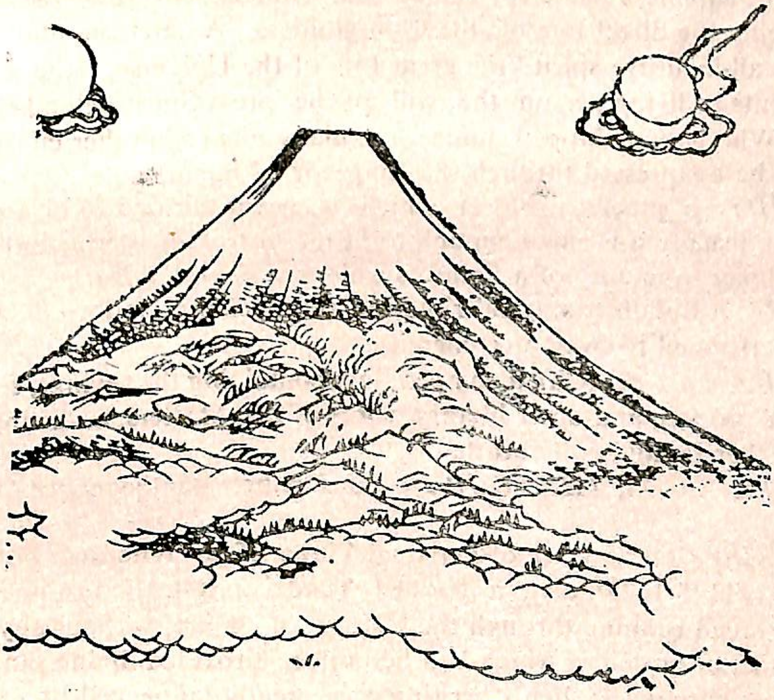
lord, they captured the enemy; the rōnins then suggested to the captive noble that he commit harakiri in order to even up the duel; but the noble was too frightened to submit to this; so the leader of the rōnins leaped upon him and cut off his head with the same dagger with which his own lord had killed himself; all the rōnins then went in a body to the grave of their dead lord and offered to his spirit the washed head of his enemy; after that they waited quietly until the government sent word that they sould atone for their crime by committing harakiri themselves, and this they did without exception; all of Japan rang with their praises; and ever since they have lived as a Japanese example of the Bushido spirit.

FRANCIS XAVIER (AD 1506-1552) : Spanish Jesuit missionary; entered Japan in AD 1549 and began conversion to Catholicism; a century later converts numbered 300,000.

FUDAI : loyalists.

FUDOKI : local gazetteers dating from AD 713 and later; quote more than 200 folk songs in Japanese, some as old as the 5th century AD.

FUJIYAMA : *aka* Fuji-no-yamo; Fuji-san; mountain (12, 388 ft.) in south central Honshu; highest in Japan, venerated by Pure Sintō sects called Mountain sects (q.v.); centered their faith upon Mount Fuji as the best symbol of the national life and the most sacred object in all the world;



Fuji-no-Yama (Mt. Fujiyama)

the sanctuary of the goddess Sengen-Sama is built on its peak; during the summer pilgrims climb the sacred mountain to worship the rising sun.

FŪSHI-KWANDENSHO : "The Book of the Flower"; by Zeami Motokiyo

(AD 1363-1443); in which he explains the nature and aesthetic principles of the *Nō play* (q.v.), and gives detailed instruction concerning the manner of composition, acting, direction, and production of these dramas.

G

GEISHA : fr. gei=art, sha=person; a Japanese girl trained in the arts, to provide entertaining company especially for a man or a group of men; in the 19th century AD the arts and society revolved around the geishas.

GENKU (AD 1133-1212) : *aka* Hōnen Shonin or "Saint Honen"; Japanese scholar, founder of the Jōdo (q.v.) sect of the Buddhist Pure Land School (q.v.).

GENRŌ : elder statesmen of Japan who fought in the Sino-Japanese war (AD 1894) as military and naval leaders; advisors to the emperor.

GENROKU PERIOD (AD 1688-1703) : period of regency; deviations in dramatic costumes from historical accuracy to beauty of color, line, and material took effect; *see drama, supra.*

GENSHA : Japanese name for Hsüan-sha, Chinese Zen Master.

GOD : being the direct line of the Sun-goddess, Amaterasu, and behind her the all-inclusive spirit "the great Life of the Universe," the emperor represents in living person the will of the great Spirit-behind-the-Universe, Who is worshipped under so many names in other cultures but who is best expresssd through the Emperor of Japan.

GOD-BODY : a precious object which is never allowed to be seen by a layman; usually it is small enough to fit into a treasure chest, and housed in the inner sanctuary of a Shintō shrine; *see shintai, infra.*

GŌHUKU : a Buddhist magical ritual of the Heian period AD (784-1192), q.v., performed to overcome enemies.

GOROKU : *aka Yu-lu* (Ch); a compendium containing the sayings, sermons, "gatha" poems, and other literary works of Zen Masters, as distinguished from other Buddhist literature.

GUARDIAN GODS, THE FOUR : of the Japanese pantheon; *see Shitenno, infra.*

GUKANSHŌ : "Miscellany of Personal Views of an Ignorant Fool"; by Jien (AD 1145-1225), q.v., a learned Tendai priest; tried to uncover an inner thread running through the history of Japan, without any reference to kami or deities which had heretofore provided divine sanction to Japanese chronicles; Jien's writing was greatly influenced by the ideas of Chinese historian Liu Hsin (q.v. part I, *supra*).

GYŌGI BOSATU : (AD 670-749) : a great scholar of the Vijñānamātra school of Mahāyāna Buddhism; taught the common people the Pure Land (q.v.) faith.

H

HACHIMAN: *aka* Ojin; the Shintō God of War; Emperor Ojin deified for his military exploits.

HAGURO SECT: a mountain religion, especially Haguro Shugendō located on Mount Haguro; *see Shugendō, infra.*

HAGURO SHUGENDŌ: a sect of Shugendō (q.v.) located on Mount Haguro; in the Meiji era (AD 1867), there were specific orders abolishing Shugendō as a religious organization; Mount Haguro is the one place Shugendō still survives (in a somewhat weakened form).

HAIKU: or hokku; an unrhymed verse form of 3 lines containing 17 syllables—5, 7, and 5 syllables; appeared in the 17th century AD; despite their brevity, haiku can often suggest a vast world of thought from the lighthearted to the profoundly sorrowful; the greatest of the haiku masters is Matsou Bashō (AD 1644-1694).

HAKU-IN: *aka* E-kaku Hakuin (AD 1685-1768): Zen Master; father of modern Rinzai Zen; artist, and writer who saved Japanese Zen from extinction; lived in poverty and thought direct knowledge of Truth is available to all, even to peasants; his chief works are: *Keisō Dokozui*, "poisonous Stamens and Pistils of Thorns"; *Orate-gama*, "The Embossed Tea-kettle," practical advice for ordinary people; *Hogo Roku*, "Records of Talks on the Law," includes parochial sermons for the peasants in which he "accommodates" Zen doctrines to conditions of each; and *Yasen Kanna*, "A Chat on a Boat in the Evening," a warning not to treat the body too harshly in meditation.

HARAKIRI: or seppuku; a ceremonial method of suicide by disembowelment, practiced by the Japanese Samurai (q.v.); a feature of the Bushido (q.v.) code; an accepted form of atonement for failure or misjudgement; women in a similar situation cut their jugular veins by a method known as jigai (q.v.).

HAYASHI RAZAN (AD 1583-1657): the leading Confucian advisor to the Tokugawa (q.v.) regime, representing the pro-Shintō trend that was prominent among many Japanese Confucianists of that period; advocated that the way of Shintō (kami) is nothing but li (reason) as pronounced in China by Chu Hsi (q.v. *part I, supra.*)

HEIAN PERIOD: dominated by the Tendai (q.v.) and Shingon (q.v.) sect; these two schools of Buddhism introduced at this time illustrates the trend in Japan to veer away from Chinese thought as the source of all wisdom and learning; a rapprochement was between the Chinese and Japanese traditions in the emphasis on the Tendai and Shingon schools.

HIDETADA (AD 1579-1632): succeeded his father Ieyasu (q.v.) who established the Tokugawa (q.v.) dynasty; shōgun of the Tokugawas from 1616 to 1632; a solid and substantial administrator; tightened regulations on foreigners and renewed persecution of Christians.

HIDEYOSHI TOYOTOMI (AD 1536-1598): general and statesman; "Military Master" of Japan; issued edict against Jesuits in 1591; united

all Japan under one rule; chose Ieyasu (q.v.) as his successor.

HIEI MOUNT: situated northeast of Kyoto; the site selected by Dengyō Daishi (AD 767-823) to establish his Tendai (q.v.) school of Buddhism.

HIRATA ATSUTANE (AD 1776-1843): Japanese physician and scholar; specialist in Japanese history and literature; leader of the Neo-Shintō movement; his work contributed to the strengthening of Shintoism and prepared the way for abolition of the shōgunate (q.v.).

HIROHITŌ (1901-): emperor of Japan (1926-); 124th in direct lineage; son of Yoshihito; reign noted for increase of influence of army and navy.

HIROSHIGE, ANDO (AD 1797-1858): landscape painter; produced art for the masses; famous for his use of colour and treatment of perspective; his name adopted by two of his students, Hiroshige II (died 1863), and Hiroshige III (died 1896).

HISTORY OF GREAT JAPAN: the *Dai-Nihon-shi*; compiled by scholars of the Mito (q.v.) school in AD 17th century; provided the theoretical basis for the royalist movement in the 19th century.

HITOTSUBASHI (AD 1837-1902): *aka* Yoshinobu; Keiki (Ch); last of the Japanese shōguns; son of the daimyo of Mito (q.v.); member of the Tokugawa family; adopted at age 11 into feudal house of Hitotsubashi; succeeded Ieomochi (q.v.) in 1867; resigned a few months later after Mutsuhito had been chosen emperor, thus ending 700 years of the shōgunate (q.v.).

HOKEHYŌ: the *Puṇḍarīka Sūtra* (q.v. vol I, part I); on which an important *commentary* was written by Prince Syōtoku Taisi (AD 574-622), q.v.

HOKKAIDO ISLAND: most primitive of the 4 major Japanese islands.

HOKKAKYŌ: the *Saddharma-puṇḍarīka Sūtra*, the "Lotus of the Good Law" one of the most popular Buddhist sūtras in Japan.

HOKKU: a Japanese poetic form of 17 syllables; *see haiku, supra.*

HO-KOJI (fl. AD 8th century): *aka* p'ang (Ch); one of the greatest disciples of Ma Tzŭ (died AD 788), q.v.

HOKUSAI (AD 1760-1849): *aka* Katsushika Hokusai; famous master of art for the masses, with many pupils; known for his wood engraving; his drawings and color prints were of high technical excellence and had considerable influence on art in foreign countries; his many works include the *Mangwa*, or *Ten Thousand Sketches*, in 15 volumes (1836), and the *Hundred Views of Mount Fuji* (1835).

HOMELESS MONK: or homeless brother; Buddhist monk; a man who gives up all direct relations with his family, with the social life of the world, and all dependence upon wealth; a man who has given up all such relations for the sake of following the Dharma of the Buddha and has no abiding place for either his body or his mind, and becomes a disciple of the Buddha is truly a homeless monk.

HŌNEN SYŌNIN (AD 1133-1212): leader of the Nenbutu (q.v.), or the repeating of the Buddha's name; he expounded his doctrine in numerous

scholarly and popular writings, both in classical Chinese and vernacular Japanese; his teaching is known as the Jōdo school of Buddhism (q.v.).

HONSHU ISLANDS: the main or "Root" island of the 4 major Japanese islands.

HONSIE BUKE HALTO: "Laws of the Military" laid down by Ieyasu (fl. AD 17th century).

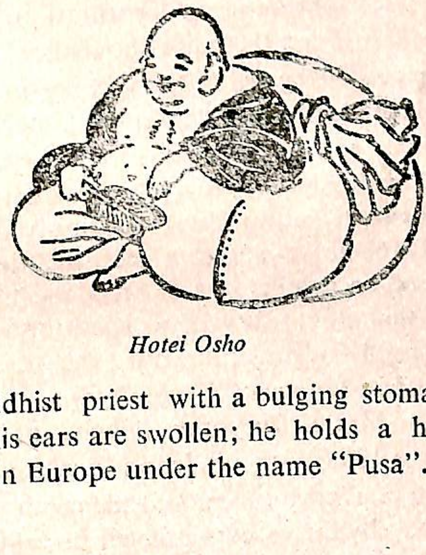
HONZON: the chief honoured one," the main object of worship in each Buddhist sect in Japan.

HŌRYŪZI TEMPLE: Buddhist; built in the 7th century AD in the Nara district by Prince Syōtoku Taisi (AD 574-622); temple still in existence.

HOSHIN: "Jewel-excelled"; an epithet of the Tathāgata (Lord Buddha).

HOSSŌ SCHOOL: Buddhist sect in Japan; the Yogācāra school; Dōsyō (AD 629-700) brought it from China in 653; offers a physical and psychological analysis of the characters of things (dharmas); its philosophy can be stated : "All dharmas are mere ideation"; produced a spohisticated form of the "science of cause" (hetu-vidyā), a combination of logic and epistemology which left a lasting impression on Japanese philosophical tradition.

HOTEI OSHO : *aka* Pu-tai (Ch); an eccentric character of Chinese origin to be found in Japanese Zen monasteries; one of the gods of happiness;



Hotei Osho

pictured as a Buddhist priest with a bulging stomach and bald head, while the lobes of his ears are swollen; he holds a hand-screen and a large sack; known in Europe under the name "Pusa".

I

ICHIJŌ KANERA (AD 1402-1481) : influenced by the system of Shushi (Chinese philosopher Chu Hsi), attempted to reconstruct Shintō along the line of an idealistic monism based on the identification of the cosmic Soul with the individual; although he accepted the existence of many kami (q.v.) he considered them as manifestations of the Cosmic Soul.

ICHIKAWA DANJŪRŌ (AD 1660-1704) : kabuki actor and writer of the Tokugawa (q.v.) period ; established a great actor-dynasty at Edo (modern Tokyo).

IDATEN : God of the Kitchen; looks after the provisions of the brotherhood; in Japanese monasteries he is in a little shrine attached to the monk's dining room.

IEMITSU (1604-1651) : or Iyemitsu; 3rd Shōgun of the Tokugawa (q.v.) regime; grandson of Ieyasu (q.v.); endeavoured to carry out Ieyasu's policies; a bitter enemy of Christians, ordered their massacre (1638); closed Japan to all foreign trade; strong supporter of Buddhism and Confucianism; brought Tokugawa Shōgunate to the height of its power.

IEMOCHI (AD 1846-1866) : or Iyemochi; Shōgun of the Tokugawa (q.v.) regime from 1858 to 1866; at the age of 12 chosen heir to the shōgunate by Iesada (q.v.); anti-foreign sentiment still prevailed.

IENARI : (AD 1773-1841) : or Iyenari; Shōgun of the Tokagawa (q.v.) regime from 1793 to 1837; his reign marked by disturbances; resigned Shōgunate to son Ieyoshi (q.v.) *see Tokugawa Shōgunate, infra.*

IENOBU (fl. 18th century AD) : 6th Shōgun of the Tokugawa (q.v.) regime leaned toward Confucianism; attempted financial reforms; *see Tokugawa Shōgunate, infra.*

IESADA (AD 1824-1858) : or Iyesada; Shōgun of the Tokugawa (q.v.) regime from 1853 to 1858; brother of Ieyoshi (q.v); faced with growing prestige of the emperor, and being without heir, appointed Ieomichi (q.v.) as successor; *see Tokugawa Shōgunate, intfra.*

IETSUNA : (fl AD 17th cent.) or Iyetsuna; 4th Shōgun (1651-1683) of the Tokugawa (q.v.) era; son of Iemitsu (q.v.); Mito school (q.v.) arose during these years setting afoot a revival movement that tended later to undermine the Shōgunate and to restore the imperial house to supremacy.

IEYASU (AD 1542-1616) : or Iyeyasu; established in 1603 the dynasty of Tokugawa (q.v.) and became its first Shōgun; was obsessed with building a political system that would survive his death; after 2 years' rule resigned in favor of his son Hidetada; disarmed the peasants and established the Samurai (q.v.); *see Legacy of Ieyasu, infra.*

IEYOSHI (AD 1792-1853) : or Iyeyoshi; Shōgun of the Tokugawa (q.v.) regime from 1837 to 1853; son of Ienari (q.v.); his reign marked by increasing pressure of Western ideas and demands for opening of Japan to foreign trade, and by increased sentiment for restoration of emperor; succeeded by his brother Iesada (q.v.); *see Tokugawa Shōgunate, infra.*

IMPERIAL RESCRIPT : *see education, supra.*

INARI : the Rice-god; has a greater number of sanctuaries in Japan than any other shrines; represented as a bearded old man sitting on a sack of rice, flanked by two foxes who are his messengers; he is also considered the god of Prosperity and is especially worshipped by tradesmen; in old Japan he was known as the patron of the smiths who forged swords.

INTERFUSION : from Kwannon (q.v.) issues a sound heard only by those who sincerely believe in his power of releasing them from every

form of disaster; as the monastery bell is rung, the sound produced is the voice of Kwannon calling on the hearer to purify his sense of hearing whereby a spiritual experience called "interfusion" takes place.

INVALIDS, THREE KINDS OF : "Those who are *blind* fail to see you even when you hold up a mallet; those who are *deaf* fail to hear you even when you talk volubly enough; those who are *dumb* fail to speak out, whatever understanding they may have inwardly" (fr. the *Pi-yen Chi*, Case no. LXXXVIII).

IPPEN SYŌNIN (AD 1239-1289) : a wandering Buddhist monk who founded a Nenbutu (q.v.) school, known as the Zisyū which was not long lasting; went all over Japan saying his Nenbutu and telling others to follow his example; he burned most of his writing before he died.

ISÉ : situated in the southern part of the main island where the ancient culture of Japan originated; the location of the Grand Imperial (Shintō) Shrine, the most honoured of all State shrines before 1945; the shrine is sacred to Amaterasu the Sun-goddess, and for years citizens were brought up in the idea that from ancient times each Japanese person had made a pilgrimage to this shrine at least once in a lifetime.

ISÉ SHINTŌ : a movement originating in the 13th century which attempted to free Shintō (q.v.) from Shintō-Buddhist merger.

ITŌ JINSAI (AD 1627-1705) : leading exponent of the Ko-gaku (q.v.) school; according to Ito Jinsai "the moral order is not a mere haphazard law, but a providential rule, based upon the inherent nature of things."

ITŌ TŌGAI (1670-1736) : exponent of the Ko-gaku (q.v.) school of philosophy; son of Itō Jinsai (q.v.).

IWAKURA, PRINCE TOMOMI (AD 1835-1883) : statesman and member of one of the great Minamoto families; at first opposed to opening of Japanese ports to foreigners during the revolutionary period (AD 1867-1868); finally agreed with imperial progressive party and was instrumental in carrying out palace revolution (Jan. 1868); chief councilor of the emperor (1837-1883).

IWASA MATABEI (AD 1577-1650) : artist; originator of the Ukiyoye school; departed from traditional methods and produced landscape and genre paintings and color prints of ordinary life; *see art, supra.*

IZANAGI : primal male who, with Izanami, the primal female, according to Shintō mythology, created the Japanese islands and the many gods who were the ancestors of the Japanese people; *see creation, supra.*

IZANAMI : primal female who, with Izanagi, the primal male, according to Shintō mythology, created the Japanese islands and the many gods who were the ancestors of the Japanese people; *see creation, supra.*

J

JAPAN : means "Root of the Sun"—Ni-hon; consists of four major islands : Hokkaido (Island of the North Sea), the most primitive of the islands; Kyushu (Island of Nine Provinces); Shikoku (Island of Four Kingdoms); and Honshu (Main or Root Island); the indigenous people are cousins of the Caucasoids and are of Ainu stock; the Japanese are now a mixed people, partly Korean, partly Mongolian, partly Malayan; their ancestors came different times from the Asiatic mainland and the South Pacific islands, and succeeded in displacing and driving northward the aboriginal Ainu.

JAPANESE BUDDHISM : belongs especially to the Mahāyāna school, and developed in this country independently of Hīnayāna influence; officially introduced to Japan in AD 552 by the ruler of the Korean state of Kudara who sent a Buddha-image, scriptures and works of art to the Japanese emperor Kinmei; Empress Suika (593-628) became a devoted Buddhist, and her nephew, the Crown Prince Syōtoku Taisi (574-622) promoted Buddhism by setting up monasteries philanthropic institutions and by bringing missionaries from Korea and China; Buddhism of the Nara (q.v.) period (AD 593-782) was not divided into sects as they are now known, but six schools of thought became established within the priesthood : Kusha (q.v.); Jōjitsu (q.v.); Ritsu (q.v.); Hossō (q.v.); Sanron (q.v.); Kegon (q.v.); presently there are these six and six main sects : 1. Tendai : founded in AD 804 by Saicho *aka* Dengyō Daishi; 2. Shingon : founded in 809 by Kōbō Daishi; 3. Jōdo or "pure Land," founded in 1175 by Hōnen Syōnin; 4. Shin or "True Pure Land," founded by Shinran Syōnin; 5. Zen or Dhyāna or "Meditation" with 3 main branches : (a) Rinzai, founded by Eisai in 1191; (b) Sōtō, founded by Dōgen in 1236; (c) Ōbaka, founded by Chinese Zen Master Ingen (Yin Yuen) in 1661; and 6. Nichiren : founded by Nichiren in 1250; all of which see under individual titles; in the Meijji period (1868-1912) Buddhism was disestablished in Japan as a state religion.

JAPANESE PHILOSOPHY : philosophy as a system of thought is not indigenous to Japan; the period before the 6th century AD was taken up with early Shintō which was based on mythic modes and apprehension of the origin and nature of man, the world, the cosmos, and the kami (deities); these myths relate how the cosmos and the Japanese islands came out of chaos in primordial time, how the kami were created, and how the ancestors of the Japanese people came into existence (*see creation, supra*); with the penetration of Chīnese civilization and its introduction of Confucianism and Buddhism in the 5th and 6th centuries AD the Japanese were introduced to philosophical systems that claimed to be based on universal laws and principles rather than on the natural experience of a particular people; the Japanese absorbed these philosophies quickly, and during the second half of the 7th century Japan was

guided by a series of imperial rescripts prepared by the bureaucrats who applied Confucian learning of universal laws and legal concepts to practical human affairs; the education system was based on Confucian classics, including ethics, literature, mathematics, and medicine, which constituted the entire curriculum; during the Nara period (710-784) the popularity of Buddhism grew, apparently as a reaction against the excessive Confucian emphasis of the 7th century; and the Nara period witnessed the establishment of important Buddhist schools transplanted from China (*see Japanese Buddhism, supra*); during the Tokugawa period (AD 1603-1867) Confucianism, under the auspices of the shōguns, again preëmpted Buddhism; rationalistic thought was both the cause and the result of the search for universal principles inherent in Confucian tradition; the 18th century marked the revival of national learning and Shintō found its way alongside Confucianism; in the modern period following the Restoration (1868) Buddhism was disestablished as a state religion; and in 1882 the Meiji government officially separated State Shintō from Sectarian Shintō, the latter being denied further government financial support; much of modern Japanese philosophy is the work of thinkers who, adopting Western methods and utilizing Western categories, endeavour to find a new way to express Western philosophical insights within the tradition of Oriental thought; this trend is evidenced in the early works of Hatano Seiichi (1877-1950) which led the way in intensive study of Western thought and which has continued up to the present time; however, it is said that an independent philosophy which may properly be called Japanese can be seen in the work of Nishida Kitarō (1870-1945), especially his *A study of the Good* (1911); Kitarō may rightly be termed Japan's first philosophical genius who built a system permeated with the spirit of Oriental tradition, with emphasis on Buddhist meditation, the while employing the Western method of thinking.

JIEN (AD 1145-1225) : nicknamed Jichin : a learned Tendai (q.v.) priest and historian; sought an inner thread running through the history of Japan that had no reference to the so-called age of the kami (q.v.) that had provided divine sanction for traditional Japanese chronicles; he saw the historic period of Japan as one of deterioration, following the three-stage pattern of the Buddhist history of the world; his attempt to find the locus of meaning in history is brought out in his *Gukanshō*, "Miscellany of Personal Views of an Ignorant Fool," written in AD 1220; *cf. Jinnō Shōtōki, infra.*

JIGAI : a method of ceremonial suicide for women by cutting of their jugular veins, for the same reasons that men commit harakiri (q.v.).

JIMMU TENNO (711-585 BC) the first human emperor in the legendary period; great grandson of the god Ni-ni-gi who was the grandson of the Sun-goddess Amaterasu (q.v.); reigned from 660 to 585 BC; Japanese era is dated from the beginning of his reign—Feb. 11, 660 BC.

JINJA-SHINTŌ : State Shintō, officially separated from Kyoha-Shintō or Sectarian Shintō in AD 1882 by the Restoration (or Meiji) government; declared to be no more than a system of state ceremonials whose patriotic object it was to unify the popular mind in accordance with "national morality".

JINGO (AD 170-269) : empress of Japan; came to be added to the pantheon of Shintō gods because of her military exploits; according to legend she carried a stone on her belly in order to delay the birth of her child because she was in command of a military exposition against Korea; this stone is now venerated and is supposed to help women through childbirth.

JINNŌ SHŌTŌKI : "Records of the Valid Succession of Divine Emperors"; by Kitabatake (fl. AD 12th cent.), q.v.; stresses the unique meaning of Japanese historical experience by resorting to Shintō myths; *cf.*, *Gukanshō*, by Jien *supra.*

JIZO : Kṣitigarbha; Ti-tsang (Ch); a Bodhisattva; ranks high in popular regard because, at the petition of relatives and friends, he descends into the hells, delivers its sufferers, and transports them to heaven.

JŌDO : "pure Land" Buddhist sect founded in Japan in AD 1175 by Hōnen (AD 1133-1212); emphasizes Amida (Amitābha) pietism; teaches that man can be saved only through the mercy of Buddha Amida; *cf. Jōdo Shin, infra.*

JŌDO SHIN : "True Pure Land" Buddhist school; founded by Hōnen's greatest disciple Shinran Shōnin (AD 1173-1262); advocates faith in Amida (Amitābha) Buddha; *cf., Jōdo, supra.*

JŌJITSU : one of the Six Schools (q.v.) of Buddhism established in Japan during the Nara (q.v.) period; a Hīnayāna school devoted to cosmoogical and psychological problems; maintains that both the self and the elements are unreal; *cf. Kusha, infra.*

JŌRURI : plays written for the puppet theater; great jōruri dramatist is Chikamatsu Monzaemon (AD 1653-1725).

JUSHA : Japanese Confucian scholars.

K

KABUKI : a type of Japanese play; reflects city-merchant class; stresses realism of action and setting—melodramatic violence; heavily drawn upon in the development of the theater in the Tokugawa period (AD 1600-1868), which catered to the lively audiences of the large cities; kabuki originally implied lewdness and abandon, which began as open-air performances by troupes of women who were also prostitutes; after women were banned from the stage in 1629, it was written with characters meaning "song-dance-skill"; larger and better equipped theaters were built, and great actor dynasties such as that begun by Ichikawa

Danjūrō (AD 1660-1704), q.v., at Edo (present Tokyo), were established; by the 18th century kabuki, although very different in tone form the aristocratic Nō (q.v.), had become a highly developed form combining song, dance, musical accompaniment, miming, and all other arts and crafts of the stage; kabuki has been notable chiefly for its preservation of the past rather than its innovations, and has remained vigorous down to the present day; the single most popular work in the kabuki repertoire is *Kanadehon Chūshingura* (q.v.).

KADA AZUMAMARO (AD 1669-1736) : scholar of the philological and philosophical studies of Japanese classics; one of a group whose study resulted in the revival of Shintō (q.v.).

KAIBARRA EKKEN (AD 1630-1714) : an illustrious scholar of the Shushi-gaku (school of Chu Hsi philosophy); *see Chu Hsi, Vol. II, Part I, supra.*

KAIFŪSŌ : written in AD 751; the first of several anthologies of Chinese poetry compiled by members of the Japanese imperial court; although the poetry produced was rarely more than a conglomerate of ideas borrowed from Chinese poets.

KAKU-AN SHI-EN (fl. AD 12th cent.) : *aka* Kuo-an Shih-yüan; belongs to the Rinzai school (q.v.); author of the famous "Ten Oxherding Pictures" or "The Ten Bulls," q.v. depicting stages of awareness leading to enlightenment in Zen; also the authors of the poems and introductory words attached to the pictures; the first who attempted to illustrate by means of pictures stages of Zen discipline.

KAMADO-NO-KAMI : god of the Kitchen Range in Japanese mythology: a greatly venerated deity in all houses.

KAMAKURA BUDDHISM : emphasis was laid on faith in the Amida Buddha (q.v.) during the Kamakure period (AD 1185-1338).

KAMAKURA PERIOD (AD 1185-1338) : a dual government in Japan—imperial and military; faith in Amida Buddha (q.v.) played a significant role in this period.

KAMI, THE : deities; the Japanese deified forces of nature because they felt them to be more powerful than themselves, and venerated them under the name *Kami*; high mountains, tall and ancient trees, rivers, were Kami, and so, too, were great men; Kami means "beings more highly placed" and does not have the meaning of a great God.

KAMI-DANA : "god-shelf"; the centre of Shintō in the home; on it are placed memorial tablets made of wood or paper, each inscribed with the name of an ancestor or a patron deity of the household or of the locality; a temple area in miniature.

AMI NO MICHI: "Why of the Gods"; Shintō; expresses religious faith about the past of Japan (the creation of Japan by the gods).

KAMO NO MABUCHI (AD 1697-1767) : who, with several other scholars instituted a renewed interest in Japanese classics, resulting in a revival of Shintō (q.v.).

KANADEHON CHŪSHINGURA : *The Treasury of Loyal Retainers*; the

most popular work in the kabuki (q.v.) repetoire; a revenge play adapted from an incident of AD 1748, one of the most stirring events of the Tokugawa (q.v.) period—the story of the *Forty-seven Rōnin* (q.v.).

KAN-AMI (fl. AD 14th cent.) : a famous Nō (q.v.) actor and father of Jeami (AD 1363-1443), q.v.

KATARI-BE : a corporation of "reciters" whose function it was to recite prose and song ancient legends during the great Shintō festivals; thus the creation myths were preserved by oral tradition.

CAWATAKE MOKUAMI (AD 1816-1893) : one of the greatest kabuki (q.v.) playwrights; known for his vivid plays of gamblers, thieves, and murderers in which he exploits all the traditional devices to their fullest.

KEGON : the Avatamsaka school; one of the Six Schools (q.v.) of Buddhism established in Japan during the Nara (q.v.) period: Roben (AD 689-773) founded this sect in AD 740; head temple is Tōdaizi, Nara; transmits a form of cosmo-theism; affirms that even on a grain of dust there are innumerable Buddhas; according to Kegon philosophy, "every existence is a reality in itself with its own nature and activity; but these realities, although diverse in individual qualities, can perfect themselves by realizing the ultimate communion with the Cosmic Soul embodied in Buddha's person, and thereby make up the grand system of the "universe" (fr. M. Anesaki, *History of Japanese Religion*, p. 93).

KEICHŪ (AD 1640-1701) : scholar of the Japanese classics, whose interest, with that of other scholars of his time, resulted in the revival of Shintō (q.v.).

KIDO : Japanese name for Hsü-t'ang, Chinese Ch'an (Zen) Master, under whom Dai-o (who went to China) studied.

KINMEI (fl. AD 6th century) : emperor of Japan who officially allowed Buddhism to be introduced into the country in AD 552 from Chōsen (Korea); *see Kudara, infra.*

KIRISHITAN : a name for Roman Catholicism in Japan in AD 16th century.

KITABATAKE CHIKAFUSA (fl. AD 12th cent.) : Japanese historian of the late Heian (q.v.) period; stressed the Japanese historical experience through the Shintō myths; his historical perspective was greatly influenced by the Isê Shintō (q.v.) movement.

KŌAN : fr. the Chinese, *kung-an*; a problem or paradox given to the student, to be meditated upon which cannot be reached intellectually; used to train Zen Buddhist monks to abandon dependence on reason, and to foree them into gaining sudden intuitive enlightenment ; a favourite koan asked by the Zen Master is "What is the sound of one hand ?"

KŌBŌ DAISHI (AD 774-835) : *aka* Kūkai; transmitter of the Shingon (q.v.), Ch'en-yen in Chinese; one of the Six Schools (q.v.) of Buddhism established in the Nara (q.v.) period; one of the most erudite and creative thinkers of his time; accepted the claim that the Shingon tradition is the only esoteric teaching of the Buddha, and as such is superior to all other schools.

KO-GAKU: the school of the Old Learning or Antiquity; a protest movement in the 17th century in Japan against the tradition of Chu Hsi (AD 1130-1200, q.v. Vol. II, Part I), and other Neo-Confucianists which had, so the Ko-gaku scholars felt, distorted the original view of Confucius of the world and of life; the main trend of Ko-gaku is its monistic philosophy, based on the identification of *li* (principle or reason) and Ch'i (material force); everything and every person is a direct manifestation of the force of the cosmos; thus this school relates metaphysics to ethics, the aim of life being the realization and fulfillment of one's potentialities by following the law of the cosmos.

KOGOSHŪI: "Gleanings from Ancient Stories"; a result of the growth of historical consciousness during the Nara period (AD 710-784).

KOJIKI: "Chronicle of Ancient Events"; an ancient book (from the 3rd or 4th cent. AD), revived in the 18th century and commented upon by Motoöri Norinaga (1730-1801); and published under the title *Kojikiden*, or "Record of Ancient Matters"; the oldest extant Japanese book (1764-1796).

KOJIKIDEN: "Record of Ancient Matters"; a commentary on the *Kojiki* (q.v.) by Motoöri Norinaga (AD 1730-1801), q.v.

KONGOKYO: the "*Diamond Sūtra*"; full title in Sanskrit is *Vajracchedikā-prajña-paramita-sūtra* (q.v. vol. I, part I); belongs to the Prajña class of Mahāyāna literature; one of the most read sūtras in Zen (q.v.).

KONGŌTYŌKYŌ: *Vajrasekharā Sūtra*; one of the two great textbooks of the Shingon (q.v.) sect.

KŌSYŌ BOSATU (AD 1202-1290): *aka* Eison; a Buddhist monk; devoted to the Vinaya rules as instituted by the Buddha himself; revived the Vinaya school (q.v.) in the Kamakura (q.v.) period; although poor himself he distributed his personal resources among the needy.

KṢITIGARBHA: Jizo (J), q.v.; *aka* Ti-tsang (Ch); Buddhist Bodhisattva of high rank in Japan; *more at Jizo, supra.*

KUDARA: State in Korea; its king officially introduced Buddhism to Japan in AD 552 when he presented to the Emperor Kinmei a bronze image of the Buddha together with sūtras and religious artifacts.

KUMAZAWA BANZAN (AD 1619-1691): a notable scholar of the Ōyōmei-gaku (q.v.), school of Confucian studies emphasized during the Tokugawa (q.v.) period (AD 1600, 1603-1867, 1868).

KUSHA: one of the Six Schools (q.v.) of Buddhism established during the Nara (q.v.) period; a Hīnayāna school devoted to analysis of cosmological and psychological problems; maintains that all elements of the universe are real and that self alone is illusory; *cf. Jōjitsu, supra.*

KŪYA SYNŌNIN (AD 902-972): *aka* the "market sage," because he left the mountain monasteries and palatial temples and went among the "market" masses preaching his Nenbutu (q.v.) struck the first note of reformation in the Heian (q.v) period for democratic Buddhism which had been monopolized by aristocracy.

KUYŌ : a rite of homage to living persons, insects, and other living things as well as to inanimate and man-made objects, dead animals and human corpses—a peculiarly Buddhist form of cosmic fellowship, and the feeling of love for all things sensient and nonsentient.

KWANDENSHO : a book on art by Zeami (AD 1363-1443) explaining the Japanese Nō play; *see Fūshi-kwandensho, supra.*

KWAMMU TENNO (AD 738-805) : 50th emperor of Japan (782-805) of the Nara (q.v.) period; moved his capital from Nara to Kyoto towards the end of the 8th century; this change inaugurating the Heian (q.v.) period (784-1192 or 794-1185), from the name given by him to the new capital "Heian-kyo); established a new temple on Mount Hiei against the prevailing tradition to rebuild old temples rather than to institute new ones.

KWANNAMI KIYOTSUGU (AD 1333-1384) : a distinguished actor and writer of Sarugaku (song-dance); the inventor, together with his son Zeami (q.v.) of the Nō play, (q.v.).

KWANNON BOSATSU : Avalokitaśvara; *aka* Kwan-yin (Ch); the "Lord of this Age Buddha"; his statue is often found in Zen (q.v) monasteries.

KWANNON-GYO : "The Kwannon Sūtra"; forms the 25th chapter in Kumārajīva's translation of the *Saddharma-puṇḍarīka*, "the Lotus of the Good Law" one of the most popular sūtras in Japan, especially among followers of the Holy Path, including Nichiren, Shingon, Tendai, Zen, etc.

KWANNON SŪTRA : *aka Kwannon-gyo* in Japanese; *Kuan-yin Ching* in Chinese; the 25th chapter in Kumārajīva's translation of the *Saddharma-puṇḍarīka* (q.v.).

KWANZAN KOKUSHI (AD 1277-1360) : Zen Buddhist monk; founder of the Myōsinzi, one of the Zen headquarters at Kyoto; a luminary in the Japanese Rinzai (q.v.) school of Zen; studied Zen under Daitō Kokusi (AD 1282-1337), q.v.

KYŌGEN : "mad words"; often used as a burlesque on the Nō play (q.v.); low comedy usually performed as interludes between the Nō plays themselves; older than the Nō; their language is that of the vulgar language of the Ashikago (q.v.) period (AD 1336 to 1573); their stock characters are a stupid lord and his crafty servant, or a simple man and his shrewish wife—realistic satires of feudal life, with universal comic effect.

KYOHA-SHINTŌ : Sectarian Shintō as opposed to Jinja-Shintō or State Shintō; was disestablished (deprived of government support) in 1882 by the Restoration (Meiji) government; was given the status of an independent religion on the same level with Buddhism and Christianity.

KYUSHU : Island of Nine Provinces; the most important of the 4 major Japanese islands; located in the South East Honshu area.

L

LEGACY OF IEYASU : rescript of Ieyasu (AD 1542-1616) who established in 1603 the dynasty of Tokugawa and became its 1st Shōgun; probably compiled after the death of Ieyasu, and amounted to a state constitution for the Tokugawa period; 100 chapters containing 75 articles, written by Tōshōgu of Kunō (posthumous name of Ieyasu); the articles (condensed) are as follows :

ART. 1 : Apply the undivided attention of the mind to that which is naturally distasteful, setting aside one's own inclinations.

ART. 2 : Show commiseration for the widowed, the orphaned, and the lone (i.e. a charitable government).

ART. 3 : Keep heart pure; pay honor to the gods.

ART. 4 : In future, Chief Councillors will choose a proper person for successor to Shōgun when direct line of descent fails.

ART. 5 : Regarding disbursement of funds at installation of a Shōgun.

ART. 6 : Ancient customs may be modified or supplemented as it becomes beneficial.

ART. 7 : Showing divisional position of the Samurai.

ART. 8: through *ART 24*: on organization of government, Samurai, and various punishments.

ART. 25 : Continue festivals and music in moderation.

ART. 26 : First five sons of the royal family may have title of prince; other sons not to be considered of the imperial household, must seek their own fortunes.

ART. 27 : Mandate venerate families and directed to venerate the four imperial families.

ART. 28 : Directed his posterity to be of the Buddhist sect.

ART. 29 : and *ART 30* : a prince of the royal blood was to be declared emperor in event the emperor was taken captive.

ART. 31 : declared religious toleration, except Roman Catholicism, which must be suppressed.

ART. 32 : and *33* : Colleges should be established for virtuous education, and stress laid on the study of Confucianism.

ART. 34 : Bestow rewards to medica with restraint and discretion.

ART. 35 : Shintō priests not excepted from punishment if they act contrary to the State.

ART. 36 : (on the social system); keep beggars, blind, tanners, in their place; punish if necessary.

ART. 37 through *44* : On regulations for the military and their punishment for crime and disobedience.

ART. 45 : Rudeness to the Samurai not allowed; Samurai may punish.

ART. 46 and *47* : On marriage and inheritance.

ART. 48 : Satisfaction or dissatisfaction of the peasantry to be enquired into every 5 years.

ART. 49 : Exchange control of estates every year, as a daimyo too long in power tends to oppress the people; never enforced.

ART. 50 : If a farm, or artisan, or trade woman commits adultery, then husband may put both to death; but if he puts one to death then he must put the other to death also; if he shows mercy to one he must be merciful to both.

ART. 51 : the military must set a good moral example.

ART. 52 : Re: injury to master or father, notice must be given to avenge (vendetta).

ART. 53: a vassal murdering his master or even raising his hand against, must be cut down, and every member of his family near or remote must be eliminated.

ART. 54 : A wife's position toward a concubine is that of master to vassal

ART. 55 : Wives should keep out of the husbands' business.

ART. 56 : through *71*: Has to do with protection of castles and borders, and functions of government.

ART. 72 : Cautions about quick adopting of strange religions; remember that first you are Japanese.

ART. 75 : One may not follow one's master in death (as is traditional).

LITERATURE, JAPANESE : in the period prior to AD 8th century, the Japanese were comparatively primitive, without writing; the earliest Japanese texts were written in Chinese because no suitable means of transcribing the sounds and grammatical forms of the Japanese language had as yet been invented; nearly all of the earlier documents have perished; the first complete works extant are the *Hojiki* (AD 712), q.v., and the *Nihonji* (AD 720), q.v., both officially commissioned histories of Japan, and the *Fudoki* (q.v.): a brilliant group of poets created masterpieces preserved in the *Manuoshu* (compiled after 759), q.v.; about AD 750 the imperial court, the center of literary activity, turned to composition in Chinese; the *Kaifūsō* (751), q.v.; was the first of several anthologies of Chinese poetry written by the court; the *Classical* or *Heian* period AD 794-1185), q.v., saw an upsurge in Japanese poetry and literature; during the *Middle Ages* (1185-1600); verse and prose continued to progress; it was during this time that the Nō (q.v.) dramas developed; during the *Tokugawa* (q.v.) era : popular literature dominated, but because of Japan's isolation and lack of any fertilizing influence from abroad, it deteriorated into a provincial type of writing; in the late 17th century there was a rapid resurgence of literature, remarkable for its extent and variety; Genroku (q.v.) is given over to the lively and virile literature of this time; the chief development in poetry during this era was the emergence of haiku (q.v.); popular forms of drama arose such as the jōruri, or puppet theater, and the kabuki (q,v.), along with brilliant playwrights; fiction in many forms came to the fore; the first important novelist after the Heian (q.v.) period is Ihara Saikaku (AD 1642-1693) who wrote racy accounts of the amorous and financial affairs of the merchant class and

of the demimonde; Ueda Akinari (1734-1809) dealt mostly with supernatural and grotesque events; and the novels of Takizawa Bakin (1767-1848), many of immense length, were overpoweringly moralistic in style; more than half of the Tokugawa literature (era=1600, 1603-1867, 1868) comprises learned historical and philosophical works; this learning was encouraged by the Tokugawa shōguns; another school of writers (Wagakusha) arose who upheld all branches of native Japanese civilization and learning, and who did much to revive Shintō beliefs and to prepare for the imperial Restoration (q.v.) of 1868, which ushered in the *Modern Period* : resulted from the inrush of Western influence after the reopening of Japan to foreign intercourse in 1854 (Treaty of Kanagawa), and may be dated from the imperial restoration, displacing the Tokugawa Shōgunate (q.v.); literature was rapidly affected by European and United States ways; constant changes—political, cultural, and psychological—produced a variety of literature that savoured of Western style; for the most part, even the most brilliant of Japanese poets and writers wrote in the modern tongue and devoted themselves to the translation of European works and poetry, achieving such success that their work is considered an important element of modern Japanese literature; for example, Shimaza Toson's "Song of the Autumn Wind" is a skilful imitation of Shelley; many poets, however, continued to write in the classical language; drama also took on the Western tone; the fiction of the Meji (q.v.) period (1868-1912) pioneered the use of everyday speech instead of the difficult classical language; Ukigumo's "Drifting Clouds," 1887-1889 is acclaimed as the first modern Japanese novel; in the early 20th century the autobiographical or the "I-novel" came to occupy a place of dominant importance in the fictional writings of Japan; *see drama, supra; poetry, infra.*

"*LOTUS GOSPEL*": the *Puṇḍārīku Sūtra* (q.v., vol. I, part I), upon which the teaching of the Japanese Buddhist Nichiren (AD 13th cent.) is founded; it may be said to be the practical application of Tendai (q.v.) philosophy.

LUNTSANG : rinxo; a system of revolving shelves for keeping the Chinese *Tripiṭaka* (q.v. vol. I, part I); traditionally said to have been invented by Fudaishi (Fu Ta-shih) AD 493-564.

"*LUXURIANT-REED-PLAIN-LAND-OF-FRESH-RICE-EARS*" : a description of the Japanese islands, spoken by the Sun-goddess, Amaterasu, to her grandson, Ni-ni-gi, when she commissioned him to descend to the land and to rule it.

M

MABUCHI (AD 1697-1769) : a great scholar who took advantage of the anti-foreign feeling of the Tokugawa (q.v.) period to revive "Pure Shintō" or the "True Ancient Way"; advocated return to primitive simplicity; made Japan's ancient poetry available to modern readers.

MAPPŌ : Buddhist eschalogical idea based on a theory that divides history into three periods : the first 1000 years after the Buddha's death, the period of perfect law; the second thousand, the period of copied law in which true faith wanes but piety is preserved; and the last thousand, the period of mappō, the latter end of the law, in which the Buddha's teaching fades and the world is overwhelmed by vice and strife; in the age of mappō, so it is thought, man can be saved only by the mercy of Buddha Amida, emphasized by the Japanese cult of Amida (q.v.).

MATSUO BASHŌ (AD 1644-1694) : *aka* Bashō; real name Matsuo Munefusa; a great master of the haiku (q.v.); despite its brief style, his haiku can often suggest a whole world, and they range in tone from the light-hearted to the profoundly sorrowful; much of his poetry reveals esoteric Zen meanings; he is considered the "Saint of Haiku"; some of his best known works are travel accounts interspersed with verse; here is one of his elegant verses in the 5—7—5 haiku form :

Shizukasa ya, ... 5
Iwa ni shimiiru, ... 7
semi no koe ... 5
TRANSLATED :
Utter stillness—
Sinking into the rocks,
The cry of the cicada

his work "The Narrow Road of Oku" (1694) has become one of the most popular and revered works of the Tokugawa (q.v.) literature.

MATSUO MUNEFUSA (AD 1644-1694) : real name of the Tokugawa poet Bashō (q.v,); *aka* Master Bashō.

MEIJI (AD 1852-1912) : reign name of Mutsuhito, Emperor of Japan from 1867-1912 ; 122nd in direct lineage ; his reign called the Restoration (q.v.); first emperor following the Tokugawa period (1600, 1603-1867, 1868); during his reign the feudal system was abolished and fiefs of four great clans surrendered ; welcomed Western knowledge and technology needed for modernization even though the government intended to depend on Shintō and Confucianism (Chinese learning) for national moral and cultural life ; young intellectuals were attracted by Western learning, which also stimulated the reawakening of Buddhist, Confucian, and Shintō learning ; by the turn of the 20th century a new form of multivalued system began to emerge in Japan; adopted Gregorian calendar in 1873 and promulgated new constitution in 1889 ; Chinese-Japanese War (1894-1895), and Russo-Japanese War (1904-1905) ;

succeeded by his son Yoshihito.

MEIJI PERIOD : AD 1867-1912; *see Meiji, supra.*

MICHI : the Universal Principle of Tao.

MIKADO : emperor.

MIKKYŌ : esoteric Buddhism ; expressed within Shugendō (q.v.).

MINCHŌ (AD 1352-1431) : *aka* Cho Densu ; Buddhist priest-painter of the Ashikaga (q.v.) period ; painted Buddhist and Taoist subjects, and landscapes with powerful brush strokes in Chinese style ; influenced by Chinese artists of Sung and Yüan periods (*see* vol. II, part I, *supra*) ; founded a school with many followers.

MITO : *1* capital of Ibaraki Prefecture on Honshu Island; became an important castle town and feudal center in AD 1606 when title to the area was given to Tokugawa Yorifusa (fl. AD 17th cent.), the 11th son of Ieyasu, the first Tokugawa Shōgun ; but the ancient castle was destroyed during the Wars of Restoration in 1868; *2* a group of Confucian scholars of that area who compiled an important work of history, *Dai-Nihon-shi*, "The History of Great Japan."

MIWA SHISSAI (died AD 1744) : noted thinker of the Ōyōmei-gaku, school of Confucian studies.

MONJU or *MONJUSRI* : a Bodhisattva or Honzon (q.v.) occupying a seat of honour on a Zen altar.

MOMOYAMA PERIOD (AD 1574-1600, 1603) : in art there was a revulsion in taste from the reticent severity of the Muromachi (q.v.) period, and a trend toward material splendour ; among the screen and panel paintings of this period are some of the finest creations of Japanese art.

MOTOŌRI MORINGA (AD 1730-1801) : undertook to revive interest in national learning based on philological and philosophical studies of the Japanese classics ; thought of as the greatest scholar in Japanese history, and firmly upheld the superiority of the "Ancient Way" of Japan ; his commentary on the *Hojiki* (q.v.), the *Kojikiden* (q.v.) is still authoritative.

MOUNTAIN SECTS : three Shintō (q.v.) and some Buddhist sects specialize in the ascent of steep mountain slopes, the object being to experience on the summits the ecstatic communion with the kami (q.v.) of Japan and to gain spiritual power ; has come to be referred to as "sangaku shinkō" ; the most notable of the mountain religions of Japan is the Shugendō (q.v.).

MURO KYŪSŌ (AD 1658-1734) : an important scholar of the Shush-gaku (school of Chu Hsi, *see* vol. 2, part I).

MUROMACHI PERIOD (AD 1335-1573) : the Ashikaga (q.v.) line of shōguns was established in 1338 and lasted until 1573 ; Kyōto once again became the actual capital, government headquarters being at Muromachi ; the Yamato-e (q.v.) tradition of making illustrated scrolls declined ; Zen (q.v.) became the dominant inspiration of that period and inaugurated a new era in art—an insight into the universe, embodied by the painter's brush; *cf. Momoyama period, supra.*

MUSO (AD 1273-1351) : Japanese Zen Master ; founder of many Zen temples throughout Japan and designer of many noted gardens ; his most notable temple is that of Tenryuji at Saga, near Kyōto.

MUTSHITO (AD 1852-1912) : emperor of Japan from 1867 to 1912, under the reign name of Meiji (q.v.).

MYŌE SYŌNEN (AD 1163-1232) : Buddhist monk of the Kamakura (q.v.) period ; cherished the idea that all beings are endowed with the Buddha-nature including insects, beasts, birds, and all other higher animals ; when passing a dog, or horse, or an ox he would greet it kindly, bowing to it as if it were a friend to be venerated.

MYOTO-GA-SEKI: the "Wedded Rocks"; two rocks, one large, one small, which stand out of the sea on the beach of Futami at Isê ; before dawn pilgrims make their way to this spot to venerate the sun as it is seen rising between these two rocks.

N

NAKAE TŌJU (AD 1608-1648) : a notable thinker of the Ōyōmei-gaku (q.v.).

NARA PERIOD (AD 710-784) : i.e., the capital was at Nara; Chinese culture and Buddhist learning were eagerly sought, and indigenous tradition was reexamined and reassessed from new perspectives; Buddhism was not at that time divided into sects, but the following six schools can be distinguished as having flourished in the Nara : (1) Kush (q.v.); (2) Jōjitsu (q.v.); (3) Ritsu (q.v.); (4) Hossō (q.v.); (5) Sanron (q.v.); and (6) Kegon; a significant development during the Nara was the growth of historical consciousnesses, as evidenced by the compilation of the *Koijiki* and *Nihonji* (q.v.), the *Kogoshui* (q.v.); in poetry, the *Manyōshū* and the *Kaifūsō* (qq. v.) made their appearance during this period.

NENBUTU : the repeating of the Buddha's name, a principle teaching of the Pure Land (q.v.) school; the great leader of this school is Hōnen Syōnin (AD 1133-1212), q.v.

NEO-SHINTŌ : a movement of the 17th eentury (AD to revive Shintō; influenced in part by the prevailing rationalistic temperament and by the twofold epistemology based on the essential and practical dimensions of knowledge; Hirata Atsutane (AD 1776-1843), a physician and scholar led the movement.

NICHIREN SECT : *aka* Hokkes; founded in the 13th century AD by a Japanese Buddhist monk who took the name Nichiren (Sun-Lotus), and who set out to restore original Buddhism, as he thought, by launching a sect based exclusively on the doctrines of the "Lotus Sūtra"; regards the Mahāyāna Sanskrit scripture, the *Saddharmapuṇḍarīka* (q.v. vol. I, part I) as its chief text.

NICHIREN SYŌNIN (AD 1222-1282) : A Buddhist monk; founded a sect on the teachings of the *Puṇḍarika Sūtra* (q.v.); to him men are so many revelations of the Buddha; thus the Nichiren sect (q.v.) is characterized this-worldliness.

NIHONGI (AD 720) : *aka Nihon shoki* (q.v.), "Records of Japan"; compiled during the Nara (q.v.) period as a result of the growth of historical consciousness.

NIHON SHOKI (AD 720) : *aka* Nihongi (q.v.) "Records" or "Annals of Japan" compiled by Prince Toneri and O no Yasumaro; the first part of the "Annals" entitled *Jindaiki*, records the 'age of the gods,' deals with mythological legends and gives different versions which existed at that time.

NINIGI: grandson of the Sun-goddess Amaterasu; descended to Mt. Takachiho in the province of Hyuga, and built a palace on cape Kasasa; he bore with him three gifts from Ameratsu—a mirror, the heavenly jewels, and the sword Kusangi, which became the three emblems of Imperial power.

NIPPON : Japan.

NISHIDA KITĀRO (AD 1870-1945) : a philosophical genius who built a system permeated with the spirit of Oriental tradition, especially that of Buddhist meditation, by employing the Western method of thinking; his independent philosophy can be seen in his work, *A Study of Good.* (1911).

NOBUNAGA (AD 1534-1582) : *see Oda Nobunga, infra.*

NŌ PLAYS : invented by Zeami (AD 1363-1443), greatest artist of the Muromachi (q.v.) period; an independent and original art form incorporating significant elements of the Kusemai (tune-dance); a unique type of lyrical drama; combines the elements of dance, miming, music, and chants; Nō plays may be described as lyrico-dramatic tone-poems, in which the text has a function similar to that of the libretto in a Wagner opera; its goal is to awaken in the spectator that supreme form of beauty which is the object of all aesthetic expression; especially characteristic of Nō is a certain subdued beauty, elusive yet meaningful, tinged with wistful sadness; the mask is a distinctive feature of the Nō drama, its use limited to the principal actor and to female characters and aged people; the masks are worn with appropriate costumes for the characters they portray—animals, monsters, men and women old and young, mad persons, and so forth; many of the masks are designed and carved by famous artists; the plots of Nō plays are drawn from Japanese and foreign sources, mythical, legendary, historical, or contemporary; apart from its artistic and dramatic appeal, the Nō drama is of paramount historical interest, inasmuch as it reflects the beliefs, superstitions, and aspirations as well as the moral and intellectual life of the Japanese people during one of the most disruptive periods of Japanese history.

O

ODA NOBUNAGA (AD 1534-1582): general and statesman of the Taira clan; joined by Hideyoshi (q.v.) in 1558; head of central government from 1568-1582; began subjugation of feudal lords, making a start towards unification of the empire by humbling Buddhist priests; destroyed the political power of Buddhism in Japan; was assassinated by a disgruntled general.

OGYŪ SORAI (AD 1666-1728): Japanese Neo-Confucianist during the Tokugawa (q.v.) period; idealized the ancient sage-kings of China; scholar of the Ko-gaku (q.v.), the school of the Old Learning.

OIWA DAIMYOJIN: an important God of Rock; venerated in stones and rocks located in Shintō shrines.

OJIN: *aka* Hachiman; the Shintō God of War.

OKI-TSU-HIKO: one of the kitchen gods of the Shintō pantheon.

OKI-TSU-HIME: one of the kitchen gods of the Shidtō pantheon.

O-KUNI-NUSHI: Shintō God of Medicine connected with sorcery according to ancient tradition; the invention of therapeutic methods is attributed to him.

OSHIO-HEIHACHIRŌ: (AD 1796-1837): notable scholar of the Ōyōmei-gaku (q.v.) school.

O-WATA-TSU-MI: the greatest of the gods of the sea in Japanese mythology; *aka* "Old Man of the Tide": Shio-Zuchi.

O-YAMA-TSU-MI: chief god and Lord of Mountains in Japanese mythology.

ŌYŌMEI-GAKU: a Neo-Confucian school of the Tokugawa period (AD 1603-1867), q.v. based on the teachings of Wang Yang-ming (q.v. Part I, *supra*), who interprets the individual mind as the concrete particularization of the universal mind; moral cultivation of the type represented by Wang Yang-ming's concept of Prime Conscience appealed to many Japanese, to the extent that Ōyōmei-gaku developed into a semireligious system; some of the late Tokugawa reformers were greatly influenced by the Ōyōmei-gaku.

P

POETRY: in Japan has a long history, marked by a prevailing emotional quality; the Japanese were without writing when, in the first four centuries AD, knowledge of Chinese civilization gradually reached them through Korea: not only did the use of Chinese characters greatly influence modes of expression, but it also promoted an association between literary composition, especially poetry, and calligraphy that has lasted to the present time; it was not until the 7th century that poetical forms based on syllables—the use of a determined number of syllables in each

line of poetry—came into prominence; a remarkable anthology, the *Manyōshū*, of 4,500 poems, representing 450 poets was compiled in 759; the poetic forms used at that time were : (1) the *tanka*, a short poem of five lines of 5,7,5,7 and 7 syllables respectively, and the *chōka*, a long poem, an indefinite succession of 5-syllable and 7-syllable lines, followed by a concluding 7-syllable line; the latter form tended to disappear after the *Manyōshū* but the tanka became the standard poetic form for over 1,000 years; the poems of the *Manyōshū* in their diversity of themes and their emotional impact reflect the spirit of the Nara period (AD 710-784), q.v., and contrast strikingly with the more polished verse of later times; in the Tokugawa period (AD 1603-1867), the tanka, which had for centuries been associated with the court poets, emerged as a vehicle for expressing life as it actually was in early 19th century Japan; the chief development in poetry during this period, however, was the emergence of *haiku* as an important vehicle of expression; haiku is brief, 3 lines with only 17 syllables, 5, 7 and 5, respectively; the greatest of the haiku masers was Master Bashō (AD 1644-1694); regardless of their brevity, his haiku can encompass a whole world, and they range in tone from the lighthearted to the profoundly sorrowful; later haiku poets added new colouring : the warmth of romantic love as in Yosa Buson (AD 1716-1784), and accents of the common people as in the poems of Kobayashi Issa (1763-1828); poetry in the modern period (after the Restoration in 1868) the traditional forms of tanka and haiku absorbed new ideas and language, lending to the forms, notes of romantic love, social consciousness, and modern psychology, and free verse became popular which often took the patterns of 5 and 7 syllables; poets such as Horiguchi Daigaku (born 1892), devoted themselves to translating European poetry, and their work is considered to form an important segment of modern Japanese literature.

POLITICAL STRUCTURE : Shintō (q.v.) provided a basic framework for the ancient political structure of Japan, through the myths of the solar ancestry and divine origin of the nation, and through the notion of the unity of religion and government; in the early Japanese kingdom which came into existence around the 4th century AD was a confederation of clans; among the strongest was the clan that claimed to possess supreme power by virtue of its descent from the Sungoddess Amaterasu, the central deity in the Shintō pantheon; eventually the imperial clan lost political power (although not its religious authority); during the latter half of the 7th century AD. Japan was guided by a series of imperial rescripts prepared by bureaucrats who were motivated by Confucian learning; their efforts culminated in the *Taiho Code* consisting of 17 volumes of general laws and 6 volumes of criminal laws; the Ashikaga Shōgunate (1338-1573) exercised a semblance of political unity, but the traditional social fabric decayed and the Tokugawa period (1603-1867) proclaimed an era of order and unity under the influence of Confucianism, adopted by the Shōguns, although it isolated Japan from the

rest of the world; after the Wars of Restoration (1868), the rule of emperor was reinstated and Japan was again opened to foreigners; in 1889 a new constitution was drawn up guaranteeing freedom of religion; after World War II, and Japan's surrender to Allied powers in 1945, State Shintō was disestablished and the emperor's divine nature was renounced.

PRIMAL MALE AND FEMALE: Izanagi and Izanami (q. v.).

PURE LAND SECT: a sect of Buddhism founded in Japan by Hōnen (q.v.) in AD 1175; *see Jōdo, supra.*

R

RATIONALISM: the 18th century AD marked an important advance in the history of Japanese philosophy because of the growth of rationalism; the revival of national learning and the rationalistic elements in Confucian tradition aided in the new search for universal principles; an attitude was created among scholars that would no longer take for granted even the most sacred traditions and institutions without testing by reason; this attitude was represented by Arai Hakuseki in his critical approach to Japanese history; by Tominaga Nakamoto (1715-1746) in his relativistic analysis in ethics and religion; and by Miura Baien (1723-1789) in his investigation into objective metaphysics.

RESCRIPT ON EDUCATION: *see education, supra.*

RINZAI: a school of Zen Buddhism; transmitted by Eisai (AD 1141-1215), q.v.; luminaries in the history of this school are: Dai-o (AD 1235-1308), q.v.; Daito (AD 1282-1336), q.v.; and Kwanzan (AD 1277-1360); all masters of this school now in Japan are their descendants.

RINZO: *see luntsang, supra.*

RITSU: the Vinaya school; one of the Six Schools (q.v.) of Buddhism that flourished in Japan during the Nara period (AD 593-782), q.v.; introduced into Japan by Ganzin (Chien-chen) a Chinese Buddhist priest in 754; deals primarily with monastic discipline; the Tōsyōdaizi, of Nara is its head temple.

RITSU-RYŌ: imperial rescripts for the guidance of Japan, prepared by the bureaucrats in the late 7th century AD, who were motivated by Confucian learning in its application of universal and legal concepts to practical human affairs,

RŌBEN (AD 689-773): founder of the Kegon (q.v.) Buddhist sect in Japan 740; head temple is Tōdaizi, Nara.

RŌNINS: Samurai retainers who were cast adrift by the ceremonial death of their lord but who were still in duty bound to avenge him; see "Forty-Seven Rōnins", *supra.*

RYŌBU: "Two Aspects"; mixed Shintō doctrine; a Shinto-Buddhist

amalgamation; brought forth a popular belief that the Shintō kami (q.v.) are manifestations (suijako) of the Buddhas who are the original realities (honji).

RYŌKWAN (AD 1217-1303) : *aka* Ninsyō Bosatu; a Jayanese Buddhist monk of the Vinaya (q.v.) school of Buddhism.

RYŌNIN (AD 1072-1132 : a Buddhist monk of the Heian (q.v.) period preached Buddhism from the Avatamsaka point of view, which is founded on a philosophy of identity.

S

SADDHARMAPUṆḌARĪKA : "The Lotus of the True Law", Sanskrit scripture of Mahāyāna Buddhism dated approx. AD 250; describes the Buddha as an exalted being who has lived for countless ages; directs that every man can become a Buddha who has heard his preaching and has performed meritorious acts; it insists upon the oneness of reality and of yāna or vehicle; the Tendai and the Nichiren sects of Japan regard this work as their chief texts.

SAMURAI : a military retainer of Japanese daimyo, practicing the chivalric code of Bushido (q.v.); the warrior aristocracy of Japan, whose duty is first to the Emperor and second to the Lord whom he serves; he is marked by loyalty, courage, justice, truthfulness, politeness, reserve, and honor, and death is preferable to disgrace.

SANGAKU SHINKŌ : lib. trans. "mountain beliefs"; mountain cults (q.v.).

SANN ICHI-JITSU : "One Reality"; Shintō; an electric school envisioned by Tendai (AD 8th cent.), q.v., in the hope of becoming a grand national religion.

SANRŌN : the Mādhyamika; one of the Six Schools (q.v.) of Buddhism that flourished in Japan during the Nara (q.v.) period (AD 593-782); usually characterized as transcendental idealism; a realization of perfect wisdom, the inclusion of partial knowledge into complete knowledge.

SAN-ZEN : the coming to a Master for the study of Zen; from the Chinese San-Ch'an (to study Zen), especially the examination of a student by a teacher.

SATŌ-ISSAI (died AD 1859) : notable thinker of the Ōyōmei-gaku, school of Confucian studies.

SATORI : the moment of intuitive enlightenment sought in Zen Buddhism (q.v.).

SEPPUKU : harakiri (q.v.); ceremonial suicide.

SEVEN GODS OF HAPPINESS, THE : of the Japanese pantheon are of different origins : (1) Ebisu and (2) Daikoku are Shintō gods; (3) Benzaiten and (4) Bishamonten are of Hindu origin; the other three gods are of Chinese origin : (5) Fukurokuju; (6) Jurojin; and (7) Hotei Osho, a Buddhist priest with a fat stomach and bald head.

SHIKOKU ISLAND: the Island of Four Kingdoms; one of the four main islands of Japan.

SHIN: *aka* Jōda Shin (q.v.); "True Pure Land"; Buddhist sect in Japan founded by Shinran Shōnin (AD 1173-1262).

SHINGON: "True Word"; a school of Buddhism established in the Heian period (AD 794-1185) by Kūkai *aka* Kōbō Daishi (AD 774-835), one of the most creative thinkers of his time; claimed to be the only school knowing the esoteric teaching of the Buddha, and as such is superior to all other schools; its philosophy rests on the notion that the whole universe is the body of the Great Supreme Buddha.

SHINJŪ TEN NO AMIJIMA: "The Love Suicide at Amijima"; a puppet drama (jōruri) of 1720; a love suicide pact between a prostitute and a young man bound by family and business.

SHINRAN SHŌNIN (AD 1173-1262): founder of the Jōdo Shin (q.v.) the "True Land" school of Buddhism; advocates salvation by faith in Amida Buddha (q.v.).

SHINTAI: "god body"; an object of veneration placed in a small chest housed in the inner sanctuary or hondon of each Shintō shrine; the precious object is never allowed to be seen by a lay person.

SHINTŌ: the indigenous religion of Japan consisting chiefly of mystic modes of cultic devotion to deities of natural forces, and apprehension of the origin and nature of man, kami (deities), world, and cosmos, and veneration of the emperor as a descendant of the Sun-goddess; to the early Japanese, the mythical world and the natural world interpenetrates, and human activities are explained and sanctioned in terms of what kami (ancestors or heroes) did in primordial time; the *summum bonum* of Shintō is the fundamental affirmation of life, man's companionship with nature and his need for nature: the food drive, sex drive, need for beauty, in an ethic in which sex is not evil; Shintō teaches an "earthy" rather than an "other worldly" insight; there is no personal immortality, only well-being of the community, worshipping the life force manifest in both man and the gods; the early Japanese were motivated not so much by intellectual activity as by spontaneous and sympathetic response of the heart to the rhythms of nature; rather, their intellectual and emotional faculties were utilized for art and the appreciation of aesthetic values; Shintō taught succeeding generations of Japanese to control and to revere nature forces, and this was the foundation of their artistic creativity; Shintō gave no reasons for doing right; the Japanese people being god-born did right automatically; there was no need for ethical rules; if any at all, man's first virtue was loyalty and reverence to the imperial household; after the 6th century AD, things a Shintō must do are derived from Confucianism and Buddhism which took root in Japan in that century; in the historical period from AD 712 to the 20th century Shintō became "mixed" which Buddhism (Ryōbu Shintō); while in the 18th and 19th centuries there was a flurry of revival of pure Shintō; in 1945 after World War II the American occupation caused the compul-

sory features of Shintō to be abolished and a division was drawn between "State" Shintō and "Sectarian" (religious) Shintō, the Japanese government withdrawing its support from the latter; worship at the former State shrines is now on a purely voluntary basis; some important literature of Shintō : *Kojiki* (q.v.) compiled 712 AD; *Nihongi* (q.v.) compiled 720 AD; *Kujiki* (q.v.) dated 620 AD but edited late by Japanese scholars.

SHITENNO : the Four Guardian Gods of the Shintō pantheon; they are 500 years old and live on the slopes of the Sumeru, on the top of which dwells Taishaku-ten, whose vassals they are; they wear ferocious expressions, are dressed as Chinese soldiers, and they overcome demons; they are : (1) Jikoku who protects the region of the East; (2) Zoche protects the South; (3) Komoku protects the West; and (4) Tamon or Bishamon protects the region of the North.

SHŌGUNATE : a line of military governors ruling Japan; *see especially Tokugawa Shōgunate, infra.*

SHŌTOKU TAISHI PRINCE (AD 574-622) : credited with formulating the multivalue system in the so-called *Seventeen Articles Constitution*, in which he advocates reverence for Buddhism on the premise that it is the universal truth and norm of all living creatures (Art. II); wrote an important *Commentary* on the *Śrimālā*, a wellknown Buddhist Sūtra.

SHUGENDŌ : "Mountain Sects"; an eclectic sect that incorporates pre-Buddhist and prehistoric religious elements, as well as elements of some of the newer religions and practices associated with Japanese mountains.

SHUSHI-GAKU : the Neo-Confucian school of Chu Hsi (q.v. vol. II, part I, *supra*); the most influential school of the Tokugawa (q.v.) period (AD 1603-1867) in Japan.

SIX SCHOOLS, THE : the six schools of Buddhism transplanted from China during the Nara (q.v.) period (AD 710-784) : (1) Ritsu; (2) Kusha; (3) Jōjitsu; (4) Sanron; (5) Kegon; and (6) Hossō; *all of which see.*

SŌKA GAKKUI : "Value Creating Society"; founded as a lay movement of Nichiren Buddhism by Tsunesburo Makiguchi in 1930; described by its supporters as "True Buddhism"; after World War II it become militantly nationalistic and claimed 10,000,000 followers; by 1962 it elected 15 members to the Japanese upper House.

SŌTO : Japanese school of Zen systematized by Dōgen (AD 1200-1253) in the Heian period (q.v.); faith in the Zen experience considered the essential prerequisite for religious life.

SPIRIT-SUBSTITUTE : the "god-body" (q.v.) kept in the inner sanctuary of a Shintō temple.

SUICIDE : seppuku; harakiri; ceremonial suicide for men by disembowelment; practiced by the Japanese Samurai (q.v.) as atonement for failure or misjudgement; *jigai :* suicide for women in the same position by cutting of the jugular vein.

SUIKO, EMPRESS : came to the throne in AD 592; allowed Buddhism to flourish in Japan.

SUN-GODDESS : *see Ameratsu Ōmikami, supra.*

SUN KIA KO TAI : the Tokugawa class system, set up by Shōguns of that era (AD 1603-1867).

SUSUKI, DAISETZ TEITARŌ (AD 1870-1966) *:* wellknown Buddhologist; chief interpreter of Zen Buddhism to the West; born in Japan, studied English literature during his college days in Tokyo; was greatly influenced by Ralph Waldo Emerson; his philosophical interests covered classical Chinese philosophy, Buddhism (especially in the tradition of the Kegon school) and Western philosophy, a close friend of the foremost Japanese philosopher Nishida Kitarō, until the latter's death; a prolific writer on Buddhism; married Beatrice Lane in 1911 (died 1939).

SYŌMANGYO : the *Śrimālā*, an important Buddhist Sūtra; a *Commentary* on was written by Shotoku Taisi, q.v.

T

TAIHŌ CODE : compiled in AD 710 and 702, prepared by bureaucrats, consisting of 11 volumes of general laws and 6 volumes of criminal law; some of the rescripts set forth minute regulations governing Shintō and Buddhism clergy; education was directed to Confucian ideas and Confucian classics.

TANABE HAJIME : (AD 1885-1962) : one of the most notable thinkers in modern Japanese philosophical circles; his philosophy is that of metanoetics, or the transcendence of metaphysics; for Tanabe, the Absolute is absolute only as Nothingness; Absolute Nothingness is qualitatively different from, and therefore transcendent to the relative world.

TANKA : an early poetic form consisting of lines in 5 or 7 syllables; a short poem of five lines of 5,7,5,7 and 7 syllables respectively; *see poetry, supra.*

TAO : michi (q.v.) in Japanese.

TEMMU, EMPEROR (AD 672-686) : in 681 set up a committee to put old traditions into writing in order to preserve them correctly; he also gave orders to Hieda no Are, one of his attendant ladies to learn all the old legends by heart; her stories were finally embodied in the book *Hojiki* (q.v.), compiled in 712.

TENDAI : one of the two schools of Buddhism introduced from China during the early Heian period (AD 794-1185); transmitted by Saicbo (Dengyō Daishi) in 804; adopted the philosophical teachings of the T'ien-t'ai school (*see* vol. II, part I, *supra*), whose basic doctrine was the harmony of the 3-fold truth (see vol. II, part I, *supra*); the Tendai regards the *Saddharmapuṇḍarika* (q.v.), as their chief text.

TEN OXHERDING PICTURES, or *THE TEN BULLS*: ten pictures drawn in the 12th century AD by the Chinese Zen Master, Kakuan, depicting the progressive steps of awareness leading to the instant of Enlightenment;

his version was pure Zen, going deeper than some earlier versions which had ended with the nothingness of the eighth picture; when one understands that the bull is the eternal principle of life, truth in action, and that the ten bulls represent sequent steps in the realization of one's true nature, it is not difficult to understand the titles of the pictures : *1. Searching for the Bull*; *2 Discovering the Footprints*; *3. Seeing the Bull*; *4. Catching the Bull*; *5. Taming the Bull*; *6. Riding the Bull Home*; *7. The Bull Forgotten* (Transcended); *8. Both Bull and Self Transcended*: *9. Returning to the Origin*; *10. Entering the World with Bliss-bestowing Hands*.

TOKUGAWA MITSUKUNI (AD 1628-1701) : the lord of Mito; a patron of the Chu Hsi philosophy (*see* vol. II, part I, *supra*) who gathered around him learned men including the Chinese scholar Chu Shun-shui (1600-1682) then in exile in Japan.

TOKUGAWA PERIOD (AD 1600, 1603-1867, 1868) : a strong school of Neo-Confucianism, especially the tradition of Chu Hsi (*see* vol. I, part I, *supra*) arose and became the guiding philosophy of the Tokugawa Shōguns (the ruling regime); Japanese Confucianists had the difficult task of relating the universalistic metaphysico-ethical principles of the sage kings of Confucianism to the historic situation in Japan; they attempted, on the one hand, to fit Confucian tradition into the Japanese situation and, on the other, to reinterpret indigenous Japanese tradition in terms of Confucian ethical universalism; thus Hayashi Razan (AD 1583-1657), the leading Confucian adviser to the Tokugawa rulers, attempting to incorporate the pro-Shintō trend of some of the Japanese Confucianists of that time, advocated the view that the way of the kami (Shintō) was nothing but li (reason), as articulated in China by Chu Hsi; three schools of Confucian studies became pronounced during the Tokugawa period : 1. Shushi-gaku (q.v.); 2. Ko-gaku (q.v.); and Ōyōmei-gaku (q.v.); *see* also *Tokugawa Shōgunate*, *infra*.

TOKUGAWA SHŌGUNATE (AD 1603-1867) : Ieyasu established the dynasty of Shōguns for his family; made himself a castle at Yedo (now Tokyo); was obsessed with building a political system that would survive his death; spent eleven years training his son in statecraft in order to perpetuate the Tokugawa family in power; disarmed the peasants and established the Samurai (q.v.); subsequent Shōguns created a political system that remained unchanged for two and a half centuries; returned to out-moded feudal system; and established unity and peace by rigid controls and ruthless suppression of creative tendencies; closed Japan to foreign intercourse so that by 1867 Japan was only the Japan of 1600; established the Metsuke, a secret police system; curbed Buddhism and promoted Neo-Confucianism; the decline of the Tokugawa was due in great part to fiscal misdeeds and to the feudal aspect; its economic difficulties probably arose from Japan's isolation and the resultant lack of mercantile enterprise; the Wars of Restoration finally restored imperial

control and the Tokugawa system faded permanently; the Tokugawa Shōguns numbered 15; the line is as follows :

1st Ieyasu (1603-1605);
2nd Hidetada (1605-1622), son of Ieyasu;
3rd Iemitsu (1622-1651), son of Hidetada;
4th Ietsuna (1651-1680), son of Iemitsu;
5th Tsunayoshi (1680-1709), son of Ietsuna;
6th Ienobu (1709-1712), brother of Ietsuna;
7th Ietsugu (1713-1716), son of Ienobu;
8th Yoshimune (1716-1745), of the Wakayama branch;
9th Ieshige (1745-1760), son of Yoshimune;
10th Ieharu (1760-1786), son of Ieshige;
11th Ienari (1786-1837), of the Stotsubarchi branch;
12th Ieyoshi (1837-1853), son of Ienari;
13th Ieysada (1853-1858), adopted son of Ieyoshi's brother;
14th Ieyemochi (1858-1866), Wakayama branch (Kii).
15th Tokugawa Keki (1866-1868), adopted son of Stotsubarchi branch.
1868 : Restoration; the Meiji Era began.

TORII : world famous gateway at the Shintō shrine at Isé; in its simplest and oldest form it is constructed of three smooth tree trunks, two forming the uprights and one lying horizontally across the top so as to project on either side; during the 8th century AD under the influence of Buddhism, the unadorned Torii was supplied with curves and ornate decoration.



Torii

TOSHŌGU : posthumous name of Ieyasu (q.v.) bestowed by Buddhist priests.

TOYO-UKE-HIME : Food Goddess; her shrine still stands at Isé, at the Grand Imperial Shrine.

TRUE PURE LAND SECT : the Jōdo Shin (q.v.); one of the Six Schools (q.v.) of Buddhism established in Japan during the Nara period (AD 710-794), q.v.

TSUKI-YOMI : the Moon God from the Shintō pantheon; born from Izanagi (q.v.) when the latter washed his right eye.

U

UKIYO-E : a school of painting arising in Edo in the second half of the 17th century AD, portraying the transient world of daily life; a popular art meeting the artistic demand of the lower classes; the leading painter of this school is Hiohikawa Moronobu (AD 1618-1694), who established the basic style of Ukiyo-e both in painting and prints.

UNIVERSAL VS. PARTICULAR : Japanese introduced to the problems of universals with the penetration of Chinese civilization and the introduction of Buddhism in the 5th and 6th centuries AD; they encountered philosophical systems based on universal laws and principles and not on the experience of particular objects; the Yin Yang school, for example, offered cosmological theories based on two principles (yin and yang) and the orderly rotation of these principles in the formation of nature and man (*see Chinese philosophy*, vol. II, part I, *supra*); these concepts were quickly adopted by Shintō (q.v.) which had no such cosmological theory; Confucian ethics, political, legal, and educational theories, all based on a universal principle of Tao (michi), along with Buddhist explication of universal law (dharma) exerted influence on the philosophical thinking of Japan; Japanese scholars were then faced with the task of reconciling the historic experience of the Japanese people with universal principles; a significant effort was made in this direction by Prince Shōtoku Taishi (AD 574-622), q.v., who formulated a multivalue system in his work *Seventeen Articles Constitution*, in which he advocates reverence for Buddhism on the ground that it is the universal truth and norm of all living things (Art. II), and presents the universal or cosmic principle of Confucianism as the *raison d'être* of the Japanese nation.

UTAI-BON : Nō play texts; published separately or in volumes.

V

VAIROCANA : known as Dainichi Nyorai (q.v.) in Japanese; one of the three principal Mahāyāna Dhyāni Buddhas; venerated in Shingon Zen Buddhism.

VINAYA SCHOOL : based on the *Vinaya Piṭaka* ; contains the Buddha's sermons and parables and rules of monastic discipline (*see* vol. I, part I).

W

WAY OF THE GODS : Shintō (q.v.).

WAY OF THE WARRIOR : *see Bushido, supra.*

WEDDED ROCKS, THE : see *Myoto-Ga-Seki, supra.*

WOBAKU KI-UN : Japanese name for Huang-Po (died AD 850); Chinese Zen Master.

Y

YAMABUSHI : popular word for the practitioner of Shugendō (q.v.).

YAMAZAKI ANSAI (AD 1618-1682) : a scholars of the Shushi-gaku (Chu Hsi, AD 12th cent., scholar school of Neo-Confucianism).

YAMOGA SOKŌ (AD 1622-1685) : a scholar of the Ko-gaku (q.v.); made significant contribution to the systematization of the Code of Warriors (*see Bushido, supra*).

YASUKUNI-JINJA : a national Shintō shrine at Tokyo ; used before and during World War II for ceremonies designed to instill the highest patriotism in the armed forces ; the names of all the war dead are still preserved in it.

YEDO OR EDO : modern Tokyo.

YEMMEI KWANNON : the "Ten-Clause Sūtra" of Zen Buddhism ; it is believed that when one daily recites this short sūtra in ten clauses relating to Kwannon (q.v.), one's health is assured.

YENO : Japanese name for Hui-neng (AD 637-712), q.v. vol. II, part I, *supra.*

YOMEI : Emperor of Japan (AD 585-587); the first sovereign to accept Buddhism as the official religion.

YOMI : the land of the underworld, or hell in Shintō mythology.

YORITOMO (AD 1147-1199) : first Minamoto shōgun of Japan (1192-1199); founder of the Kamakura shōgunate ; set up feudal system; control passed to Hojo family in 1219.

YOSAI ZENZI (AD 1140-1215) : a representative scholar of Zen in Kamakūra Buddhism (q.v.).

YOSHIDA KANETOMO (AD 1435-1511) : spokesman of the Yui-itsu ("One and Only") Shintō ; postulates the existence of the one unique kami-nature (*see kami, supra*) as the source of the universe.

YOSHIHITO (AD 1879-1926): reign name Taisho; emperor of Japan (1912-1926); 123rd in direct lineage; during reign Japan joined Allies in World War and became world power of first rank ; succeeded by son, Hirohito (1926), q.v.

YOSHIMASA (AD 1435-1490) : 8th Shōgun of the Ashikaga (q.v.) shōgunate (1443-1474) ; grandson of Yoshimitsu.

YOSHIMITSU (fl. AD 15th century) : 3rd Ashikaga (q.v.) shōgun ; noted for having assisted Zeami (q.v.) as his patron to develop and refine the art of the Nō play (q.v.).

YOSHI MUNIE : 8th Tokugawa Shōgun (from 1716-1745); made an effort to retain cultivatable land ; gave away rice surpluses and shortage resulted.

YŪGEN : that supreme form of beauty which is the ultimate goal and the essential element of aesthetic dramatic expression ; the half-revealed or suggested beauty, elusive and meaningful, tinged with wistful sadness to be found in the Nō play (q.v).

YU-HUANG-SHANG-TI : August Supreme Emperor of Jade (q.v.) ; highest "great person" of Japanese mythology.

YUI-ITSU : the "One and Only" Shintō, spokesman for which is Yoshida Kanetomo (AD 1435-1511), q.v.

YU-TI: *aka* the August Personage of Jade (q.v.) ; August Supreme Emperor of Jade; Father Heaven ; the highest "great person" of Japanese mythology.

YUZUNENBUTU ; one of the eleven Buddhist sects in Japan ; founded by Ryōnin (AD 1072-1132) in 1117 ; its head temple is Dainenbutuzi, Osaka.

Z

ZAIKE BUKKYŌ : a contemporary nondenominational lay Buddhist movement of Japan with appeal to both the intelligensia and the masses.

ZAZEN : the technique of meditation employed by Zen (q.v.) to bring about mental discipline.

ZEAMI (AD 1363-1443) ; the founder of the Nō play (q.v.) ; considered the greatest artist of the Muromachi (q.v.) period ; as a dramatist he wrote more than 100 Nō ; and as a Nō actor he was a master of the art; son of the great playwright Kwannami Kiyotsugu (AD 1333-1384), q.v.

ZEN : Japanese pronunciation of Ch'an (Chinese) derived from *ch'an-na*, Sanskrit *dhyāna*, "meditation" ; introduced into Japan from Korea in the 12th century AD; the first school of Zen being the Rinzai (q.v.) founded by Eisai in 1191 ; two other Zen schools appeared : the Sōto (q.v.) founded by Dōgen in 1236, and O Baku, founded by Yin Yuen in 1654; Zen is a philosophy of silence ; its principles are inexpressible (like the Tao of Taoism), and like Tao, Truth can only be intuited, it cannot be grasped by reason ; it, therefore, does not need rituals, words, and letters; the ideal way of spiritual cultivation is to do one's daily rounds of duty without deliberate effort, without rationalizing ; for Buddhahood to be achieved, enlightenment must be sudden awakening; and knowledge of the First Principle is knowledge that is nonknowledge ; comprehension of the First Principle is the same as being one with it ; its wide expanse of emptiness is not a void ; it is simply a state in which all distinctions are gone ; when silence and eloquence become identical, it is then one knows Zen, i.e., a complete detachment from words ; the solution of life is not in solving it, but in recognizing that it is no problem ; one must give up the quest for explanation, nor does one become concerned with the hereafter, for salvation in Zen is not to go somewhere, but to open the intuitive eye ; its aim is to see into the work of creation and not to inter-

view the Creator ; love is work, and by this creative achievement a Zen student becomes a Buddha ; he is not required to be a yogi or a scholar, no prayers, no ritual, no transcendentalism, no I and thou ; there is no place for Zen as a religion, for as such it is revolting, and as a philosophy it is not a "system"—it is a point of view.

ZISYŪ : a Nenbutu (q.v.) school founded by Ippen Syōnen (q.v.) in AD 1226 ; has 500 temples and 350,000 adherents head temple is Yugyōza in Huzisawa.

ZYŌDO : same as Jōdo, "Pure Land" school of Buddhism (q.v.) in Japan; founded by Hōnen Syōnin (q.v.) in AD 1175.

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